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Typographia
OR THE
PRINTERS
INSTRUCTOR
BY
J. JOHNSON
PRINTER.
VOL. I.
1824.

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William Caxton, 1474.

Typographia,

OR THE

Printers' Instructor:

INCLUDING AN ACCOUNT

of the

ORIGIN OF PRINTING,

with

Biographical Notices of the Printers of England, from Caxton to the close of the Sixteenth Century:

A Series of

Ancient and Modern Alphabets,

and

DOMESDAY CHARACTERS:

Together with

An Elucidation of every Subject connected with the Art.

BY J. JOHNSON, PRINTER.

Blest Invention, to God alone the praise!
For gifting man this noble Art to raise:
From thee what benefits do men possess?
The Pulpit, Bar, and Stage all now confess:
Trace the Historic page and view the time,
Before thou visited our native clime;
The want of thee kept Arts and Commerce low,
Without thy aid, how little could we know!
Thou art the means by which we gain redress,
Our Nation's bo[illegible], *The British Press.*

Vol. I.

Published by Messrs. Longman, Hurst, Rees, Orme, Brown & Green, Paternoster Row, London.

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TO THE RIGHT HONOURABLE

THE EARL SPENCER, K.G.

&c. &c. &c.

THE PRESIDENT,

AND TO

THE MEMBERS

OF

The Roxburghe Club,

THIS WORK

ON

The Origin & Progress of the Art

OF

Caxton,

DE WORDE, AND PYNSON,

IS, BY THEIR PERMISSION,

Most respectfully inscribed,

By their obliged and obedient

Servant,

April, 1824. J. JOHNSON.

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Members of the Roxburghe Club.

THE RIGHT HON. THE EARL SPENCER,
PRESIDENT.

THE RIGHT HON. THE DUKE OF DEVONSHIRE.
THE RIGHT HON. THE DUKE OF MARLBOROUGH.
THE RIGHT HON. THE EARL GOWER.
THE RIGHT HON. THE VISCOUNT MORPETH.
THE RIGHT HON. THE VISCOUNT ALTHORP.
SIR SAMUEL EGERTON BRYDGES, BART.
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WILLIAM BENTHAM, ESQ.
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GEORGE WATSON TAYLOR, ESQ.
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EDWARD [illegible] ESQ.
[illegible] ESQ.
THE [illegible] WRANGHAM,
[illegible]

ROXBVRGH CLVB
Instituted
JUNE XVII
M D CCC XII.
W. Hughes Sc.

Pedigree

OF

THE FAMILY OF SPENCER.

Taken from Clutterbuck's History of Hertford, and altered according to Baker's History of Northampton.

Arms. Quarterly, Argent and Gules, on the second and third quarters a fret Or, over all on a bend Sable three escallop shells of the field; quartering *Churchill*, Sable, a lion rampant Argent, on a canton of the second a cross Gules.

Crest. Out of a ducal coronet Or a griffin's head Argent, gorged with a bar gemell Gules, between two wings erect of the second.

Supporters. On the dexter side, a griffin per fess Ermine and Erminois: on the sinister, a wyvern Ermine; each gorged with a collar fleury, counter fleury, and chained Sable, the collars charged with three escallop shells Or.

We have been induced to insert the following Pedigree, not only as a compliment to the distinguished nobleman who holds the situation of President of this highly respectable Association; but likewise with a view of shewing how far the Art is capable of being carried in this department; having used the smallest sized type in the execution of it, enables us to assert, that it is impossible for any printer to produce more in the same space, and we doubt not but it will be generally considered as a Typographical curiosity: it is also necessary for us to observe, that although we have gone into this extreme, gentlemen must not expect that such productions can be produced in the general routine of business, for we firmly believe that there are very few compositors who would undertake the task, however well they might be paid; and should such be found, the expense must of necessity be very great indeed.

The Asterisks denote that they were buried at Brington.

Sir John Spencer, of Snitterfield, co. Warwick, knighted by Hen. VIII. ob. Apr. 14, 1522.* | Isabel, dau. coheir of Walter Graunt, of Snitterfield.

1. Sir William Spencer, knighted 1509; Sheriff of Northampton 23 and 24 Hen. VIII. ob. June 22, 1532.*

Susan, dau. of Sir Richd. Knightley, of Fawsley.

2. Anthony, ob. S. P.

Jane, mar. to Rich. Knightley, Esq. son and heir of Sir Rich Knightley, of Fawsley, ob. March 30, 1537.‡

Isabel, mar. to Sir N. Strelly, co. Notts. Kt.‡

Dorothy, mar. to Sir Rd. Catesby, co. Northam. Bt.‡

Sir John Spencer, Sheriff of Northampton, 5 Ed. VI. M. P. for that county, 1 Mary, and 4 & 5 of Phil. & Mary, and next year again Sheriff of that county, as in 12 Eliz. ob. Nov. 8, 1586.*

Katherine, dau. of Sir T. Kitson, of Hengrave, co Suffolk, Kt.*

Isabel, mar. to Sir J. Cotton, of Launwade, co. Cambridge, Knt.

Jane, mar. to Sir Rich. Brugis, co. Berks, Kt. upon whose death she became the 2d. wife of Sir Simon Harcourt.

Dorothy, mar. to Sir T. Spencer, of Everdon, co. Northampton, Esq.

Anne, mar. to Sir John Goodwin, co. Northampton, Knt. ob. S. P.

Mary, mar. to T. Bowles, of Wallington, co. Herts.

1. Sir John Spencer, Knighted 1558; ob. January 9, 1599.

Mary, sole dau. and heir of Sir [illegible]

2. Thomas, seated at Althorpe, co. [illegible] ob. [illegible]

3. Sir William of Yarnton, co. Oxf. knighted 1593; ob. Dec. 13, 1609. He marr. Margaret, dau. of Francis Bowyer, of Middlesex, Esq. ob. June 19, 1608.

4. Sir Richard of Offley, co. Herts. Knt. mar. Ellen, da. and coheir of Sir J. Brocket, of Brocket Hall, Knt.

5. Edw ob. S. P.

1. Margaret, m. to Giles Allington, of Horneheath, co. Camb. remar. to E. Eldrington, Esq.
2. Elizabeth, m. to G. Ld. Hoendyn.
3. Katherine, m. to Sir T. Leigh, of Stoneleigh, co. Warwick, Bt.
4. Mary, mar. to Sir Edw. Aston, of Tixhall, co. Stafford, Knt. keeper of the Gt. Seal. Was bur. at Harefield, co. Middlesex.

6. Anne, m. to Wm. Lord Mounteagle; 2dly, to Lord Compton; 3dly, to Robert, 2d. E. of Dorset, ob. Sep. 27, 1618.
6. Alice, m. to Ferdinando Stanley, 5 E. of Derby, remar. to Sir T. Egerton, Kt

Sir Robert Spencer, Sheriff of Northampton, 43 Eliz. created [illegible] ton; ob. Oct. 25, 1627.* | Margaret, dau. and coheir of Sir Francis Willoughby, of Wollaton, co. Notts. Kt. ob. Aug. 17, 1597.*

1. John, ob. at Blois in France, S. P. Aug. 6, 1619, æt. 19; bur. at Wormleighton.

2. William Spencer, K. B. [illegible] by Charles I. Baron [illegible] Nov. 4, 1636, M. [illegible] Northampton, in 5 Feb. [illegible] married to James I. and Charles I. ob. Dec. 19, 1636, æt. 68, both bur. at Orpington

3. Richard, seated at Orpington, co. Kent. He mar. Mary, dau. of Sir E. Sandys, co. Kent. He died Nov. 1, 1631, æt. 68; she, Oct. 26, 1756, æt. 94

4. Edward, of Boston, co. Middlesex, Knt. he mar. Dame Mary, dau. of John Goldsmith, of Suffolk, & widow of Sir Wm. Read, co. Middlesex, Kt. he died Feb. 16, 1655, æt. 61, S. P.*

1. Mary, m. to Sir R. Anderson, co. Herts. Kt. She died Aug. 3, 1632.
3. Margaret, ob unm Dec 1612*

2. Elizabeth, m. to Sir Geo. Pane, next brother to F. Pane, 1st B. of Westmoreland. She died 1618, æt. 28, S. P. bur. in Westm. Abbey, he died June 26, 1640.

1. Henry Spencer, 3d Lord Althorp Spencer born at Althorp, 1620, [illegible] of Somerland, June 8, 1643; slain at the battle of Newbery, Sep. 20, 1643.*

Dorothy, dau. of R. Sidney, E. of Leicester, mar. July 30, 1639, [illegible]

2. Robert, created Viscount Teviot, 1686, by K James [illegible]

3. William, of Ashton Hall, co. Lancaster, he mar. Eliz. dau. of [illegible]

1. Elizabeth, m. to John Craven, Esq. created L. Craven.

2. Mary, ob. July 12, 1672.*
3. Anne, m. to Sir A. Ashley Cooper, [illegible]

4. Katherine, ob. unm
6. Margaret, mar. to [illegible]

Robert Spencer, 2d E. of Sunderland, admitted of the Privy Council, May 27, 1674; elected a Knight of the Garter, April 26, 1687, ob. at Althorp, Sept. 28, and buried Oct. 7, 1702.* = Anne, youngest dau. of Geo. Digby, 2d E. of Bristol, K.G. ob. April 16, 1715.* | Dorothy, mar. 1656, to Sir Geo. Saville, afterwards Marq. of Halifax. | Penelope, ob. soon after her birth.

2. Robert born 1664, and ob. at Paris Sep. 5, 1688. | 1st wife, Arabella, youngest dau. and coheir of H. Cavendish, D. of Newcastle, m. 1694-5, ob. June 4, 1698. | Frances, mar. to H. Howard 4th E. of Carlisle, ob. 1742. = Charles Spencer, 3d E. of Sunderland, M.P. for Tiverton, 1695; L.L.D. 1706; Privy Councillor, 1706; Lord Lieut. of Ireland, 1714; Lord Privy Seal, 1715; Joint Vice Treasurer, 1716; and afterwards sole Vice Treasurer of Ireland; One of his Majesty's Principal Secretaries of State, 1717-18; a Knight of the Garter, 1719; ob. April 19, 1722.* = 2d wife Anne, 2d d. and coh. of J. Churchill, 1st D. of Marlborough, ob. Apr. 15, 1716. = 3d wife Judith, dau. and coheir of B. Tichborne Esq. m. Dec. 5, 1717, rem. to Sir R. Sutton, K.B. ob. May, 1749.* | 3. Henry, ob. within an hour after he was baptized. | Anne, born June 24, 1666, mar. to J. Hamilton, E. of Arran in Scotland, afterwards D. of Hamilton and Brandon, to whom she was first wife, ob. 1690, and bur. at Hamilton; his Grace was killed in a duel with L. Mohun, Nov. 15, 1713. | Elizabeth, m. 1684, to D. Macarty, E. of Clancarty, in Ireland. Isabella, ob. num. 1684. Mary, ob. æt. 15 years.

1. Robert, born Dec. 2, 1700, ob. Sep. 12, 1701. 2. Robert, 4th E. of Sunderland, ob. num. of a fever, at Paris, Septem. 15, 1729, æt. 27.* | 3. Charles, 5th E. of Sunderland, upon the death of his aunt Henrietta Duchess of Marlborough, and wife of Francis, E. of Godolphin, succeeded to the title of D. of Marlborough; he mar. May 23, 1732, Eliz. dau. of Thos. Lord Trevor, who died Oct. 7, 1761; he died at Munster in Westphalia, Oct. 20, 1758. | 4. John Spencer, born May 13, 1708; elected M.P. for Woodstock, co. Oxford, 1731-2, 1734, 1741, and 1744; ranger and keeper of Windsor Great Park; ob. at Wimbledon, co. Surrey, June 30, 1746.* = Georgiana Caroline, 3d. dau. of J. Carteret, E. Granville; mar. Feb. 14, 1733-4; rem. May 1, 1750, to Wm. 2d E. Cowper, to whom she was 2d wife; she died Aug. 25, 1780. | Anne, eldest dau. mar. to Wm., Visc. Bateman in Ireland, and of Shobden Court, Hereford, she died Feb. 19, 1769; bur. at Gt. Yeldham, Essex. | Diana, mar. to J. Russell, 4th D. of Bedford, Oct. 11, 1731, she died Sep. 27, 1735; he died Jan. 15, 1771.

John Spencer, born Dec. 1[illegible] 1734, elected M.P. for Warw. Dec. 1754; Visc. and Baron Spencer of Althorpe, co. Northampton, April 3, 1761, and E. Spencer & Visc. Althorpe, Nov. 1, 1765; appointed High Steward of St. Alban's, 1772; ob. Oct. 31, 1783.* = Georgiana, eldest dau. of Stephen Poyntz, of Midgeham, co. Berks, Esq. mar. Dec. 20, 1755; ob. March 18, 1814.* | Diana, born May, 1735; ob. æt. six years.*

George John Spencer, 2d E. Spencer, born Sep. 1, 1758; M.P. for Northampton, 1780, and for the County of Surrey, 1782; the same year was appointed a Lord of the Treasury, which he held only a few months; High Steward of St. Alban's, Dec. 3, 1783, and resigned in Aug. 1807. In July, 1794, was appointed Lord Privy Seal, and on resigning in Dec. the same year, was appointed first Lord of the Admiralty, which he held till 1804. In 1806 he was appointed Secretary of State for the Home Department, which he held about a year. = Lavinia, dau. of Chas. Bingham, 1st E. of Lucan; mar. March 6, 1781. | Georgiana born June 7, 1757, m. June 6, 1774, to W. Cavendish, D. of Devonshire; she died March 30, 1806. | Henrietta Frances, born June, 16, 1761; mar. Nov. 1780, to Visc. Duncannon, afterwards Earl of Besborough. | Charlotte, born Aug. 28, 1765; ob. Sep. 1760.* Louisa, born Apr. 4, 1769, ob. a few days afterwards.

1. John Charles Spencer, Visc. Althorpe, born May 30, 1782; M.P. for Northampton, a Lord of the Treasury from Feb. 1806 to Mar. 1807. = Esther, dau. and sole heiress of R. Acklum, co. Notts. Esq. 1814; ob. June 1[illegible], 1818. | 2. Richard, born Oct. 13, 1789, ob. Jan. 20, 1791.* | 3. Robert Cavendish, born Oct. 24, 1791. | 4. Frederick born April 14, 1798. | 5. George, born Dec. 21, 1799. | 2. Harriet, b. Feb. & ob. Mar. 1793.* 1. Sarah, born July 29, 1787; m. Mar. 4, 1813, to Wm. Hen. Lyttleton. | 3. Georgiana Charlotte, b. Aug. 13, 1794; mar. April 14, 1814, to Lord George Quin, 2d son of T. Taylour, Marquis of Headfort.

EXPLANATION OF THE ENGRAVED TITLE,

AND THE

ARMS OF THE MEMBERS OF THE ROXBURGHE CLUB.

The design surrounding the inscription represents the entrance to an ancient shrine or chapel; the interior of which appears over the front screen. At the sides are four sculptured niches, containing effigies of the ecclesiastical supporters of learning antecedent to the invention of Printing; and within, are several armorial ensigns of the most illustrious Patrons of the Art in England. Thus, in the centre of the upper part, appear the arms and supporters of King Edward IV. in whose time W. Caxton commenced Printing at Westminster, about the year 1474. Beneath them is a copy of a very fine illumination from a manuscript preserved in the Archiepiscopal Library at Lambeth Palace; it represents Anthony Woodville, Earl Rivers, presenting Caxton to King Edward IV. his Queen, and Prince, with the translation of the Dictes and Sayinges of the Philosophers, executed by Lord Rivers, and printed by Caxton at Westminster, in November, 1477. Vide the present Vol. p. 145, No. 7. "The Portrait of the Prince, afterwards Edward V." says Lord Orford, by whom this painting was first engraved, "is the only one known of him, and has been engraved by Vertue among the heads of the Kings. The person in a robe and cap of state, is probably Richard, Duke of Gloucester, as he resembles the King, and as Clarence was always too great an enemy of the Queen to be distinguished by her brother. The book was printed in 1477, when Clarence was in Ireland, and at the beginning of the next year he was murdered." A Catalogue of the Royal and Noble Authors of England—Works of Horatio Walpole, Earl of Orford, Lond. 1758. 4to. Vol. I. pp. 243, 284. Beneath this scene appear three shields of Arms in quatre-foil panels, of which the centre is that of Margaret, Countess of Richmond, mother of King Henry VII. the Patroness of Wynkyn de Worde: on the left of it are the Armorial Ensigns of Thomas Cromwell, Earl of Essex, the patron of Richard Grafton; and on the right are those of Thomas Cecil, Lord Burleigh, the patron of Reginald Wolfe. Beneath the inscription of the title is a similar line of shields, containing, in the centre, the arms of the Archiepiscopal see of Canterbury, and having on the left those of Archbishop Cranmer, also a patron of Wolfe; and upon the right those of Archbishop Parker, the patron of John Day. The arms and supporters of Queen Elizabeth, as a general encourager of Printers and Learned Men, are placed at the lower part of the engraving, to correspond with those of King Edward at the top.

The Armorial Ensigns of the Members of the Roxburghe Club, to face the list of their names. The design represents the entrance to an ancient chapel or hall, of Knights Companions, in which are shewn their stalls, and banners suspended above them. In the centre front is an altar containing the date of the institution of the Roxburghe Club; and upon it is placed a bust of W. Caxton, alluding to the monument which was erected to his memory by the Members of that association; vide the present volume, page 206. At the foot of the altar is the ensign adopted by the Rev. T. F. Dibdin, Vice President of the Club, namely the devices of Laurentius of Haerlem, John Guttemburg, John Faust, Peter Schoeffer and William Caxton. The Armorial Ensigns of the other Members are disposed round the entrance: those of the five Peers are placed on the banners at the top, of which the President's is the highest: and the line then passes down the left hand side, and afterwards down the right.

PREFACE.

Now, Reader, ere this work you scan,
Resolve to prove a candid man:
Not, Critic like, seek faults to find,
And ev'ry beauty leave behind;
But, should a weed appear in sight,
A flower cull to make it right;
Act thus, you'll prove a candid soul,
Judge not a portion, but the whole;
Thus done, presuming you think fit,
That others should in judgment sit;
Let Justice at the scales preside,
And strictest Truth the case decide.

HOWEVER Fancy may paint to our imaginations the importance of this "Divine Art," in what glowing colours must the picture afterwards appear, when we have explored the records of Time, and traced (in the Historic page) the various discoveries which have been made for the benefit of mankind: when these are contrasted with that which gave them birth, must they not sink (however great each may individually appear) into comparative insignificance!

We beg the candid and enquiring Reader to draw a parallel between the present state of society and that of the dark ages, in which mankind had so long remained under the arbitrary dominion of Idolatry and Priestcraft, when the devoted bigots, bound to her iron car with adamantine chains, were compelled to follow in her train: but no sooner did this bright luminary (the Press) burst upon Europe, than its brilliant rays, like the meridian sun, not only enlightened and invigorated mankind, but also dispelled the murky clouds which had for ages cemented the bonds of Ignorance and Superstition. How trebly blest and highly-favoured ought Britons to consider themselves, that, notwithstanding all the restrictions under which the Press in this country at present labours, we have yet to boast,

through the blessings of a Divine Providence, more real freedom than any of our surrounding neighbours ever did, or even to this day enjoy.

We are now arrived at the period when we are called upon to put the seal to our labours in the present instance: that we have great reason to rejoice at this event, we feel persuaded the majority of our Readers would readily admit, if they were in possession of only a small portion of the difficulties with which we have had to contend; and although they were chiefly of a pecuniary nature, yet through them many others were produced; and no sooner had we overcome one barrier, than others equally formidable presented themselves to our view, every one of which was almost sufficient to have deterred us from proceeding further; yet, notwithstanding these trying circumstances, we are proud to state, that although we have had to ascend mountain after mountain for the last six years, yet our ardour has never once abated, and our minds, soaring far above all difficulties, were uniformly steady to the point, being anxiously and resolutely determined on its completion.

It was not without the greatest reluctance on our part, even though solicited by a great number of the best informed members of the Profession, that we were induced to commence the present undertaking, which was then intended (as our first Prospectus, dated July 20, 1818, shews), to have merely given an abridgement of the work, containing the most essential points connected with the Art; but, after having composed the first sheet, want of means to proceed necessitated us to let it stand over for the space of six months, during which period, having leisure to re-consider the subject, a patron kindly stepped forward and voluntarily proffered his assistance, upon which we determined to use our ut-

most endeavour to make it not only deserving the notice of the members of the Profession, but also of the Literati and the Public in general; should our humble efforts be crowned with success in this particular, we shall then have arrived at the summit of our ambition.

For the pecuniary assistance just alluded to, we are greatly indebted to E. WALMSLEY, Esq. a gentleman well known not only to the Literary World, but also to the Public in general, as an admirer and encourager of the Fine Arts of this country; in proof of which, we need only refer our Readers to the very splendid works that he has brought forward. This gentleman kindly came to our aid, in order that the work might be completed in a style worthy the acceptance of a British Public: should our ardent expectations be realized, by its meeting with a favourable reception, it will thereby prove to this honourable gentleman, that his very kind friendship has not been ill bestowed; for, without which, the project must (in all human probability) have been consigned to the tomb of the Capulets.

Our Readers will perceive, that we have commenced the First Volume with a brief notice of the conflicting testimonies which have been advanced by the learned, both of this and other countries, with respect to the person or persons to whom, and the place to which, the merit is justly due for the discovery of this grand and noble invention. Many of these accounts are very amusing, particularly that given of *Coster* by *Junius*, which no doubt has induced many to give credit to him for what he asserted; but this must have been for want of giving the subject due consideration: and notwithstanding the inhabitants of *Haerlem* are holding annual festivals, erecting monuments, making public speeches, and parading the streets with their Burgesses, &c. at

their head, in commemoration of their *Beloved Coster*'s grand discovery of the Art, yet we are most firmly of opinion, however their pompous accounts may induce some to enlist under their banners, that *Lawrence Coster* (if such a one ever lived) is no more entitled to it than is the *Great Mogul:* and this point we shall most strenuously maintain, until we are satisfactorily answered with respect to our question of *rivalship* between *Mentz* and *Haerlem*, and the *Guttembergs* and *Coster*.

We beg to observe, that we consider the claims set up in favour of the *ideal* Oxford printer, whom Atkyns calls *Frederick Corsellis*, most completely set aside by the position which we have taken in favour of *Mentz;* consequently, how could this foreigner, or any other person, have been brought from *Haerlem*, when it is a great question if any one at that place even had a knowledge of the Art at the period mentioned.

The remainder of the Volume is principally occupied by Biographical Notices of the early Printers, with extracts from the Colophons and Prefaces of the works of Caxton, De Worde, and Pynson (embellished with engravings on wood of those portraits and devices which have already been discovered in the early productions of the Press), together with lists of the works of the Printers, down to near the close of the sixteenth century: the source from whence the greater portion of this information was derived, is the very valuable and curious work, entitled, *Typographical Antiquities*, by the Rev. T. F. DIBDIN: for the free use which we have made of it, and also for his kind offer of looking over the manuscript, should we deem it necessary, we beg his acceptance of our most grateful acknowledgments, humbly trusting that the work will meet his full approbation in every particular.

We beg to acknowledge our obligations to DR. WILKINS, Librarian to the Honourable the East India Company, for favouring us with the loan of his Sanskrita and Bengalese types, which are introduced in the account of those languages; also to the REV. MR. BABER, one of the Librarians at the British Museum, for the use of his Alexandrian Greek types, which are inserted in the article on the Greek language; and to DR. FRY, for the favour of a number of the Alphabets which were used in his work, entitled *Pantographia;* our thanks are likewise due to those master printers who have kindly granted us the use of such characters as we stood in need of in the production of this work.

In the Second Volume we have principally followed the plan and arrangement of former *Grammars,* particularly that of *Smith,* who appears to have laid the foundation-stone for all his successors: and, notwithstanding several Grammars have been published since the above, yet in our Schemes for Imposing we have given a complete new feature, by introducing not only the crosses, but also the grooves; and although our scale was so confined, we have produced three forms of Eighteens, with the pages filled with words upon a *Pica em* measure only: these are followed by a general outline for the *laying down* of all *irregular matter* of every description. We have obtained types of the Greek Ligatures from all the matrices at present to be found in this country, and also added others which have been cut: there can be no doubt but compositors will more readily trace the signification of these obsolete characters by this means, than if they were engraved on a plate, because when met with in old reprints they will have the exact fac-simile to refer to. With respect to the Tables of Calculation, we shall merely observe, that we have carried them to

a considerable length, which we trust will meet the views of the body of the Profession.

We particularly wish to call the attention of the Literati, the Profession, and the Public in general, to the articles on the *Domesday*, and the *Ancient* and *Modern Alphabets;* with respect to the former, we are of opinion that no explanation of them has ever been before the Public; therefore, from the number of *Topographical Works* which have been, and are continually printing, we trust that they will be received as a desideratum of no mean importance by the persons to whom the execution of such works are entrusted, or to those who from curiosity may be inclined to look into them: and, as to the latter, we may assert, without fear of successful contradiction, that an article upon this very important subject, embracing such a body of highly interesting and likewise useful information, never before appeared in any work of this description. Laborious indeed has been the task of collecting together the necessary information; and the vast number of learned authorities which of course have been consulted, would scarcely be credited if we were to state them. For the above valuable articles we are indebted to the kindness of a literary gentleman, who also assisted us in other portions of the work; but we most deeply regret that we are deprived (by his own particular request) of the gratification of inserting his name, and thereby paying him that tribute of grateful respect, which his praise-worthy and indefatigable exertions justly entitle him to; we can therefore only beg his acceptance of our most unqualified and sincere thanks, as a small return for his ardent zeal and disinterested friendship.

We shall now merely observe, that we have selected every article worthy of notice from our predecessors, which it is hoped will be found highly

serviceable not only to the junior portion of the profession, but also to those of more advanced age, who doubtless will find much pleasure in the perusal, and also many useful and important hints.

We flatter ourselves that the Portraits, the Title Pages, and the Arms of the Members of the Roxburghe Club, will be considered as *chef-d'œuvres* of engraving on wood, and reflect the highest credit on the eminent Artists by whose ability they were produced: the Title Pages and the Coats of Arms were designed and drawn on the wood by Mr. WILLIAM HARVEY; the Title to the First Volume was engraved by Mr. JOHN THOMPSON, and that for the Second by Mr. G. W. BONNER. The Portrait to the First Volume and the Arms are the productions of Mr. W. HUGHES; in justice to whose skill and patient industry, we conceive it our duty to notice the very elaborate pains bestowed on the page of *Typographical Marks* in the Second Volume, which is allowed to be a wonderful performance. For the Portrait to the Second Volume, we are exclusively indebted to the ability of Mr. HARVEY, who not only made the first study, and afterwards drew it on the block, but he also obligingly favoured us by engraving it himself; for which particular mark of esteem, we publicly return him our warmest acknowledgments.*

We never, in our younger days, glanced into

* It would be an act of injustice to Mr. BRANSTON, Mr. WHITE, and other eminent engravers, if we omitted this opportunity of noticing, that it was not from any want of ability in those gentlemen that they were not engaged to execute any of the extra fine subjects above alluded to, there not being sufficient for all, we selected those whose hands were most at liberty at the moment; but we trust, ere long, to bring forth such works as shall call into action the united talents of the engravers on wood, and thereby prove to the public (with their liberal support) that the Art is capable of more than has generally been produced.

Smith's Grammar, without feeling for the situation in which he was placed at its commencement; but little did we then think, that it would ever fall to our lot to tread in the same steps, and under similar circumstances; in proof of which we beg to introduce the following extract from his Preface:

"The publication of the following Essay is the result of a resolution to make a stand against the joint disasters that long have harassed me, and threaten to pursue me to the last confines of retreat: for though infirmities and ailments are become habitual to me; yet when their concomitant consequences presented themselves more ghastly to me, I was on a sudden prompted to think of guarding against their further incroachments: but knowing myself unable to do it by the usual exercise of my profession, I concluded to publish Proposals for printing this Grammar; which had the good effect, that in a short time so many declared themselves in favour of my undertaking, that I had no room to doubt of succeeding in it. And notwithstanding a considerable number of my Subscribers have proved Apostates since, the Work has nevertheless been continued, and is brought to a conclusion by the aid of the permanent encouragers thereof; and especially by the interest of some particular Well-wishers, who have shewn themselves so assiduous in promoting my expectations, that it demands my public acknowledgment. By these helps, and by having been permitted to print at prime cost, I have been enabled to carry this Grammar to its proposed length: but how it will be received by those who have not yet examined into the merits thereof, will soon appear by the success of the remaining Copies. In the mean time I shall use no art to gain the approbation of those who were under apprehension that this Work, being of a troublesome and expensive nature, if it was not done as it *should be*, would be better not done at all: since I am not ignorant, that our ideas of the same thing are not *always* the same; and therefore hope they will reverse their opinion, and judge more favourable of the whole."

We have inserted the above in order to shew the strong analogy which exists between the two cases: he was induced to undertake the task from bodily infirmities, we from mental affliction, brought on by the cruel and unjust treatment which we had experienced from those connected with the private Press at LEE PRIORY; and although eight years have now rolled over our heads, during its lingering in Chan-

cery, where, we are sorry to say, it still remains in *statu quo*, yet no sooner was the main link severed from the chain, than its former brilliant sun appeared only as the twinkling stars, and although for a time it emitted a faint glimmer, like the midnight taper, or the dying embers of a flame, till Hades at length cast his mantle over it, and closed the scene by sweeping from the spot every trace of its remembrance, and burying in oblivion all the former boasted pride of the once famed PRESS AT LEE!!!

We are well aware, from remarks which have already been made, that more is expected from us than would have been from any other printers; in answer to which, we beg to observe, that as perfection is not to be found in human nature, how can it reasonably be expected in this case? It never once entered into our imaginations that we were about (in the present instance) to produce a work that should soar above criticism; the very perturbed state of our minds, which has ever been upon the full stretch, was a complete bar to the accomplishment of so desirable an object. Thus much we can fearlessly assert, that no work has ever yet appeared, either in this or in any other country, wherein the difficulty of composition is so strikingly conspicuous as in the present undertaking; and notwithstanding it was stated by many of the profession to be impossible for us to accomplish the Schemes of the Impositions, the Tables, &c. &c. on our proposed confined scale, yet, great as the task appeared to others, who took only a superficial view of the subject, we were convinced to the contrary, and which opinion is now most satisfactorily proved, not having had occasion to widen or lengthen our page on any account whatever; this, in the common routine of business, not unfrequently occurs, therefore we trust that this very important feature will more than

counterbalance the trifling defects which may be discovered in any portion of the work.

Truly gratifying must be the reflection to every serious and well disposed mind, after comparing the present state of the lower classes and the peasantry of this country, with what they were only a century back; but more particularly with respect to the benefits which they have derived within the last thirty years: this must be attributed to those most noble and laudable institutions, the Sunday and National Schools, which reflect the highest credit on both the promoters and supporters of them; for, by so doing, they have endeared their names to all those to whom instruction has thus been granted, and also erected to themselves a lasting monument of remembrance in the public mind: but if so much good has been performed by these establishments while in their infancy, during this very short period, what have we reason to expect will be the result after the lapse of another age; for we find that the youth of the present day possess more knowledge, in consequence of the above institutions, than the adults of any former period. Pleasing as must be this thought to all those who duly consider the important advantages derived from the above sources, yet we may truly assert, that had it not been for the benefits conferred by means of the Press, we should not now have to boast (in all human probability) the foundation of the before-mentioned establishments; this point, we are fully persuaded, no one will attempt to deny: and, if so, how can that Art be sufficiently prized which has conferred such inestimable blessings on the human race; for without which mankind must have remained in ignorance as heretofore, blindly wading through the mazes of darkness, and have passed from this life without having been enabled to pay that respectful worship

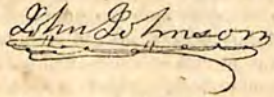
and adoration to that Divine Being to whom all stand indebted not only for their origin, but also for their present existence and hourly preservation.

Never let it, then, be said, that a British Public have encouraged the introduction of that machinery, &c. which can only tend to damp and destroy all the energy and talent of those who have hitherto upheld and exercised the Art, for the benefit of the rising and future generations; but let them receive that reward for their labour which their merit justly entitles them to, instead of being suffered to wander the streets spiritless and heart-broken for want of employment; which, we are extremely grieved to find, has too long been the case. How very different this, to what we have witnessed in our day, when compositors and pressmen were frequently in such request, that the masters would grant any boon to obtain the service of them: but now, alas! works are so hurried through the press, that men have not the chance of getting forward as they formerly had.

It has been our aim, throughout the present undertaking, so to acquit ourselves in the execution of this task, that we should not be liable to the accusation of having favoured any party in the subjects which it was necessary for us to notice; we have endeavoured throughout to maintain, that a reciprocity of interests exist between the employer and the employed, in order to the well conducting and furtherance of any branch of Art or Manufacture; and notwithstanding some may imagine that we have been too free in our remarks, yet we trust that the justness of our observations will fully convince all candid and unbiased minds, that we have merely done our duty. Frankness and candour has been the compass by which we have ever steered, and we doubt not but it will ultimately conduct our little bark safe to its destined port.

For our own parts, we never think of the benefits conferred on mankind by this Art, but we feel our bosoms swell with admiration of the Divine Being for this inestimable blessing; we can even fancy that we perceive warm tints enlivening every colour of this heretofore brilliant picture, till at length its overpowering beauty outsteps Imagination's bounds, and we are ultimately lost in wonder and amazement.

April, 1824.



Go, little Work, unfold thy page,
And coor the angry Critic's rage,
Now burns his breast with ire:
Lest [illegible] should call a judgment down
And on thy margin reek his frown,
May peace his mind inspire.

Hope, Pity, Candour, call to aid,
An[illegible] for thy sheets now bid them plead,
Lest he should seal their doom:
If from Truth's path he'll wildly roam,
May Justice's sword strike firmly home,
And send him to his tomb.

THE
ORIGIN, RISE, AND PROGRESS,
OF
THE TYPOGRAPHIC ART.

Th' Inventor of this noble Art to find,
Has long engag'd the Antiquary's mind;
To question dates, on books and records pore,
To draw the veil Obscurity's cast o'er;
Vain are his efforts, 'tis beyond his might,
To fix, in truth, on man or place the right:
Doubts still exist to whom the palm is due,
Partisans for each their claims pursue:
But *metal types* the honour all confer,
On both the Guttenbergs, Faust, and Schoffer.

CONSIDERING the importance of this noble invention to society, which is one of the greatest blessings heaven has bestowed, it cannot fail exciting a considerable degree of interest in the rising generation to be informed when, and by whom, this divine Art was first discovered and brought into general use. *

* Though printing be a modern invention in Europe, it is allowed to have been practised in the East from a very early period, in a similar manner to our first essays. It has been contended, that the remoteness and seclusion of the Chinese prevented our gaining any information from them: but Mr. W. Y. Ottley, and Mr. S. W. Singer, concur in opinion, that the art of engraving in wood was known in Europe in the thirteenth century: that it was brought from Asia by the Venetian merchants, whose intercourse with that territory was frequent, by way of Constantinople, from a very early period. As to the silence of Marco Polo upon this subject, in his account of the marvels he had witnessed in China, having resided at the court of the great Chan of Tartary for seventeen years, 1295: Mr. O. conceives that the author thought it of little interest, as the art had been long practised in Venice. Mr. O. is of opinion, that if the name of its inventor is ever destined to be known, it most probably will be found among the records of the East. Many writers have ascribed this invention to an earlier period than the Christian æra; Father Couplet states the year 930: Father du Halde fixes it fifty years prior to the former period, under the reign of Ming Tsong I. the second Emperor of the Tartarian dynasty: and Father le Compte contends, that it has been practised in China from all ages: he adds, that the only difference between the European and Chinese methods, consists in the former being able, from the small number of letters in their alphabet, to print voluminous works, the letters of the first sheet, from a re-arrangement, serving for all the succeeding ones: whereas, from

"To the art of printing," says Dr. Knox, "it is acknowledged we owe the Reformation. It has been justly remarked, that if the books of Luther had been multiplied only by the slow process of the hand-writing, they must have been few, and would have been easily suppressed by the combination of wealth and power: but, poured forth in abundance from the press, they spread over the land with the rapidity of an inundation, which acquires additional force from the efforts used to obstruct its progress.

the prodigious number of characters in the Chinese alphabet, (some accounts state them at eighty thousand) they contend, that it is much easier and less expensive to have their pages cut on wood; thus having as many blocks as there are leaves in the book. Father du Halde gives the following particulars relative to Chinese printing:

"The work intended to be printed is transcribed by a careful writer upon thin transparent paper: the engraver glues each of these written sheets, with its face downwards, upon a smooth tablet of pear or apple-tree, or some other hard wood; and then, with gravers and other instruments, he cuts the wood away in all those parts upon which he finds nothing traced; thus leaving the transcribed characters ready for printing: in this manner he prepares as many blocks as there are written pages. He then prints the number of copies immediately wanted; for he can always print more, if they are required, without the labour of re-composition necessary in typography: nor is any time lost in correcting the proof sheets, for, as he is guided to his engraving by the strokes of the written copy, or perhaps the original of the author himself, it is impossible for him to make any mistakes, if the copy is written with exactness. When once, however, the blocks are engraved, the paper is cut, and the ink is ready, one man with his brush can, without fatigue, print ten thousand sheets in a day.* The block to be printed must be placed level, and firmly fixed. The man must have two brushes; one of them of a stiffer kind, which he can hold in his hand, and use at either end. He dips it into the ink, and rubs the block with it; taking care not to wet it too much, or to leave it too dry: if it were wetted too much, the characters would be blurred; if too little, they would not print. When the block is once got into a proper state, he can print three or four sheets following without dipping his brush into the ink. The second brush is used to rub over the paper, with a small degree of pressure, that it may take the impression: this it does easily, for, not being sized with alum, it receives the ink the instant it comes in contact with it. It is only necessary that the brush should be passed over every part of the sheet with a greater or smaller degree of pressure, and repeated in proportion as the printer finds there is more or less ink upon the block. This brush is soft, and of an oblong form."

Mr. Ottley states, that the Chinese do not use presses, because the delicate texture of their paper would not bear the impression of an European press: On this point I must differ from Mr. O. and beg to refer him, as a proof of its being used in this country, to the numerous impressions taken from wood engravings, as well as to entire works.

In order to establish the great antiquity of the art in China, Du Halde cites the following, as given by an old author, from the pen of the celebrated Emperor Can Vong, who flourished 1120 years before Christ:

"As the stone Me," (a word signifying ink in the Chinese language) "which is used to blacken the engraved characters, can never become white; so a heart blackened by vices will always retain its blackness."

The above passage has led several writers to conclude, that printing was known in the East more than three thousand years ago.

* Mr. Ottley observes, "Had this number been stated in figures, I should have given the printer credit for having introduced a cipher extraordinary, in honour of Chinese industry. The account is absolutely incredible."

He who undertook to prevent the dispersion of the books once issued from the press, attempted a task no less arduous than the destruction of the hydra. Resistance was vain, and religion was reformed: and we, who are chiefly interested in this happy revolution, must remember, amidst the praises bestowed on Luther, that his endeavours had been ineffectual, unassisted by the invention of Faustus.*

"How greatly the cause of religion has been promoted by the art, must appear, when it is considered, that it has placed those sacred books in the hand of every individual, which, besides that they were once locked up in a dead language, and could not be procured without great difficulty. The numerous comments on them of every kind, which tend to promote piety, and to form the Christian philosopher, would probably never have been composed, and certainly would not have extended their beneficial influence, if typography had still been unknown. By that art, the light, which is to illuminate a dark world, has been placed in a situation more advantageous to the emission of its rays: but if it has been the means of illustrating the doctrines, and enforcing the practice of religion, it has also, particularly in the present age, struck at the root of piety and moral virtue, by propagating opinions favourable to the sceptic and voluptuary. It has enabled modern authors wantonly to gratify their avarice, their vanity, and their misanthropy, in disseminating novel systems subversive of the dignity and happiness of human nature: but though the perversion of the art is lamentably remarkable in those volumes which issue, with offensive profusion, from the vain, the wicked, and the hungry, yet this good results from the evil, that as truth is great and will prevail, she must derive fresh lustre, by displaying the superiority of her strength in the conflict with sophistry.

"Thus the art of printing, in whatever light it is viewed, has deserved respect and attention. From the ingenuity of the contrivance, it has ever excited mechanical curiosity; from its intimate connection with learning, it has justly claimed historical notice; and from its extensive influence on morality, politics, and religion, it is now become a subject of very important speculation.

"But, however we may felicitate mankind on the invention, there are perhaps those who wish, that, together with its compatriot art of manufacturing gun-powder, it

* The learned Doctor, in bestowing his praise on the inventor of printing, should have recollected, that Faust never worked at the art, he merely supplied the money; and, therefore, has very little title to the invention.

had not yet been brought to light. Of its effects on literature, they assert, that it has increased the number of books, till they distract rather than improve the mind; and of its malignant influence on morals, they complain, that it has often introduced a false refinement, incompatible with the simplicity of primitive piety and genuine virtue. With respect to its literary ill-consequences, it may be said, that though it produces to the world an infinite number of worthless publications, yet true wit and fine composition will still retain their value, and it will be an easy task for critical discernment to select these from the surrounding mass of absurdity: and though, with respect to its moral effects, a regard to truth extorts the confession, that it has diffused immorality and irreligion, divulged with cruel impertinence the secrets of private life, and spread the tale of scandal through an empire; yet these are evils which will either shrink away unobserved in the triumphs of time and truth over falsehood, or which may, at any time, be suppressed by legislative interposition."

This discovery having been made so lately as the fifteenth century, it is matter of surprise that no certain record has been handed down fixing the precise time when, the person by whom, and the place whence this Art received its birth. The abilities of the literary Antiquaries of different nations have been called forth, in order that the palm may be ceded to those, who not only merited so well of their own country, but also of every other portion of the civilized globe. These researches have not satisfactorily determined the point; the affair still remains involved in a certain degree of mystery; although it must be admitted, that great probability appears in the theories of some of those who have investigated this difficult subject. We shall notice the different claims, and leave the Reader to form his own conclusion.

Two reasons may be assigned for this obscurity; viz. the imperfect state of printing while it remained in the possession of its inventor. 2d. Pecuniary motives induced the first printers (from the large sums which

were usually paid for manuscripts) to sell their works as such; so that printing was, for a period, as much the *counterfeit* as the *substitute* for writing, it being a *facsimile* of the most approved Scribes. The few persons concerned kept the art a secret for some time, till their funds not being sufficient to answer the necessary expenses, these ingenious men were thus compelled to associate with persons of property, from the union of whose names a degree of doubt has arisen to whom the merit really belongs.

A competition for this distinguished honour now took place between Haerlem, Mentz, Strazburg, and Venice; partisans arose in favour of Laurensz Jansz Coster of Haerlem; John Guttemberg and others of Mentz; Guttemberg and Mentilius of Strazburg; and Nicolas Janson of Venice. Those who advocated the cause of Janson relinquished the contest, when they discovered that books were printed prior to those generally attributed as Janson's earliest productions. The opinion which states Strazburg to have been the birth-place of the art, is as little satisfactory; a division of sentiment exists as to the inventor at this place, some asserting that Mentilius printed as early as 1447; others ascribing the discovery to John Guttemberg, or Geinsfleich, junior.

* Nicolas Janson, or Jansonius, born in France, was originally an engraver of coins and medals at Paris in the fifteenth century. In the year 1458, King Charles VII. having received private information of the invention at Mentz, he sent Janson to obtain a knowledge of the art. Having succeeded, he returned to France, when he found his patron was dead; upon which he retired to Venice, and commenced letter-founder and printer: he excelled in all branches of the art, and more than are united with it. He first determined the form and proportion of the present Roman character; his editions are still in great request on account of the neatness and beauty of his types. The first production of his press is a scarce work in quarto, intituled 'Decor Puellarum,' the date of which is 1471; the same year he published 'Gloria Mulierum,' in Italian, a proper sequel to the former. There are found several editions of Latin Classics which he printed during the subsequent ten years: it is conjectured that he died about 1481, this being the date of his last production.

The claims of Laurentius * Coster of Haerlem depend principally on the authority of the celebrated Historian of Holland, Hadrianus Junius, or Adrian Young, who was born at Horn, in 1511, and took up his residence at Haerlem, in 1560; he was rector of the Latin school, and also teacher of natural philosophy at Haerlem. In January, 1575, he finished his work, intituled *Batavia*, and died on the 16th of June the same year: this work appeared in 1578, from which it is considered that all Coster's partisans have taken their ground of argument. The following particulars are supposed to have been written in 1568:

* Laurentius was born at Haerlem, about the year 1370, and executed several departments of magistracy in that city. Those writers are mistaken who assign to him the surname of Coster, or assert that the office of ædituus was hereditary in his family. In a diploma of Albert of Bavaria, in 1389, in which, among other citizens of Haerlem, Laurentius' father is mentioned by the name of Joannes Laurentii filius. Beroldus is called ædituus, who was surely of another family; and in 1396, and 1398, Henricus a Lunen enjoyed that office; after his resignation, Count Albert conferring on the citizens the privilege of electing their ædituus, they then chose Laurentius; who was afterwards called Coster from his office, and not from his family name, as he was descended from an illegitimate branch of the Gens Brederodia. The elegance of his house may testify that he was a man of property. His works were printed on separate moveable wooden types fastened together by threads. It may be thought improbable, that so ingenious a man should not have proceeded farther than the invention of wooden types; it may be answered, he printed for gain, not for reputation; for wooden types could be made sooner and cheaper than metal. His press was shaped like the common wine-presses. He printed some copies of all his books on paper and vellum. It has been erroneously stated, that he quitted the profession, and died broken-hearted: but it is certain, that he did not live to see the art brought to perfection. He died in 1440, aged 70; and was either succeeded by his son-in-law Thomas Peter, or by their immediate descendants, Peter, Andrew, and Thomas; who were old enough to conduct the business, the eldest being at least twenty-three. Laurentius has acquired a name in the annals of printing, the Dutch affirming him to be the inventor of that art, about 1430, but this claim is obstinately disputed. It is said that the city of Haerlem advanced no pretensions to the merit of its invention for the space of 130 years after the first exercise of this art at Mentz. The learned Meerman, counsellor and pensionary of Rotterdam, zealous for the honour of his country, supported the cause of Haerlem with all the sagacity and erudition that could be exerted, in a work intituled, 'Origines Typographicæ,' 2 vols. 4to. printed at the Hague, in 1765; an abridgment of which is given in 'Bowyer and Nichols's Origin of Printing.'

"About 120 years ago, Laurence Zanssen Coster, inhabited a decent and fashionable house in the city of Haerlem, situated on the market-place opposite the royal palace. The name of Coster was assumed, and inherited from his ancestors, who had long enjoyed the honourable and lucrative office of Coster or Sexton to the church. This man deserves to be restored to the honour of being the first inventor of printing, of which he has been unjustly deprived by others, who have enjoyed the praises due to him alone. As he was walking in the wood contiguous to the city, which was the general custom of the richer citizens and men of leisure, in the afternoon and on holydays, he began to cut out letters on the bark of the beech; with these letters he enstamped marks upon paper in a contrary direction, in the manner of a seal; until at length he formed a few lines for his own amusement, and for the use of the children of his brother-in-law This succeeding so well, he attempted greater things; and being a man of genius and reflection, he invented, with the aid of his brother, or son-in-law, Thomas Pieterison, a thicker and more adhesive ink, as the common ink was too thin and made blotted marks. With this ink he was able to print blocks and figures, to which he added letters. I have seen specimens of his printing in this manner: in the beginning he printed on one side only. This was a Dutch book, entitled *Spiegal enser Behoudenisse.* That it was one of the first books printed after the invention of the art, appears from the leaves, which are pasted together, that the naked sides might not be offensive to the eyes; and none at first were printed in a more perfect manner. As this new species of traffic attracted numerous customers thus did the profits arising from it increase his love for the art, and his diligence in the exercise of it.

"He engaged workmen, which was the source of the mischief. Among these workmen was one Jan —— whether his surname be that of Faust,* or any other, is of no great importance to me; as I will not disturb the

* Authors disagree with respect to the person who committed this robbery. There can be no reason for supposing Faust to have been the thief, he being a wealthy citizen of Mentz, who assisted the first printers with money; and though he afterwards was proprietor of a printing-office, it does not appear that he ever worked; therefore, it is improbable that he was a servant of Laurentius. Scriverius fixes the theft on John Guttemberg, who is said to have resided at Strazburg from 1436 to 1444. Some suppose the robber to have been John Maidenbachius, others John Petersheimius, but most probably it was John Geinsfleisch, sen. whom Kohlerus states came to Mentz in 1441, and not before.

dead, whose consciences must have smote them sufficiently while living. This Jan, who assisted at the printing-press under oath, after he had learned the art of casting the types,† setting them, and other articles belonging to the art, and thought himself sufficiently instructed, having watched the opportunity, as he could not find a better, he packed up the types and the other articles on Christmas eve, while the family was engaged in celebrating the festival, and stole away with them. He first fled to Amsterdam, thence to Cologne, until he could establish himself at Mentz, as a secure place, where he might open shop, and reap the fruits of his knavery. It is a known fact, that within the twelve months, that is, in the year 1440, he published the *Alexandri Galli Doctrinale*, a grammar at that time in high repute, with *Petri Hispani Tractatibus Logicis*, with the same letters which Laurens had used. These were the first products of his press. These are the principal circumstances that I have collected from creditable persons, far advanced in years, which they have transmitted like a flaming torch from hand to hand; I have also met with others who have confirmed the same," *&c. &c.*

The particulars here recorded, he states to have received from his tutor, Nicholas Galius, an old gentleman of very tenacious memory, who related that, when a boy, he had often heard one Cornelius, a book-

† There certainly appears a strange inconsistency in the different statements respecting this robbery. A majority of writers agree that it took place in 1441; whereas, it is universally allowed that Laurentius died in 1440. It is likewise asserted, that the thief conveyed away metal types: but it evidently appears, that Laurentius never used any other than wooden ones, which circumstance has induced some writers to doubt the fact all together. The account is certainly a very natural and pleasing one, if we divest it of the above and a few other inconsistencies. It has also been urged, that a printing-press, with all its implements, would be very inconvenient articles to convey away privately: it is stated, in answer to the latter, that it was not *requisite* he should carry off the press. His practical knowledge of the machine would enable him to retain a *perfect* model in his mind, sufficient for his purpose; a few of the moveable wooden types might be packed up at a time when the other workmen were not only absent, but otherwise engaged: their bulk could be no bar to concealment through the night, nor prevent their being carried off early the next morning, as soon as the city gates were open; and the day subsequent to the robbery being a holiday, would probably secure his retreat before the theft could be discovered. It is necessary to observe, that in the confusion of names which follow this event in the history of printing, the thief has been suffered to escape, and the crime attributed to an innocent person.

binder, (then upwards of eighty years of age, who had, when a youth, assisted at the printing-office of Coster,) describe with great earnestness the numerous trials and experiments made by his master in the infancy of the invention: when he came to that part of his narrative touching the robbery, he would burst into tears, and curse, with the greatest vehemence, those nights in which he had slept with so vile a miscreant; and that, were he still alive, he could with pleasure execute the thief with his own hands. Junius states, that he received a similar account from Quirinus Talesius, the Burgomaster, who declared that it was recited to him by the said Cornelius: the latter died in 1515.

Mr. Ottley gives the following chronology, in his *History of Engraving*, in justification of the statement of Junius:

"*Junius, who was born in* 1511, *we will suppose, wrote his account of Coster in* 1568.—*He received this account when a young man, perhaps of twenty-five* (*An.* 1536) *from his tutor, Nicholas Galius, who we may conclude was then full sixty-seven years of age,—for Junius speaks of him as an old gentleman of very tenacious memory; and such a description would not be suited to a younger man. Galius, when a youth—say of eighteen years of age, which brings us to* 1487—*heard the relation, several times repeated, from the mouth of Cornelius, the bookbinder, who was then upwards of eighty—we will call him eighty-two—and Cornelius, when a young man of three-and-twenty, lived with Laurence Coster—that is, in the year* 1428.

"*This chronological calculation is far from unreasonable, whilst it accords sufficiently well with the general tenor of Junius's statement, as well as the shorter account of Guicciardini. Indeed, if Laurence Coster, or Laurent Janszoon, by whichever name we call him, was the first inventor of typography; and if the example of his imperfect attempts did give rise to the more successful endeavours of the printers of Mentz—it necessarily follows, I think, that we must date the period of his discovery of moveable characters, within the first thirty years of the fifteenth century.*

Mr. O. is of opinion that Junius is in error, when he states that Quirinus Talesius received his information from the same Cornelius who worked for Coster, he imgaines him to have been a son, or nephew, of the former; as Mr. Meerman found mention of *Cornelius the bookbinder* in the records of the church of S. Bavon, at Haerlem, under the years 1474, 1485, 1487, 1496, 1503, 1507, 1508, and 1515. If the chronology, observes Mr. Ottley, be correct, Cornelius must have been ninety in the year 1496; therefore, he concludes, that the latter dates refer to a younger Cornelius, the informant of Talesius.

Ulric Zell, father of the Cologne press, was a native of Germany, and is said to have gained his knowledge of the art at Mentz. In the *Cologne Chronicle* of 1499, he gives the following testimony:

"*Item: this most revered art was first discovered at Mentz, in Germany; and it is a great honour to the German nation, that such ingenious men were found in it. This happened in the year of our Lord* MCCCCXL; *and from that time, till the year* MCCCCL, *the art, and what belongs to it, was rendered more perfect. In the year of our Lord* MCCCCL, *which was a golden year, then men began to print, and the first book printed was a Bible in Latin, and it was printed in a larger character than that with which men now print mass-books. Item: although this art was discovered at Mentz at first, in the manner in which it is now commonly used, yet the first example of it was found in Holland, in the Donatuses which were before printed there. And thence is derived the beginning of this art, and it is more masterly and subtle than the ancient manner was, and by far more ingenious.* [*The Chronicler*," *says Mr. Dibdin, in his* Bibliotheca Spenceriana, "*goes on to refute the assertion advanced by Omnibonus, in the edition of* Quintilian, *of* 1471, *which makes Jenson the inventor of the art of printing; and thus proceeds:*]——*but the first inventor of printing was a citizen of Mentz, and was born at Strasbourg, and was called John Gudenburch. Item: from Mentz, the before-mentioned art first came to Cologne, thence to Strasbourg, and thence to Venice.*

The beginning and progress of the before-mentioned art was told me, by word of mouth, by the worthy man, Master Ulrich Tzell of Hanault, printer at Cologne, in the present year MCCCCXCIX—*by whom the forementioned art is come to Cologne.*"

Schœpflin asserts, that Peter de Olpe, not U. Zell, was the first Cologne printer: Mr. Dibdin satisfactorily answers him, and proves that Zell printed there in 1466, four years prior to Olpe. "Upon the whole," observes Mr. D. "the evidence of Ulric Zell appears to be as honest as it is curious."

Scriverius informs us, that he had collected fragments of a work upon this subject, written at Haerlem, between 1549 and 1561, by Jan Van Zuyren, Burgomaster of that city: Scriverius laments its loss, observing, that had this been handed down to posterity, there would now be no occasion for a reference to the testimonies of Junius and others, in order to prove that Haerlem is entitled to the merit of the discovery. He says, that he preserved the Latin title, and some part of the preface, but the name of Coster does not appear. He admits that the honour of perfecting the art, and of making it known throughout Europe, is justly due to Mentz.

Theo. Volchart Coornhert, in his translation of *Cicero's Offices*, which is dedicated to the Burgomasters, Judges, and Senators of Haerlem, 1561, observes, like Junius, that he writes upon the authority of

"*Aged persons of the highest respectability and credit, who had repeatedly informed him, not only of the family of the inventor, and of his name and surname, but also concerning the rude manner of printing which he at first practised, and the place of his residence, which they had often pointed out to him with their fingers.*"

Mr. Ottley remarks, that if the better informed classes of Haerlem imagined this tradition an old woman's tale, the author would not have presumed to address it to the dignataries of the city.

Ludovico Guicciardini, by birth an Italian, in his *Descrizione di tutti i Paesi Bassi*, written 1565, and printed at Antwerp, 1567, gives the following, in support of the claims of Haerlem:

"According to the common tradition of the inhabitants, and the assertion of other natives of Holland, as well as the testimony of certain authors and other records, it appears that the art of printing and stamping letters and characters on paper, in the manner now used, was first invented in this place: but the author of the invention happening to die before the art was brought to perfection, and had acquired repute, his servant, they say, went to reside at Mentz; where, giving proofs of his knowledge in that science, he was joyfully received; and where, having applied himself to the business with unremitting diligence, it became at length generally known, and was brought to entire perfection: in consequence of which, the fame afterwards spread abroad and became general, that the art and science of printing originated in that city. What is really the truth, I am not able, nor will I take upon me to decide; it sufficing me to have said these few words, that I might not be guilty of injustice towards this town and this country."

Mr. Ottley reminds his reader, that the evidence of Guicciardini does not depend merely upon the authority of oral tradition, as he mentions, generally, the testimony of *certain writers* on the subject, and *other records* then in existence;—but specifies no particular clue by which the reader might ascertain the truth of such assertions. With respect to the robbery he acts like a cautious man, and softens it down by observing, that the workman did not go to Mentz till after his master's death. Mr. O. is of opinion, that all deficiency in his testimony is amply made up, by this single circumstance, that he is the only author who has attempted to palliate the theft. He also considers, from his not being a native of Holland, that his statement should be generally received as that of an impartial observer, who wished to adhere strictly to the truth.

M. Lambinet, a recent French author of considerable note, commences a furious attack against Junius and his partisans, by observing, that they suffered more than a century to elapse, from the period of the discovery, before they thought of asserting their claim to to the honour of the invention. The following will convince the reader of this writer's opinion:

"*Fournier the younger, Kahler, Schaffin, Fischer, and a great many other writers, have amused themselves by refuting the statement of Junius seriously. Naude asks Junius and his partisans, how John Faust, or any other John, could have carried on his back the presses, the type, the cases, the tables of stone? &c. But this story of the robbery is very awkwardly introduced in the romance of Junius; since, if we suppose Faust to have been Coster's workman, he must have been, of consequence, instructed in the mechanism of the art, and it must have been very unnecessary and very inconvenient for him to have carried off his apparatus.*"

"*Now, I ask*" continues Lambinet, "*which is the authentic monument of the invention of Laurence Coster? Where is it to be found? Meerman, it is true, laboured five years to complete his* Origines Typographicæ, *and Karnebeck has engraved plates of the pretended characters of Coster, with the greatest care. It is impossible to find greater research or more profound erudition, than what is contained in this work,*" &c. &c. &c.——"*But he never was able to prove that 'the fragments of prayers' preceded by 'the letters of the alphabet,' found pasted into the cover of an old book by Enschedius, and printed on both sides, were the work of Laurence Coster, any more than the* Donatuses, *the* Speculum Salutis, *&c. which he attributes to him gratuiously.* . . . . . .

"*I conclude, therefore,*" *observes the above writer,* "*with Chevillier, Fournier, Heineken, Fischer, and the great majority of those bibliographers who are well informed and free from prejudice, that there exists no proof that Laurent, surnamed Coster, was either an engraver, a sculptor, or a printer.*"

Junius has an able advocate in Mr. Ottley, who boldly defends the cause of Coster and Harlem with much sound argument; although, we confess, we do not approve of all his ideas, as we shall notice hereafter.

The *Histories Chryver Jan Wagenaar*, published 1787, contains the answer of Meerman to that author, on a request for his opinion concerning the history of Coster, he frankly informs him that he does not believe it. Lambinet takes advantage of this, as Meerman afterwards became the strenuous advocate of Coster.

That Laurentius carried the art no further than separate *wooden types*, appears from a Dutch poem, intituled *Hertspiegal*, published in the sixteenth century, by Henry Spiechal, who exclaims:

"Thou first, Laurentius, to supply the defect of wooden tablets, adaptedst *wooden types*, and afterwards didst connect them with a thread, to imitate writing. A treacherous servant surreptitiously obtained the honour of the discovery: but truth itself, though destitute of common and and wide-spread fame; truth, I say, still remains."

There is no mention in this poem of *metal types*; had he been robbed of these, as well as of *wooden* ones, such a circumstance could not have been passed over in silence.

That the rough specimens with which Laurentius amused himself should be discovered, at the distance of three centuries, appears almost improbable: yet John Enschedius, a printer, discovered an old parchment *Horarium*, printed on both sides, in eight pages, containing *The Alphabet*, *The Lord's Prayer*, *The Apostles' Creed*, and three short prayers, which he imagines to be the first productions of Laurentius. Mr. Meerman submitted this to artists, (competent judges,) who gave as their opinion that it exactly agreed with the description of Junius: it also corresponds with the first edition of the Dutch *Speculum Salvationis*, and the fragment of the Holland *Donatus*, which are said to have been the productions of Laurentius, and are specimens of his piety and ingenuity, in this essay of his newly invented art. Mr. Meerman has given an exact engraving of this singular curiosity.

Having touched upon the principal arguments in favour of Haerlem, we shall now proceed to give those which refer to Mentz:

It is generally affirmed, that John Geinsfleisch, sen. came to Mentz in 1441, and it is conjectured that he brought with him some of the wooden printing types, the property of Laurentius Coster of Haerlem, where it is stated that he had been employed, and there learned the art and mystery of printing. In the following year, 1442, we are informed that he gave strong proof of his industry, by the production of two small works, intituled, *Alexandri Galli Doctrinale*, and *Petri Hispani Tractatus:*—these being books much used in schools, he had every reason to expect that they would meet a profitable sale, together with a future prospect of success in his new enterprize.

In 1443, he engaged the house **Zum Jungen**, when he was joined by Faust:* soon after, J. Meidenbachius and others were admitted partners; but their names are not transmitted to our times. In 1444,

* John Fust, or Faust, a goldsmith of Mentz, was one of the three artists considered as the inventors of printing; it is not certain that he did more than supply the money for carrying on the concern. In 1462, Faust carried a number of Bibles to Paris, which he and his partner Schoeffer had printed, and disposed of them as manuscripts; at this time the discovery of the art was not known in France. At first he sold them at the high price of 500 or 600 crowns, the sums usually obtained by the scribes: he afterwards lowered his price to sixty, which created universal astonishment: but when he produced them according to the demand, and even reduced the price to thirty, all Paris became agitated. The uniformity of the copies increased their wonder, the Parisians considering it a task beyond human invention; informations were given to the police against him as a magician; his lodgings were searched, a great number of Bibles were found, and seized: the red ink with which they were embellished was said to be his blood; it was seriously adjudged that he was in league with the devil; whereupon he was cast into prison, and would most probably have shared the fate of such, whom ignorant and superstitious Judges condemned in those days for witchcraft. He now found it necessary, in order to gain his liberty, to make known the discovery of the art. This circumstance gave rise to the tradition of 'The Devil and Doctor Faustus,' which is handed down to the present time. It is uncertain when Faust died, he was at Paris in 1466, and it is strongly conjectured, that he fell a victim to the plague, which then raged in that capital.

they were joined by John Guttenberg,* who is said to have made ineffectual attempts, for several years, to perfect the art at Strazburg. These ingenious men at length discovered that the wooden types were not sufficiently durable, and not altogether answering their expectation in other respects, the two brothers commenced cutting *metal types:* while these were preparing, they printed several books of frequent use, such as, the *Tabula Alphabetica*, the *Catholicon*, the *Donati Grammatica*, and the *Confessionalia:* these were printed with separate *wooden types* and *wooden blocks.*

To commence printing an edition of *The Bible* in this early stage of the art, must be acknowledged by all as a most astonishing and wonderful undertaking:

* John Guttemberg, or Geinsfleisch, the reputed inventor of printing, was born at Mentz of noble and wealthy parents, about 1400. In 1424, he took up his residence at Strazburg, as a merchant; but from a deed of accommodation between himself and the nobles and burghers of Mentz in 1430, it is evident that, he returned to his native place. Schoepflin asserts that he was a wealthy man in that city, in 1434. Scriverius informs us, that he resided at Strazburg from 1436 to 1444, during which period he made several ineffectual attempts to gain a perfect knowledge of the art of printing: not succeeding, he quitted Strazburg, and returned to Mentz, when he opened his mind fully to Faust, and prevailed on him to advance large sums, in order to make more complete trials of the art. Between 1450 and 1455, the celebrated Bible of 637 leaves, the first important specimen of printing, was executed between Guttemberg and Faust: there is a copy of it upon vellum in the Royal Library at Berlin; five copies are also known upon paper. It is singular that no work has been discovered with Guttemberg's name, a circumstance which has justly excited the surprise of bibliographers. In 1465, he was honoured by Archbishop Adolphus with a mark of distinction, to which his genius and labour entitled him. He was admitted among the nobility of his court, allowed to wear the dress peculiar to that order, and had a pension, together with several privileges and exemptions, conferred upon him. Guttemberg died in Feb. 1468; and was interred in the church of Recollets, at Mentz; the following epitaph was placed over, or near his tomb:

"*D. O. M. S. Johanni Geinsfleisch,* (from the name of his house) *artis impressoriæ repertori, de omni natione et lingua optime merito in nominis sui memoriam immortalem, Adam Gelthus, posuit.*"†

His elder brother, Geinsfleisch, died in 1462.

† Query! Have not these writers been in error, who assign this inscription to the memory of John Guttemberg, jun.? I contend that it belongs to the senior, who was distinguished by the name which it bears; whereas, the younger was not known by that appellation: the senior had an equal, if not a superior claim to the invention

it was printed with *large cut metal types*,* and published in 1450: if we consider the immense labour of this work, it is no wonder that it should be seven or eight years in completing. This year the partnership was dissolved: in August, Faust and Guttemberg entered into a new agreement, the former supplying money, the latter skill, for their mutual benefit. Various difficulties arising, occasioned a law-suit for the money which Faust had advanced; the cause was decided against Guttemberg. A dissolution of partnership ensued in 1455: in 1457, a magnificent edition of the *Psalter* was published by Faust and Schoeffer, with a singular commendation, in which they assumed to themselves the merit of a new invention, (viz. of *metal types,*) *ad inventionem artificiosam imprimendi ac characterizandi.* This book was in some measure the work of Guttemberg, and at that time considered uncommonly elegant; it was four years in the press, and came out but eighteen months after the partnership was dissolved between him and Faust.

The printing-office was left in the possession of Faust; and Guttemberg opened another office in the same city, by the pecuniary aid of Conrad Humery, syndic of Mentz,† and others; whence appeared, in 1460, without the printer's name, the *Catholicon Jo. de Janua*, with a pompous colophon in praise of its beauty, and ascribing the honour of the invention to

* Many writers are of opinion that this was the edition which Faust sold in France as manuscripts; whereas it appears evident that it was the second, and more expensive edition of 1462, that was thus disposed of, and which had cost 4600 florins before the third quaternion (or quire of four sheets) was printed.

† On the death of Guttemberg, Conrad Humery took possession of all his printing materials, and pledged himself to Archbishop Adolphus, that he would not dispose of them but to a citizen of Mentz. They were however soon sold to Nicholas Bechtermuntze of Altavilla, who, in 1469, published 'Vocabularium Latino-Teutonicum,' printed with the same types which had been used in the 'Catholicon.' This curious and scarce Vocabulary is in the Duke of Marlborough's Library, at Blenheim, in 4to, 35 lines long: it contains extracts from the 'Catholicon:' its title, 'Ex quo,' from the first words of the Preface.

Mentz. It was a very handsome book, though not so elegant as the *Psalter* published in 1457, by Faust and Schoeffer. The *Psalter* and *Catholicon* were printed on *cut metal types*. It may be necessary to observe, that as the *Psalter* is the first book known to have a genuine date, it became a general practise, after that publication, for the printers to claim their own performances by adding their names to them.

Naude, in his *Mascurat*, contends that Faust was the first printer in Europe, and that he took in Guttemberg as a partner. He grounds his arguments on the impressions bearing the name of Faust, and not the other partners; whereas, if Guttemberg and Coster had had an equal share in the invention, they would not have permitted him and his son-in-law to enjoy the honour, without offering to do the like, or even asserting their own right. He gives this list of the works to which Faust and Schoeffer's names were attached: 1. The *Codex Psalmorum*, printed in 1457, which is the most ancient book known to be printed with a date or inscription, and is lodged in the Emperor's Library at Vienna. 2. The *Rationale Divinorum Officiorum, of William Durand*, printed in 1459, at Mentz, in folio. A copy of this work is in the Earl of Pembroke's Library; which Mallinkrot erroneously supposes to be the first printed book. 3. The *Catholicon Januensis*, dated in 1460, is now in the King's Library; Faust's name is not to this, still there is no doubt of its being his production. It is said that the first printers did not subjoin their names and inscriptions at the end of their books till the year 1457: they continued till Faust either died or left off business. 4. *The Latin Bible* of 1462, being the second edition, is in the French King's Library. 5. *Tully's Offices*, in quarto, (the rest being folios), in 1465 and 1466; there are copies in the Bodleian, and the Library of Corpus Christi

College, Oxford, of both these dates. Some eminent writers have asserted this to be the first printed book. 6. Other *Bibles* of 1471. 7. *St. Augustine De Civitate Dei*, 1473. 8. *Mercurius Trismegistus de Potestate et Sapientia Dei*, in 1503. 9. *Titus Livius*, in 1518, &c. The Emperor Maximilian granted a privilege to Schoeffer, grandson of Faust, which is inserted at the end of *Livy*, for the sole power of printing that author for ten years; and for six years, to all the other books he should print thereafter, in consideration of Faust's having invented the art of printing. This privilege is dated 1518, and signed Jac. Spiegel. Other proofs may be seen in the sixth book of *The Decretals*, published in 1465, by John Faust and Peter Schoeffer.

The great improvements which the art received at Mentz, and the many valuable works which issued from its press, gained this city great celebrity, and appeared to give her a decided preference over her competitors; still there is much contradictory evidence concerning its inventor. Several monumental and other inscriptions agree in ascribing the honour to this city. On the front of the house inhabited by Guttemberg, is inscribed the following:

JOHANNI GUTTEMBERGENSI
MOGUNTINO,
QUI PRIMUS OMNIUM LITERAS ÆRE
IMPRIMENDAS INVENIT,
HAC ARTE DE ORBE TOTO BENE MERENTI;
IVO VINTIGENSIS
HOC SAXUM PRO MONUMENTO POSUIT.

Wittigesis made this record in 1508, which approximates to the era assigned as its establishment in this place: we may reasonably conclude that Wittigesis was personally acquainted with Guttemberg, and that he received the account from himself. The inscription by Gelthus is without date; it is supposed to have been prior to the former; and although an au-

thority in favour of Geinsfleisch, yet it agrees in attributing the honour to the city of Mentz.

J. Trithemius, in his History of the year 1450, gives the following particulars relative to the invention, which he states to have received from the mouth of Peter Schoeffer, the inventor of cast metal types:

"About this time that wonderful and almost incredible Art of printing and *characterizing books*, was thought of and invented at Mentz, by John Guttemberg, a citizen of Mentz, who having expended almost all his substance in the invention of this art, and struggling with great difficulties, both respecting his circumstances and the impediments which arose, was upon the brink of relinquishing the attempt; but he completed the undertaking through the advice and pecuniary assistance of John Faust, also a citizen of Mentz. They first printed a vocabulary, called the *Catholicon*, with the characters of letters *carved in wooden tablets, in a series, and composed* in forms—*imprimis agitur characteribus litterarum in tabulis lignis, per ordinem scriptis formisque compositis.* But as these could not serve for any other purpose, since the characters were not moveable from the tablets, but carved, they afterwards contrived better methods, and invented a manner of casting the forms of all the letters in the Latin alphabet, which they called matrices, from which they again cast brass and iron characters capable of sustaining any pressure, which they first cut with the hand."

The person who discovered the method of casting the types and completed the art as it now remains, was Peter Schoeffer, the first servant of Guttemberg and Faust, who became son-in-law to the latter: these three kept the art a secret for some time, till at length it was divulged by their servants, whose assistance was required in the concern.

A great majority of German, French, and Italian authors, are decidedly of opinion that the discovery was made in Germany. That printing was exercised at Mentz at an *early period*, is an incontrovertible fact; and was practised there by *several persons*, to one or

other of whom this invention has been attributed. It is strange, while Mentz is priding herself upon this high honour, the citizens are not agreed to whom the merit is due.

Naude observes, that the person is not yet born who can say that he has seen books printed by either Coster, Guttemberg, or Mentil, before, or as early as those of Faust, all that can be urged on their behalf being founded on reports, conjectures, probabilities, forged authorities, and the jealousies of cities against one another.

Salmuth cites a public act, which states Faust to be the inventor; and, after sustaining it some time, he at length took in Guttemberg as a partner, to contribute towards the expence, which was great, in consequence of the books being printed on vellum, after the Chinese method.

The most ample testimony in favour of Schoeffer is given by Jo. Frid. Faustus of Aschaffenburg, from papers preserved in his family:

"Peter Schoeffer of Gernsheim, perceiving his master Faust's design, and being himself ardently desirous to improve the art, found out (by the good providence of God) the method of cutting *(incidendi)* the characters in a *matrix*, that the letters might easily be singly *cast*, instead of being *cut*. He privately *cut matrices* for the whole alphabet; and when he showed his master the letters cast from those matrices, Faust was so pleased with the contrivance, that he promised Peter to give him his only daughter Christina in marriage, a promise which he soon after performed. But there were as many difficulties at first with these letters, as there had been before with *wooden* ones; the metal being too soft to support the force of the impression: but this defect was soon remedied, by mixing the metal with a substance which sufficiently hardened it."

The first book printed with the *improved types* was *Durandi Rationale*, in 1459; however, they seem to have had only *one size* of *cast* letters, all the larger

characters which occur being *cut types*, as it plainly appears by an inspection of the book. Faust and Schoeffer continued to print a considerable number of works till 1466; particularly two famous editions of *Tully's Offices*. They took more impressions on *vellum* than on *paper* in their earliest works, which was the case with their *Bibles* and *Tully's Offices*. This was soon inverted; for *paper* being introduced, they took but few impressions on *vellum*, which were more for curiosities than for general use. How long Faust lived is uncertain: but, in 1471, we find that Schoeffer was in partnership with Conrad Henlif and a kinsman of his master Faust. He printed several books after the death of his father-in-law; the last of which that can be discovered is a third edition of the *Psalter*, in 1490, in which the *old cut metal types* were used.*

We are informed that the Mentz printers, in order that the art might not be divulged, administered an oath of secresy to all whom they employed; this appears to have been strictly adhered to until the year 1462, at which period the city was sacked and plundered by Archbishop Adolphus, its former rights and franchises were also abolished: amid the consternation occasioned by this extraordinary event, the workmen of the Mentz press, considering their oath of fidelity no longer binding, now became free agents, and spread themselves in different directions; by this circumstance, the hitherto great mystery was rapidly carried through a considerable portion of Europe: the places which received it early, after some time, commenced a contention for the merit of the discovery, which has given rise to the disputes we are now endeavouring to reconcile.

* Guttemberg never used any other than either 'wooden' or 'cut metal types,' till the year 1462.

Having given the most material points respecting the claims of Haerlem and Mentz, we shall now proceed to state those in favour of Strazburg:

It is asserted by J. Wimphelingius, the oldest writer in favour of the latter city, that Guttemberg was the inventor of 'a new art of writing,' *ars impressoria*, which he happily completed at Mentz; but he does not mention one work of his printing;—in another book, he observes, 'the art of printing was found out by Guttemberg, *incomplete*.'

Richard Bartoline published a work (1531) in favour of Mentilius, and states the period to be 1441. Jeremiah Gebwiler, (born 1473,) contends that the art was first discovered at Strazburg, by John Mentilius, and that John Faust of Mentz afterwards imitated him.

Trithemius informs us, that Guttemberg spent all his substance in quest of this art, and met with insuperable difficulties; that, in despair, he had nearly given up all hopes of success, till he was assisted by the liberality of Faust, and by his brother's skill, in the city of Mentz. It is evident that his endeavours at Strazburg were unsuccessful; as appears by the documents of a judicial decree of that Senate, in 1439; after the death of Andrew Drizehen,* or Drizenius, whom Guttemberg, (a man of great talent and ingenuity) had engaged to instruct in the art of polishing stones; he afterwards employed one John Riff in the art of making mirrors, or looking-glasses, as practised at Aix-la-Chapelle, and also in other arts, in which the said Drizehen, and also Anthony Heilman, wished to be initiated: certain conditions were then agreed upon. These two individuals paid an unexpected visit to Guttemberg, who lived in the suburbs; when they found him busily employed in another mystery, which had been concealed from them. After a

* Some writers call him George Drizehen.

short dispute, Guttemburg proposed to instruct them on certain conditions; one of which was, that a portion of the sum advanced by the parties be refunded to their heirs, if they should die within the space of five years; Drizehen did not survive the term, when his heirs insisted on the conditions of the engagement; to which Guttemberg, who appears to have been a litigious man, strenuously refused; a legal process was the consequence. From the evidence given by the different workmen, carpenters, servants, &c. it is evident that this mystery was the invention of printing. Immediately after the demise of Drizehen, Guttemberg gave orders to his servants to convey from his house certain implements in the most secret manner; which afterwards appeared to be a printing-press, and a quantity of letters cut in wood. This discovery was made December 26, 1438.

In 1439, John Dunnius declared before the magistrates; that he had received one hundred florins for work done at a press three years before; this brings the epoch of the first attempt to 1436.

In 1438, the unfortunate Drizehen lamented to his Confessor, the great expense which he had incurred, without having been reimbursed a single *obolus*. Nor did Guttemberg himself, who persisted in his unsuccessful attempts, reap any advantage from them; for, on quitting Strazburg, he was overwhelmed in debt, and under the necessity of parting with the greater portion of his property.

John Mentilius, a physician at Paris, has strenuously defended the cause of his namesake of Strazburg: but his endeavours have not advanced the cause of Mentilius one tittle beyond what had been done by his predecessors.

The principal argument which the defenders of Mentilius have set forth, is the title of nobility con-

ferred upon him by the Emperor Frederic III. This circumstance was handed down by the grand-daughter of Mentilius, who married J. Schottien; and he gave it publicity in the *Ptolemaic Geography*, printed at Strazburg, 1520. It has been asserted, that he was induced to make this boast, from the conduct of John Schoeffer of Mentz, who had previously announced in his *Colophus*, that the discovery was made by John Faust, his grandfather by his mother's side.

This rivalship between Schoeffer and Schottus was carried to a considerable height: the former gained many advocates in favour of Faust, without allowing Guttemburg the least merit; amongst the number was the Emperor Maximilian, who, in 1518, granted him an exclusive privilege of printing *Livy*. During the life of this Emperor, the latter remained silent: but it is said that (immediately after his death) he endeavoured to persuade his successor, Charles V. and the literati, that Faust had no real claim to the merit of the invention, as the credit of it justly belonged to Mentilius. In consequence of the above-mentioned grant of the title of nobility, we are informed that, in 1520, he began to prefix his family arms to all the books which he afterwards printed: adding,

"That they were granted to John Mentilius, the first inventor of printing."

It appears that coat-armour had been previously conferred on the inventors to perpetuate the discovery, but the grant to Mentilius was merely to gratify his ambition, as the diploma contained not a syllable about the invention of printing.

A variety of evidence might be adduced in favour of Mentilius, had it not been superseded by Schœpflin's discovery of the document of the law-suit before-mentioned; from which it appears, that Guttemburg was the first who attempted printing at Strazburg, although

his endeavours proved unsuccesful. We are informed by Jacob Wimphelingius, that Mentilius acquired a fortune by printing his works in a correct and elegant manner: therefore, if Guttemburg claims the honour of the invention, the profitable harvest was reaped by Mentilius.

Two Strazburg Chronologers, (Dan. Speklinus, the other Anonymous) expressly inform us, that John Geinsfleisch, sen. (whom they distinguished from Guttemberg) when he had learned the art from its *first inventor*, carried it by theft to his native city, Mentz. They make Strazburg the place of the invention, and Mentilius the inventor, from whom the types were stolen. These writers are completely in error, because Geinsfleisch was a resident at Mentz, in 1441, and Mentilius, according to their account, did not begin to print before 1440; therefore, it is improbable that he could have been a servant to the latter: other authorities state, that Mentilius did not practise prior to 1444, or 1448: neither will their narrative agree better with Guttemberg, who certainly printed before Mentilius, as, from the evidence produced in the law-suit, 1439, we have no mention of any servant, except Laurentius Beildek.

It was not our intention (as the reader will find at the commencement of this subject) to have offered any opinion upon the merits of the question; but merely to confine ourselves to a brief statement of the claims of the respective candidates: these appearing so contradictory, and the affair being still enveloped in a cloud of obscurity, we conceive it our duty to endeavour, in some degree, to explore this hitherto hidden recess, in order that this long-controverted question may appear somewhat clearer than it has hitherto done; with this view, we shall briefly examine the evidence, and give our humble opinion.

Junius is of opinion that Coster discovered the art in 1428; *that several persons were employed by him up to the year* 1440;* *when his materials were stolen from him by one of his servants: these consisted of metal types, &c.; that the thief published two works within twelve months, with the types of Laurentius, which he had basely purloined.*]

Admitting the probability of the first assertion, and also, that he employed several workmen during the subsequent twelve years; it becomes necessary for us to know, what occupied the time of the said men during the above-mentioned period? Where is the fruit of their labour? It surely could not be in executing the few specimens exhibited as the productions of his press? To this it may be answered, that they fell a sacrifice to the all-devouring hand of Time. But, let us ask, were they not as likely (if such ever existed) to have been preserved, as well as those of the Mentz press, which flourished only a few years later? Again, if this press had been in existence, as Coster's advocates contend that it was, prior to that of Mentz, is it not reasonable to conclude that a rivalship would have subsisted between them in their future productions? particularly when the Mentz printers brought forward such works as the *Psalter*, the *Bible*, *&c.* to the amazement of all Europe, and which caused one of them to be imprisoned and accused of witchcraft; and, in order to regain his liberty, he was compelled to divulge the mystery: this happening at Paris, we cannot suppose the printers of Haerlem (if they were in being) could be ignorant of such a remarkable circumstance; and would they have suffered it to pass over in silence, without offering a syllable in justification of their claim?

* Writers have differed with respect to this date; some assert 1440, others 1441.

It is quite unreasonable to suppose that Coster's descendants and friends would, amid this universal blaze of wonder, have suffered his fame to sink into oblivion, and there rest as quiet as did his manes in the silent tomb, for the space of 120 or 130 years, before they thought of even hinting that such a circumstance had ever taken place at Haerlem, either by Coster, or any other person.

According to Junius, the thief conveyed away metal types.]—If the reader gives this assertion a moment's consideration, he will, doubtless, acknowledge its improbability; can we suppose one individual (or, even admitting two) capable of removing to a considerable distance, articles of such weight as a printer's apparatus: having before observed, he probably might have carried off a few of the moveable *wooden types*, but, as to *metal types*—it is impossible!

Junius obliquely hints that John Faust was the thief.] He must have known that this was not true, Faust being a wealthy citizen of Mentz, who supplied the first printers with money. The account of this robbery having been related to him by Nicholas Galius, "an old gentleman of very tenacious memory," and Burgomaster Quirinus, who are said to have received it from the mouth of Cornelius the bookbinder, who was the bed-fellow of this thief; therefore, his name must have been familiar to him, and was it not natural for him to mention it, in giving this "heart-rending account, which drew tears from his eyes?" On hearing any thing remarkable recited, does not our curiosity induce us to require the name and character of the individual who has been guilty of the atrocity? This omission, in our minds, casts a doubt upon the whole affair. Junius says, that the circumstance was "transmitted like a flaming torch from hand to hand;" now it appears, that upwards of one hundred

years was suffered to elapse, before this boasted torch burst into a flame; and as the first sparks are said to have been struck by an eye-witness, is it not reasonable to conclude, that this flame would have lighted down the name of "so vile a miscreant," to the period when Junius commenced his famous History?

That two small works were published by the thief, within twelve months, with the types said to have been stolen.] — This assertion certainly makes against the argument of Junius; because, although the thief might have taken a few of the *wooden types*, still the press was to construct, which certainly would occupy a considerable portion of time: and, as none of the other workmen went with him from Haerlem, it would appear that this individual (though labouring under all the disadvantages attendant on commencing a new undertaking) executed more work within that period, than the printers at Haerlem, with all the advantages of an established concern.

It has been urged by those who oppose the claims of Coster, that it would have been more satisfactory had his decendants preserved the old type in its original state. Junius informs us, that it was melted down and converted into drinking-cups. Coster's defenders reply, that it was not unnatural for them to have it made into useful and ornamental articles of furniture: and that, if Junius intended to deceive his readers, he might have stated that the type still remained in Coster's house.

With respect to the robbery, Mr. Ottley forbears to make any comment, and contents himself by giving the statement of Junius, that the types taken from Coster's house were cast types. This appears to us to be one of the main points in favour of Coster, and certainly ought not to be passed over so lightly. Is Mr. O. fearful lest the investigation would turn against the

cause he has espoused? If the evidence of Guicciardini, on which Mr. O. seems to place implicit reliance, is to be depended upon, we must understand that Coster died previous to the robbery, as stated by Junius.

The learned Meerman, after his acknowledgement to his friend John Wagenaar, that he cannot, does not give any credit to the story; and joins in all the arguments against Coster and Haerlem: he afterwards changes his opinion, and contends that Coster invented the art, but proceeded no farther than the use of wooden types: singular as it must appear, he again becomes a convert to a new doctrine, and boldly maintains, that the types were cast in metal, and the letters were afterwards cut upon the blank shafts. Such tergiversation, in so learned a man, tends to weaken rather than strengthen that cause under whose banners he has enrolled himself as the avowed champion. Mr. Ottley justifies him on the score of candour, in acknowledging his convictions.

It appears an unfortunate circumstance for Haerlem, that the documents of Jan. Van Zuyren, which Scriverius so much laments the loss of, should not have been preserved; if they had, it is a query whether they would have advanced the cause a tittle beyond the *hearsay* evidence of Junius and Meerman.

Coornhert agrees with the *hearsay* tradition.

Guicciardini to the same effect; he asserts that the thief was joyfully received at Mentz, with the discovery: how ridiculous!—was not the art kept secret, and an oath to that effect administered?—or, had it been otherwise, how could their works have been sent to the world as manuscripts?

From a careful review of the evidence before us, we must reject the claims of Coster and Haerlem altogether: we shall oblige the reader, at page 54, with a brief statement of their claims, *pro* and *con*.

We have before stated, on the authority of Koblerus, that John Geinsfleisch, sen. returned to Mentz in 1441: that two works were published by him in 1442, there can be no doubt. It appears to us very improbable, that an individual, in the infancy of the art, could be able to perform thus much with his own hands; we have no mention of any assistance till joined by Faust. Junius says, that the thief had one accomplice; if so, why was he not a partner? he could have been in no other capacity. If we consider for a moment the time it would take to erect a press, however imperfect, by a person who had never seen any thing of the kind, together with all the other implements necessary for producing a work, though ever so rude, we must pronounce it an impossibility. That neither one, nor even two individuals could (privately) have conveyed printing materials of any description, worthy of notice, from Haerlem to Mentz, at a period when there was little intercourse between one city and another: again, was it probable that the inhabitants of Haerlem would have taken in a stranger, however great his ability, (when, at that time, they were even jealous of each other) and instruct him in a secret art, when he would be at liberty to convey it (at any moment) to a distant place, and commence a rivalship. Junius does not hint that any precaution was adopted; now the Mentz printers administered an oath of secresy to all whom they intrusted, which had the desired effect,

John Geinsfleisch, sen. having produced two works at Mentz, was induced, for want of capital, to admit John Faust and others as partners, in 1443; in 1444, John Guttemberg from Strazburg made an addition to the firm. It is a singular circumstance that, from this period, we find no mention of Geinsfleisch, sen. in the disputes which caused a dissolution; and

in the renewal of the partnership, Guttemberg alone being noticed. Some writers have asserted that his sight failed him; still the period when this event took place ought certainly to have been recorded, as well as the time he left the concern, which he must have done, otherwise his name would have appeared: if such a calamity had befallen him, his personal services must have been dispensed with. We find him employed with his brother, cutting metal types, in 1444, consequently he was then in the firm; and as he survived till 1462, it is a most singular omission in our early Chronologers not to have favoured us with a few particulars (however trivial) of so extraordinary a man: in fact, he must be considered, strictly speaking, as the first printer, because he brought it to perfection before his brother at Strazburg, who could not produce a clean sheet there.

We can readily account for the error into which so many have fallen, in attributing the invention to Faust: it must be recollected, that every thing was done by them with the greatest privacy, it was not known that any discovery of the kind had been made until their works became so numerous, and the price so much reduced, that a general consternation was the consequence, and the party was accused of having dealings with the devil: as Faust never worked, he was the person through whose hands their productions came to the public as manuscripts: consequently, he was the only individual known—from this circumstance arise all doubts upon the subject.

When we reflect on the magnitude of the works produced at the Mentz press, during the first twenty years that the secret was closely locked up, is of itself a convincing proof that no rival press existed.

We shall briefly insert, at page 55, the claims of Mentz and Strazburg, *pro* and *con*.

That John Guttemberg was attempting to perfect the art at Strazburg, from 1436 to 1444, without being able to produce a clean sheet, there can be no question. Whether he received any hint from his brother upon the subject, or not, it is impossible now to ascertain. It appears most probable, that the two brothers were going on with their experiments at the same time, and that the elder proved most successful, he having produced works before his brother joined him. With respect to the claims of Mentilius, little need be advanced to set them aside: according to the most favourable accounts, he did not practise before 1440; others state 1444: but it is most likely that he did not begin before the dispersion of the Mentz printers in 1462: had he produced works prior to this event, a rivalship must have been the consequence between those two cities. The first work from his press (now known) bears the date of 1471.

It has been asserted by Coster's defenders, that John Guttemberg, who was experimenting at Strazburg, received private information on the subject from his brother, Geinsfleisch, then employed at Haerlem. This appears improbable on the face of it: we have no notice of his visiting that city; how then was the hint to be conveyed? would so private a matter be intrusted to a third person? that he might have had a knowledge of his brother's experiments, at Mentz, is not unlikely.

One question, we are of opinion, will settle this long-contested point: viz. Had the Mentz printers any rival prior to 1462? *Certainly not. Then we can have no hesitation in decorating their brows with the laurel wreath, as a just reward for their ingenuity and exertion, which others have vainly endeavoured to deprive them of.*

We insert the following testimonies, in order that the Reader may form an idea on the variety of opinions which have existed on this important subject.

Fournier contends that Guttemberg is not the inventor of printing: his definition of typography being contrary to that of most other writers, his arguments are given by Mr. Horne, in his *Introduction to the Study of Bibliography*, in the following words:

1. "That long before Gutenberg, engraving on wood had been employed for printing images and inscriptions that accompanied them. 2. That Gutenberg, during his residence at Strazburg, attempted the application of this art to the printing of books. 3. That on his return to his native city, Mayence, he first printed the *Donatus*, and the *Catholicon of Johannes de Balbis*, by means of engraved and solid blocks. 4. That afterwards, Gutenberg and Fust *conceived the idea of separating the letters, by sawing them on the wood, in order that they might be enabled to vary the composition.* 5. That by means of this second kind of engraving on wood, they executed two editions of the *Bible*, the first of which was undertaken about the year 1450. 6. That, after the dissolution of partnership between Fust and Gutenberg, another was formed between Fust and Schoeffer, who printed the *Psalters* of 1457 and 1459 with moveable wooden types. And, lastly, 7. That about the year 1457, Schoeffer invented the real art of printing, that is to say, fusile types, the first fruits of which were the *Rationale of Durand*, 1459, and the *Catholicon:* which, though begun before the *Rationale*, was not finished till 1460."

The opinions of Fournier are completely set aside by Baron Heinecken, in his work on early engraving, 1771, which is in high estimation among bibliographers and ameteurs of the Fine Arts. He conjectures, that Guttemberg took the hint from the card-makers, who are said to have been the first engravers of historical subjects intermingled with texts. All his attempts to cut single letters, at Strazburg, proved ineffectual, and brought ruin upon both himself and his partners, without producing a clean legible leaf.

This failure induced him to quit Strazburg, and return to his native city, when he joined Faust and his brother; here their endeavours were crowned with complete success. Heinecken is of opinion that their first productions were taken from wooden blocks.

Mr. Bagford contends, that Haerlem is entitled to the merit of the discovery.

Lichtenberger states, that the first attempts were made by Guttemberg at Strazburg, and perfected by him at Mayence. The claims of Coster and Haerlem he rejects as a fable.

Arnold de Begel, (a corrector of the press,) in his poem, intituled *Encomium Chalcographiæ*, 1541, indicates Strazburg as the place, and Guttemberg the person who first attempted it; but that he practised more successfully at Mayence, with the assistance of Faust and Schoeffer, particularly the latter, who cut the punches, struck the matrices, and cast the letters from them.

Catherinot considers Guttemberg and Schoeffer to have been the inventors at Mentz, about the year 1455.

Dr. Clarke is in favour of Guttemberg, and states that he commenced his experiments at Strazburg, between 1430 and 1448, with the assistance of John Mentil and others.

Maittaire, in his *Annales Typographici*, 1719, conjectures that the art was discovered about 1440, by Faust, Guttemberg, and Schoeffer, who at first used engraved plates, or blocks; these gave place to moveable wooden types, and at last they adopted fusile types. On the dissolution of partnership with Faust, in 1455, he observes, Guttemberg went to Strazburg, and thence to Haerlem, where he employed Corsellis, at the time he was bribed to leave him, and was carried to Oxford, 1459.

Meerman steps forward as the avowed champion of *his beloved Coster*, and, treading close upon the heels of Junius, follows him through all the intricate mazes of *hearsay* evidence, and at length sits down, after various conjectures, without being able to favour his Readers with the name of the robber.

The claims of Coster and Haerlem are considered by Mr. Horne as entitled to no credit: his objections are given in the words of this note:*

* "It is evident, therefore, that Haerlem is not the city, where the Art of Printing, 'the nurse and preserver of the Arts and Sciences,' was discovered. If we examine all the other authors, without exception, who have written in favour of that city, we shall not find the least contemporary document, on which to support their pretensions: every assertion they make, is reduced to the narrative of Junius, solely composed of hearsays, on which every one comments according to his fancy or his prejudices. Yet, on the authority of this fable, have the Dutch proceeded to strike medals, engrave inscriptions, and erect statues and other monuments to the glory of the immortal and incomparable first printer, Laurent Janssoen, whom they have sometimes represented to be a disturber of the public peace, and have condemned him as such, sometimes as a sacristan or church warden, afterwards a sheriff, then a treasurer, and, finally, an illustrious branch of the house of Brederode, a descendant in the right line from the ancient sovereigns of Holland!

"Transported by their patriotism, learned Dutchmen have resorted to every possible expedient, in order to represent Coster not only as the father of the art of printing, but also as the inventor of engraving on wood; a claim that cannot be supported, and which has even less foundation than the former.

"For, certainly, if there had lived at Haerlem an engraver on wood, such as they would have us believe in the person of their Coster, we should have found some notice of him in Carel Van Mander's History of the Lives of Painters and Engravers, published in 1603; a work for which he would doubtless have made the most accurate researches, particularly in every thing relative to Flemish and Dutch artists. One would naturally expect to see, in such a work, an exact and minute account of so celebrated an artist as Coster, if he had really been the inventor of the art of engraving in wood, whose glory so deeply interested the city of Haerlem, where the author had settled. The famous Laurent Coster, however, is not at all noticed either as a printer, or as a engraver on wood, or in fact under any other denomination whatever; though the Batavia of Junius had then been printed nearly twenty years, and the inhabitants of Haerlem were perfectly acquainted with his narrative respecting Coster. It is not difficult (Santander observes) to divine the reason of all this:—Van Mander well knew that historical facts, founded on conjectures and related by hearsay, were not worthy of credit; and therefore did not think proper to introduce such a fable into his work, however agreeable it might be to his fellow-citizens."

Christ. Besoldi, in his work, published in 1620, is of opinion that we are not indebted to the Chinese for the discovery of typography, (as they only practise block-printing) the Germans of the fifteenth century having no communication with that secluded people. The claims of Strazburg, Mentz, and Haerlem he does not decide upon.

Boxhornii advances nothing new in favour of Coster, he comments upon two inscriptions, one under the statue, the other in front of Coster's house.

Chevillier stands forward in the front rank, under the banner of *Guttemberg and Strazburg.*

Judex vaguely indicates, first John Faust, a goldsmith of Mayence, and then his partners, Schoeffer and Guttemberg, as the inventors of printing.

Lambinet explodes the account of Coster as a fable; he is of opinion that the art originated with Guttemberg at Strazburg, and perfected at Mayence.

Lemoine ascribes the origin of printing (with wooden types only,) to Coster, at Haerlem, about 1430, and afterwards continued by his family: to Guttemberg and Schoeffer he awards the merit of cut, and also cast metal types.

Luckombe gives the palm to Guttemberg: and rejects Coster's claim altogether, as scarce worthy of notice.

Mr. Astle is of opinion that the art is of Chinese origin, and that it was first practised in Europe in the fifteenth century.

Wurdtwein attributes the first productions of the press to Geinsfleisch, Guttemberg, or Sorgelock.

Tiraboschi, upon Meerman's evidence, completely sinks the cause of Haerlem, for Strazburg and Mentz.

Palmer leaves Guttemberg in the background, and advances with Faust and Schoeffer; he fixes the invention in 1440, and metal types prior to 1450.

The account given of Coster by Junius, is considered as authentic by Messrs. Bowyer and Nichols, in their *Origin of Printing*, 1774.

Schœpflini arrests our attention with a judicial decree of the Court of Strazburg, by this he considers the glory secured to Guttemberg and Strazburg, prior to 1440, and its perfection to Mentz about 1450.

Seizii concurs with the *hearsay* tradition.

Schrag rises up for Mentilius and Strazburg, he says, that Mentz received it from one of the workmen.

Santander inveighs against the claims of Haerlem, and defends the cause of Guttemberg.

Scriverius wears the colours of Coster and Haerlem, known there in 1430, not before 1450 at Mentz.

Stower ascribes the origin to Haerlem, the improvements to Mentz.

Tentzelii stains his paper in the cause of Guttemberg and Strazburg, in 1440, and Mentz in 1450.

Fischer employs his pen for Guttemberg, and explodes the claims of Haerlem.

Daunou favours Guttemberg, and condemns the claims of Haerlem.

Zell gives the discovery to Haerlem, the improvements to Mentz.

Caxton deservedly treats Haerlem with silent contempt; he bestows the laurel wreath on Guttemberg and Mentz.

Oberlin meets us with a translation of the German passage, discovered by Schœpflin, relative to fusile types, it runs according to the following note:*

* "Go, take away the component parts of the press, and pull them to pieces; then, one will understand what they mean. Guttemberg intreated him to go to the press, and open it by means of two screws, and thus the several parts would separate: that these need only be placed under the press, and no one would understand any thing about them. Guttemberg sent him to bring together all the different forms, which were pulled to pieces before him, because there were some with which he was not satisfied. Dritzehen was particularly careful to secure every bit of lead," &c.

Mallinkrot considers Guttemberg, Faust, and Schoeffer, as the individuals who gave birth to the typographic art at Mentz. He has very industriously collected the testimonies on both sides the question, from the promulgation of the art to the period in which he wrote, 1640; they run as follows:

For Mentz, before the dispute was started by Junius.	62
Those who have written on the same side since Junius	47
	109
Those who have written against Haerlem	13
Those who are neuters	11
	24

Hoffmann is of opinion that printing was practised in Poland in the fifteenth century.

Molleri enters the list in favour of John Mentilius of Strazburg; he says, a line must be drawn between the first attempts of the art, and its progress.

Naude advances with confidence to reward Guttemberg and Strazburg with the palm for the invention; and Guttemberg, Faust, and Schoeffer, for its perfection at Mentz.

Normann boldly declares that Guttemberg's first productions issued from his press at Strazburg.

Pater writes for the cause of Guttemberg and Strazburg, in the first instance; and Guttemberg, Faust, and Schoeffer in the second, at Mentz; he observes, that he had some of his wooden characters when a boy.

Rivinus loudly exclaims against the pretensions of Haerlem, and favours Mentz; Faust bears the laurel.

That great Bibliographer, the Rev. T. F. Dibdin, in his *Typographical Antiquities*, is in favour of Guttemberg and Strazburg for the invention, and Guttemberg and Faust at Mentz, for its perfection: he is of

opinion that the knowledge of block-printing was derived from the Chinese, and probably may be some hundred years more ancient, in Europe, than has generally been imagined. In the note below will be found this gentleman's opinion of the works upon this subject.*

* "A complete 'General History of Printing' is a great desideratum. In this country we have nothing that deserves the name of it. He who shall undertake this arduous and instructive task, will do well to read the treatises of his predecessors: to compare their accounts of books with the books themselves; to lop away their tedious digressions, and to substitute, in many instances, something like reason and fact for chimera and fiction. A free admission into the cabinets of the curious, and an honest use of the privilege granted—an inspection, probably, of the chief libraries upon the Continent, and especial of those in the Low Countries—would also be requisite to the success of such an undertaking. The great error, as I humbly submit, in almost all preceding treatises upon the Origin and Progress of Printing, has been the determination of each writer to support, through the most formidable objections, the claims of that country and of that typographical artist in whose cause he sat out as the avowed champion. The strong attachment of Junius to Holland and Coster, in aid of which he exercised a poetical fancy, has been even exceeded by the enthusiasm [or, some might call it, obstinacy] of Meerman towards the same objects. When the latter commenced his inquiries, it is certain that he had no very extensive information upon the subject. Dr. Ducarel threw out some hints relating to the claims of Holland, which, as Meerman was a native of that country, he seized with avidity, and resolved to expand and consolidate them into a systematic history. Accordingly, after publishing a small octavo volume as a specimen of his large work, he appeared before the public, with his portrait, in his 'Origines Typographicæ,' in two quarto volumes, along with a fictitious head of his beloved Coster, beautifully engraved by Houbraken. Meerman's is a learned and valuable work, and is in the hands of every bibliographer. The author had himself a fine library, and was exceedingly kind and liberal in giving the curious permission to see it. But though it be absolutely necessary to possess his performance, yet it is not free from gross errors; which have been attacked, perhaps with too much severity, by the acute and experienced Heinecken. This latter was a German, and a like patriotic ardour induced him to give the palm of having discovered the art of printing to the cities of Mentz and Strasburg. Heinecken, as now seems to be allowed, has paid too little attention to the antiquity of the claims of Haerlem, and Meerman infinitely too much: thus, although both sat out with professing to adhere to truth, both have described her not as she really was, but as they had conceived or wished her to be. The Parisian bibliographers, as their own metropolis had never been considered the cradle of the typographic art, and as they had, in consequence, no national prejudices on this score to espouse, have been more satisfactory. The recent treatises of Labinet, Oberlin, Fischer, Dannou, and Santander, are highly creditable to their respective authors."

The late Mr. Willett, in the *Archæologia*, (vol. xi. p. 267–316,) has favoured the public with a most interesting disquisition on the *Origin of Printing*: from the great body of evidence given, he demonstratively rejects the pretensions of Haerlem, and decides in favour of Mayence. He gives an extract from Erasmus, published in his epistle dedicatory to an edition of *Livy*, in 1519, printed at Mentz by Schoeffer, jun. in which he ascribes the invention to Faust at Mentz. Now, had the discovery been made at Haerlem, he could not (being a Dutchman) have been ignorant of it; and would his vanity have suffered him to withhold from his country so remarkable an event, and give the glory to another city? Mr. Willett observes,

"*There appears all the candour in this account that should give credit to it. The first invention is honestly ascribed to Gutenburg, as far as the faint attempts to discover the art had been made by him; but which would not have been completed without the help of Fust. Would Erasmus have countenanced this bold assertion? would he have suffered the Emperor to credit it, or could the Emperor himself, after consulting so many* able persons, *believe Schoeffer; if this claim, at* that time, *had not been generally acknowledged, and no claim from Haerlem known or heard of?*"

Mr. W. dwells particularly on four testimonies of the dates 1506, 1507, 1528, and 1583; all strongly in favour of Mentz. On the last he remarks,

"*This seems to be as plain and as full an account of the discovery, as we can expect: few, if any of the discoveries of the ancient arts, have reached us so well authenticated and explained. We have here the son-in-law of the inventor of the art, the principal improver of it himself, by the introduction of the fusile metal types, giving this fair and modest account to Trithemius, honestly giving to Gutenberg the honour of the first invention. If his modesty and candour led him to give up this praise to Gutenberg, what could induce him to withhold it from Coster and Harlem, if he had known (and know it he must) that any such claim had existed?*"

Various have been the conjectures and opinions of the learned, respecting the period when the art of engraving on wood was first known in Europe. From the following account of the two Cunio, as related by Papillon, we are led to believe that the art was known at Venice in 1284-5. Mr. Ottley concurs in this opinion, and ably answers those who have accused Papillon with fabricating this idle tale. We here insert it, with some of the remarks. Mr. O. proceeds:

'The earliest document in favour of wood engraving in Europe that I am acquainted with (if document that may be called which so many critics have agreed in condemning as spurious) is given by Papillon; a writer on whom Heinecken did not hesitate to pronounce the severe sentence, that "he found him too ignorant to merit any notice." Papillon, however, has since found a defender in Zani, whose learning and deep research into the subjects I am treating of, certainly entitle him to respect, and whose authority will be admitted as a sufficient ground for my granting a further hearing to the French writer in this place: especially as his case has not been fairly stated, and as the importance of the facts he records, renders an enquiry into their authenticity well worth the labour.

'The nature of the investigation makes it necessary, in the first place, that I should insert an extract of considerable length, from Papillon's book; in the course of which I shall occasionally offer a short observation of my own, by which the reader will be the better prepared for the argument which follows:'

"It is more than thirty-five years ago," says Papillon, "since I mislaid three sheets of paper, upon which I had written the descriptions of certain ancient books of wood engravings. For a long time there only remained a very confused idea of them in my mind: I remember to have searched for those papers more than twenty times in the course of writing my book, or upon the occasions of my sending such parts of it as were finished to the press. By accident, on the day of All-Saints, in the year 1758, I chanced to discover those manuscript sheets, which had given me so much uneasiness, amongst a bundle of papers for hanging rooms, which my deceased father was, at one time, accustomed to manufacture. The circumstance gave me the greater pleasure, as, from the name of a Pope, I discovered in these writings an epoch of engraving prints, and characters, in wood, certainly much more ancient than any hitherto known in Europe; accompanied by a story relative to this subject, at once curious and interesting. I had so far lost the remembrance of all this, that I had not designed to make even the slightest mention of it in this

history of my art. This is the proper place to speak of it: but, first, I must inform my readers how it came to my knowledge.

"When I was a very young man, and employed by my father, almost every week-day, in different places, to paste or arrange our papers, for the hanging of rooms, it happened that, in 1719 or 1720, I was sent to the village of Bagneux, near Mont-Rouge, to a Mr. De Greder, a Swiss Captain, who there possessed a very pretty house. After I had papered a closet for him, he employed me to paste certain papers, in imitation of Mosaic, upon the shelves of his Library. One day, after dinner, he found me reading in one of his books, and was, in consequence, induced to shew me two or three very ancient volumes, which had been lent to him by a Swiss officer, one of his friends, that he might examine them at his leisure: we conversed together about the prints contained in them, and concerning the antiquity of Engraving in Wood. I will now give the descriptions of these ancient volumes; such as I wrote them in his presence, and as he had the goodness to dictate, and explain to me.

"Upon a 'cartouch,' or frontispiece, decorated with fanciful ornaments, (which, although gothic, are far from disagreeable,) and measuring about nine inches in width, by six in height; with, at the top of it, the arms, no doubt, of the family of Cunio, are rudely engraved the following words, in bad Latin, or ancient gothic Italian, with many abbrevintions:"

'So far Papillon himself, who described what he saw before him. The coat of arms at top, says he, is no doubt that of the family of Cunio: as for the inscription, he could not determine whether it was in Latin, or in old Italian; much less could he read it. It is, however, probable that he was able to make out the names of Alexander, Pope Honorius IV. and the two Cunio. Mr. de Greder deciphered and translated the inscription, and dictated to him to this effect:'

'THE HEROIC ACTIONS, REPRESENTED IN FIGURES.

'*Of the great and magnanimous Macedonian King, the bold and valiant Alexander; dedicated, presented, and humbly offered to the most holy father Pope Honorius IV. the glory and support of the Church, and to our illustrious and generous father and mother, by us* Alessandro Alberico Cunio, *Cavaliere, and* Isabella Cunio, *twin brother and sister: first reduced, imagined, and attempted to be executed in relief, with a small knife, on blocks of wood, made even and polished by this learned and dear sister, continued and finished by us together, at Ravenna, from the eight pictures of our invention, painted six times larger than here represented; engraved, explained by verses, and thus marked upon the paper to perpetuate the number of them, and to enable us to present them to our relations and friends, in testimony of gratitude, friendship, and affection. All this was done and finished by us, when only sixteen years of age.*'

'This precious book was given to my grandfather, Jan. Jacq. Turino, a native of Berne, by the illustrious Count de Cunio, magistrat (podesta) of Imola, who honoured him with his liberal friendship. Of all the books I possess, I esteem it the most on account of the quarter from whence it came into our family; and on account of the science, the valour, the beauty of the amiable twins Cunio, and their noble and generous intention of thus gratifying their relatives and friends. Behold their singular and curious history, in the manner in which it was several times related to me by my venerable father, and according to which I have caused it to be written more legibly than I myself could have done it.'

'The young and amiable Cunio, twin brother and sister, were the first children of the son of the Count di Cunio, which he had by a noble and beautiful Veronese lady, allied to the family of Pope Honorius IV. when he was only a Cardinal.

This young nobleman had espoused this young lady clandestinely, without the knowledge of the relations of either of them; who, when they discovered the affair by her pregnancy, caused the marriage to be annulled, and the priest, who had married the two lovers, to be banished. The noble lady, fearing equally the anger of her father and that of the Count di Cunio, took refuge in the house of one of her aunts, where she was delivered of these twins. Nevertheless the Count di Cunio, out of regard for his son, whom he obliged to espouse another lady, permitted him to bring up these children in his house, which was done with every instruction and tenderness possible, as well on the part of the Count, as on that of his son's wife, who conceived such an affection for Isabella Cunio, that she loved and cherished her as if she had been her own daughter; loving equally Alessandro Alberico Cunio her brother, who, like his sister, was full of talent, and of a most amiable disposition. Both of them made rapid advances in various sciences, profiting by the instruction of their masters; but especially Isabella, who, at thirteen years of age, was already considered as a prodigy; for she perfectly understood and wrote Latin, composed verses, had acquired a knowledge of geometry, was skilful in music, and played upon several instruments; moreover, she was practised in drawing, and painted with taste and delicacy. Her brother, urged on by emulation, endeavoured to equal her; often, however, acknowledging that he felt he could never attain to so high a degree of perfection. He himself was, nevertheless, one of the finest young men of Italy; he equalled his sister in beauty of person, and possessed great courage, elevation of soul, and an uncommon degree of facility in acquiring and perfecting himself in whatever he applied to. Both of them constituted the delight of their parents, and they loved each other so perfectly, that the pleasure or chagrin of the one, or the other, was divided between them. At fourteen years of age, this young gentleman could manage a horse, was practised in the use of arms, and in all exercises proper for a young man of quality; he also understood Latin, and had considerable skill in painting.

'His father having, in consequence of the troubles of Italy, taken up arms, was induced, by his repeated solicitations, to take him with him the same year, (viz. at the age of 14,) that under the eyes of his father he might make his first campaign. He was entrusted with the command of a squadron of twenty-five horse; with which, for his first essay, he attacked, routed, and put to flight, after a vigorous resistance, almost two hundred of the enemy; but his courage having carried him too far, he unexpectedly found himself surrounded by many of the fugitives; from whom, nevertheless, with a valour not to be equalled, he succeeded in disengaging himself, without sustaining any other injury than that of a wound in his left arm. His father, who had down to his succour, found him returning with one of the standards of the enemy, with which he had bound up his wound: he embraced him, full of delight at his glorious achievements, and at the same time, as his son's wound was not considerable, and as he was desirous to reward such great bravery upon the spot, he solemnly made him a knight, (i. e. a knight-banneret,) although he was already one by his birth; dubbing him in the same place where he had given such proofs of his extraordinary valour. The young man was so transported with joy at this honour, conferred on him in the presence of the troops commanded by his father, (who, in consequence of the death of his father, which had recently happened, was now become the Count di Cunio,) that, wounded as he was, he instantly demanded permission to go and see his mother, that he might inform her of the glory, and of the honour which he had just acquired; which was granted by the Count the more readily, as he was glad to have this opportunity of testifying to that noble and afflicted lady, (who had always remained with her aunt a few miles from Ravenna) the love and esteem which he ever continued to entertain for her; which he certainly would have given more solid proofs, by re-establishing their marriage, and by publicly espousing her, had he not felt it his duty to cherish the wife his father had obliged him to marry, by whom he had several children.

'The young knight, tal more, immediately set out, escorted by the remains of his troop, out of which he had eight or ten men killed or wounded. With this equipage, and these attendants, who bore testimony to his valour wherever he passed, he arrived at the residence of his mother, with whom he staid two days; after which he repaired to Ravenna, to show a similar mark of respect to the wife of his father, who was so charmed by his noble actions, as well as by his attentions towards her, that she herself led him by the hand to the apartment of the amiable Isabella, who, seeing him with his arm bound up, was at first alarmed. He remained a few days in that city; but impatient to return to his father, that he might have an opportunity of distinguishing himself by new exploits, he set off before his wound was yet healed. The Count reprimanded him for not having sent back his

troop, and for not remaining at Ravenna until he was cured, and would not permit him to serve again during the rest of the campaign shortly after, when his arm was perfectly healed, he sent him home, saying to him pleasantly, that he did not choose to be outdone by him all the remaining time that he should continue in action that year. It was soon after this, that Isabella and her sister began to compose and execute the pictures of the actions of Alexander. He made a second campaign with his father, after which he again worked upon these pictures, conjointly with Isabella, who applied herself to reduce them, and to engrave them on blocks of wood. After they had finished and printed these pieces, and presented them to Pope Honorius, and to their other relations and friends, the cavalier joined the army for the fourth time, accompanied by a young nobleman, one of his friends, called Pandulfio; who, enamoured of the lovely Isabella, was desirous to signalize himself, that he might become more worthy of her hand before he espoused her. But this last campaign was fatal to the Chevalier Cunio: he fell, covered with wounds, by the side of his friend, who, whilst attempting to defend him, was also dangerously wounded. Isabella was so much affected by the death of her brother, which happened when he was not yet nineteen, that she determined never to marry: she languished and died, when she had scarcely completed her twentieth year. The death of this beautiful and learned young lady was followed by that of her lover, who had always hoped that his attentions and affections towards her would be rewarded by her consent, at length to become his, and also by that of her mother, who could not survive the loss of her beloved children. The Count di Cunio, who had been deeply afflicted by the death of his son, could scarcely support that of his daughter. Even the Countess di Cunio, who loved Isabella with great tenderness, fell ill of grief for her loss; and would have sunk under it, had she not been supported by the manly fortitude of the Count. Happily, the health of the Countess was, by degrees, re-established. Some years afterwards, the generous Count di Cunio gave this copy of the actions of Alexander, bound, as it now is, to my grandfather; and I have caused the leaves of paper to be inserted, upon which, by my orders, this history was written.'

Papillon is of opinion, that this monument of early engraving was executed between 1284 and 1285.* As Pope Honorius governed the church only two years, viz. from April, 1285, to the third of the same month, 1287; this work he considers the most ancient book printed in Europe. Mr. Sperchtvel, a Swiss officer (the possessor of it, and a friend of Mr. de Gredor) was one of the descendants of Jan. Jacq. Turine, by the mother's side. He regrets the death of de Greder before he published this account, being unable to trace into whose hands this treasure had fallen.

Most writers, on the subject of early engraving, have omitted to notice this account of the two Cunio, it being considered by them as spurious; indeed, so well satisfied are some of the German authors, that they deem the refutation of it unnecessary. Probably they considered it enough for Italy to claim a priority

* Mr. Ottley thinks these dates should have been 1285, 1286.

to the invention of copper engraving, without endeavouring to obtain the merit of wood engraving also.

It appears that Heinecken misrepresented the account given by Papillon, for which he was justly censured by De Murr. Heinecken, in his next work, after pointing out the folly and credulity of Papillon, and the errors in his work, endeavours to prove that the eulogium of several of the German writers, is no other than *satire in disguise*; he also wishes his readers to believe that Papillon was not in his right mind at the time he wrote this account; he gives this opinion on the authority of Mr. Mariette, who asserts, that he could discover no such work, executed in 1285, in his search throughout Italy. Heinecken is persuaded such a work does exist, though not of the antiquity supposed by Papillon; and he believes, from the conversation he had with him, that he did not invent the history. He imagines that they were the productions of an engraver called Cunio, as painters of that name existed at Milan. *The Swiss Captain may answer for the romance about the twins.*

The following is the reply of Mr. Ottley, to the observations of Heinecken:

'Heineken cannot be accused of want of candour upon this occasion. He appears like a pleader, who, after having rigidly cross-examined a suspected witness, is at length convinced of his veracity. The reader will, however, soon find that he was himself in error, when he asserted that there was no Count Alberico Cunio in the time of Honorius the IVth; and will learn, [as Mr. O. fully proves in a subsequent chapter] how far he ought to bow before the boasted omniscience of Mariette. The truth is, that upon these, as upon all other subjects, much knowledge still remains to be obtained, even by him who knows the most.'

Strutt mentions the story of the two Cunio, but considers it intitled to little credit. He observes,

'If this story be true, and such engravings with the foregoing title ever did exist, they must have been exe-

cuted in the years 1284, or 1285; for Honorius IV., to whom the work is dedicated, sat only those two years in the Papal Chair. But, as Papillon gives this story upon the sole evidence of the Swiss officer, and had never seen any part of the engravings, the generality of authors have not been inclined to give much credit to the fact, which at best is exceedingly doubtful.'

Padre della Valle, in his preface to the fifth volume of *Vasari*, published at Siena, 1791 to 1794, gives the narrative of Papillon at length. He remarks,

'It would be no matter of wonder, if at Ravenna, which, during the middle ages, was the Athens of the Fine Arts, some one, amongst the numerous artists who flocked to it, not only from the different cities of Italy, but also from countries on the other side of the Alps, and even from Greece, should have invented the art of engraving in wood for the purposes of impression.'

Lanzi is of a different opinion: after noticing the account, he says, "it is the safest mode to say nothing concerning it."

Zani, on the other hand, views the subject in the most favourable light: he does not imagine that Papillon invented it to amuse his readers. He observes,

'I am aware that some amateurs will laugh at Papillon, as well as at myself, for having been so easily induced to believe him, and for thinking to bring forward, as an authentic monument of the priority of Italy, even in wood engraving, a work which no writer has hitherto known. It is impossible, they will say, that there should be only one copy of it in the world; and that this should have escaped the diligence of the celebrated Fusili, the compiler of the great Dictionary of Painters, and the countryman of M. Spirchtvel and M. de Greder.

'He, however, who should reason in this manner,' continues Zani, 'might, upon the same grounds, deny the loss of many manuscripts, and even of printed books, which, according to the testimony of credible authors, have become a prey to the flames; or have perished during the anarchy of revolutions, or the distresses occasioned by wars. The learned part of my readers will not require examples. Nevertheless, let him, who wants such conviction, search throughout all the libraries of Europe for the book, entitled *Meditationes Reverendis-*

sini patris domini Johannis de Turrecremata, printed at Rome, by Ulric Han, in 1467, and he will be presently informed by the learned librarians, that of that edition there exists but one copy, which is preserved in the library of Nuremberg. This book is, therefore, unique. Now, let us suppose that, by some accident, this book should perish; could our descendants, on that account, deny that it had ever existed?

'And what,' continues our writer, 'will those, who argue in this manner, say, when they read in my large work, that so great is the rarity of ancient prints, that, notwithstanding my most diligent search in the frequent journeys which I have undertaken, I have not chanced to see two impressions of many engravings of the fifteenth century, which, nevertheless, is an age far less remote than that of Honorius IV.

'For my own part,' adds Zani, 'I confess that I give full belief to the account of Papillon, because I find in it every mark of truth. It is not a single print that he describes, but a series of eight pieces, bearing in front of them a brief dedication, and accompanied by Latin verses. He shows how those two noble amateurs must have printed these engravings, by placing the paper upon the blocks, and passing their hands over it, in lieu of other modes of pressure. It is possible, that at this moment, I may be blinded by my partiality to my own nation; but, I would almost assert, that to deny the testimony of the French writer, would be like denying the existence of light on a fine sunshiny day.'

It appears that Heinecken, in his conversation with Papillon, asserted that Count Alberico Cunio lived in the time of Pope Urban VI. and Martin V. in this he was in error, as the Count is expressly mentioned in *The History of Faenza*, under the year 1285, the same in which Honorius was made Pope. Alberico was a favourite christian name in their family.

In continuing this subject, Mr. Ottley states, that

'The name of Cunio was not likely to have occurred to the Swiss officers, or any one else, meditating a forgery like that alleged; since, although noble, and of high antiquity, it was not of sufficient note to find a place in general history, and is not once mentioned in the extensive work of *The Annals of Italy*, by Muratori.

'In the Dedication of the engravings in question, we have seen the name of Alessandro Alberico Cunio coupled with Ravenna; and, in the manuscript history, the Count di Cunio, the father of the twins, is described as being afterwards magistrate of Imola. Now both these cities are in the vicinity of Faenza, where the family, or a branch of it, is spoken of by writers of undoubted credit in the XIIth, the XIIIth, and the XIVth centuries. These circumstances, therefore, far from furnishing any just motive of additional doubt, form together such a phalanx of corroborative evidence in support of the story, as, in my opinion, those who would impeach the truth of Papillon's statement can never break through.'

It is true, we have only the evidence of Papillon as to this circumstance; still his character stands unimpeached: and Heinecken, the opposer of all Italian pretensions, bears testimony to the probity of the man, though he questions part of his book, for the errors of which every allowance ought to be made; because, when he wrote, little had been done towards investigating the subject, and his love for the art induced him to give credit to most of the circumstances related by the French writers.

Probably some will bring the youth of these two amateurs as an argument against this account; now, we are informed that Lucas Van Leyden's finest and most finished engravings were executed prior to his fifteenth year; and that the history of the art abounds with similar examples of early genius and talent.

We have no reason to believe that either De Greder or Papillon invented this history; the former received it from the Swiss officer,—and what interest could he have in deceiving his friend? No account was given to the world by them; and had it not been for Papillon's curiosity while at De Greder's, it is probable that it might to this day have remained buried in Oblivion's silent tomb.*

* We beg to refer those who wish to see the account of Papillon more amply discussed, to Mr. Ottley's work on Early Engraving. That gentleman justifies Papillon, and ably confutes his accusers.

In confirmation of the foregoing statement of the two Cunio, we have notice of a print in the library of the Academy at Lyons, with the date of 1384. Another proof may be found in the magnificent collection of Earl Spencer, in the print of *St. Christopher carrying the Infant Jesus across the Sea,** with an inscription and date, 1423: also, in the same unique library, is a print of the *Annunciation*, with an inscription on a scroll, which the angel holds in his hand. It is without date; and Mr. Ottley believes it to be the production of the same artist who executed the St. Christopher.

None of the old historians mention *wood engraving* as a *new discovery*, or as a *new art;* therefore, we may conclude that it had been long practised throughout Christendom, for the purpose of supplying the common people with the figures of saints, and other superstitious ornaments; which toys of the day were probably cast aside, in order to make room for the very superior performances of the rising art. Vasari, speaking of the engravings of Andrea Mantegna, says,

"And they were then held in estimation, because people had not yet seen better."

Thus we may reasonably account for the great scarcity of the early productions of the art.

That the arts of design made greater strides towards perfection in Italy than in any other part of Europe, there can be no question; can we then wonder that those artists, who flourished during its zenith, should despise the rude subjects of earlier centuries? We find that the first specimens of Italian engraving on wood were carefully preserved by the Germans, who used to paste them on the covers of their manuscript books; this proves their inferiority in the art.

* This print was discovered by Heinecken in the library of a convent at Buxheim, near Memmingen, in Suabia: it was pasted within the binding of a book printed in the 15th century, "carefully placed there, most probably," observes Heinecken, "by one of the monks in former times, from a wish to preserve it."

If we require further proof to establish the early practice of the art, it will be found in a Decree of the Government of Venice, which Lanzi asserts was discovered by Zanetti; but it evidently appears that it first caught the eye of Temanza, an architect of that city, while searching over the archives of the old company of Venetian painters,* of which the following is a translation:

"MCCCCXLI. *October the 11th. Whereas the art and mystery of making cards and printed figures, which is used at Venice, has fallen to total decay; and this in consequence of the great quantity of playing cards, and coloured figures printed, which are made out of Venice; to which evil it is necessary to apply some remedy; in order that the said artists, who are a great many in family, may find encouragement, rather than foreigners. Let it be ordered and established, according to that which the said masters have supplicated, that, from this time in future, no work of the said art, that is printed or painted on cloth, or on paper, that is to say, altar pieces (or images) and playing cards, and whatever other work of the said art is done with a brush and printed, shall be allowed to be brought or imported into this city, under pain of forfeiting the works so imported, and* XXX *livres and* XL *soldi; of which fine, one third shall go to the state, one third to the Signori Giustizieri Vecchi, to whom the affair is committed, and one third to the accuser. With this condition, however, that the artists, who make the said works in this city, may expose the said works to sale in any other place but their own shops, under the pain aforesaid, except on the day of Wednesday at S. Paolo, and on Saturday at S. Marco, under the pain aforesaid.*"

Then follows the subscriptions of the Proveditori del Comune, and Signori Giustizieri Vecchi.

* The first notice of this circumstance was made by Temanza, in a letter addressed to Count Algarotti, in which he informs him that the discovery was the first fruit of his labour after reading a portion of the ancient laws of the old company of Venetian painters, from which he had made a selection; having produced this decree, as a proof that engraving was practised in Venice before the time of Finiguerra, he omits to make a distinction between that of wood and copper engraving. Had it not been for this discovery, we might to this day have remained in ignorance of the practice of the art prior to the year 1467; this being the date of the 'Meditations of J. de Turrecremata,' the first book printed in Italy with wood cuts.

This document is justly considered by the Italian writers as a convincing proof that the art was practised at Venice as early as the commencement of the fifteenth century: as they contend, that twenty or thirty years may fairly be granted from its first introduction to its full establishment; when it not only afforded subsistence to a numerous body of artisans; but also proved a beneficial article of commerce: a similar time may reasonably be allowed between the last-mentioned period and 1441, when it is described to have been almost totally abandoned.

Temanza informs us, that he possessed fragments of rude engravings on wood. these represented parts of Venice in its ancient state; which, from his knowledge of the local alterations in that city, could not be later than the commencement of the century, (1401.)

Is it not singular, that the earliest European travellers should omit to mention Chinese printing? Can we suppose that they were unacquainted with it? An account of the travels of two Arabs, who visited China in the ninth century, are translated into French by the learned Eusebe Renaudot. The writer says nothing about engraving, though he informs us, that

'All the Chinese, rich and poor, learned to read and write:'

Can we collect, from this assertion, that their works were confined to manuscripts? The Arabian author also mentions several customs practised in Italy; they agree with those exercised in the East: this note is one.*

* "The trial by fire obliged the accused person to carry in his hands, for the distance of nine or twelve paces, a plate of iron, of the weight of three pounds, heated till it was red hot; or, else, he was to thrust his hand into an iron glove, heated in the same manner, or into a cauldron of boiling water, from the bottom of which he was to take a ring. Immediately upon his hand being taken out of the iron glove, or from the cauldron, it was wrapped in a cloth, which was sealed with the seal of the judge, and that of the accuser; and, at the expiration of three days, the hand was uncovered, in a public and formal manner, by breaking the seals; when, if it was found to have sustained no visible injury, the accused person was declared innocent."

History records the Venetians to have had a great naval and commercial power in the sixth century; and prior to the ninth had formed an extensive connexion at Constantinople. In 1189, so great was their credit, that the Emperor granted them a district of that city. After the tenth they had possessions in Tyre, at Jerusalem, Alexandria, Cairo, Arabia, Persia, Tartary, China, Japan, and the extreme parts of Asia, &c. the traffic with these nations produced them immense wealth. Their territory having become so great, the government, (in 1200,) ordered Marsilio Giorgio, to compose an account of the places under their dominion, it was one of the first specimens of Venetian literature.

No satisfactory reason has yet been assigned to induce us to believe that the art was invented in Europe; whereas a number of instances may be cited to prove that it (probably) was received from the East.* Of all the nations in Europe, not one appears so likely to have gained information from the Chinese as the Italians; and when we consider the production of the two Cunio at Ravenna, in confirmation of which we have the Decree of Venice, these circumstances clearly prove that engraving on wood was known in that territory much earlier than in any other part of Europe. Their first employment was engraving the outlines of the figures of saints, &c. which were afterwards coloured in imitation of paintings; next succeeded the outline of playing cards. By this process they were enabled to sell these commodities at that price which was within the reach of all classes of society. These artists were incorporated with the painters, similarly to the ancient barbers and surgeons in this country.

* The Venetians (at an early period) exclusively practised several arts exactly similar to the Chinese, from whom it is probable that they gained a knowledge; one of which was, a peculiar mode of making looking-glasses and glass beads.

The Claims of Haerlem considered; (as referred to at page 30.)

Junius writes on the authority of Nicholas Gaulius and Burgomaster Quirinus, who received it from the mouth of Cornelius the bookbinder.

He says, that Coster's first letters were cut upon the bark of the beech.

He states, that Coster was robbed of metal types.

That two works were produced by the thief within the first twelve months.

Junius informs us, that several workmen were employed at the Haerlem press.

Coster died in 1440: the robbery is said to have been committed in 1441.

Junius states, the press was continued by Coster's nephews after his death.

His new traffic attracted numerous customers, and the profit increased his love for the art.

No record of any works after Coster's death, although they state that the press was continued by his nephews.

Junius, after some hesitation, informs his readers, that the robbery was committed by *John Fust, or some other John*, but this he considers of little importance to him, being unwilling to *disturb the dead, whose consciences must have smote them sufficiently while living.*

The pride of country induced the Dutch to represent Coster, not only as the first printer, but also as an engraver on copper.

Coster's advocates enumerate two or three small works as the productions of his press, at Haerlem.

The learned Meerman's enthusiasm has carried him beyond all his predecessors, even Junius himself, and while gliding down the limpid stream of partiality, he invokes the Muses to aid him in pouring forth a lay in praise of *his beloved Coster!*

Ulric Zell, (a German,) the father of the Cologne press, who learned the art at Mentz, awards the merit of wooden types to Haerlem, and metal to Mentz.

In defence of Coster, we find Junius, Van Zuyren, Guicciardini, Coornhert, Seriverius, Boxhorni, Seiz, and Meerman, &c. all resting upon the famous *hearsay* evidence of Junius.

The bookbinder, (Cornelius,) is stated to have been the bedfellow of the *vile miscreant who robbed his master, when the rest of the workmen were celebrating the festival.*

We close this account with the assertion of Junius, that the circumstances were collected from *creditable persons far advanced in years, which they have transmitted like a flaming torch from hand to hand, and confirmed by others which he happened to meet with.*

After a lapse of one hundred and twenty years, Junius steps forward with a claim for Coster and Haerlem, grounded upon *hearsay* tradition.

Every one knows the bark of a tree must be unfit for such a purpose.

No proof that metal types were used by him.

Could a man erect his press and get through this work within that period!

Where is the fruit of their labour during the period of the first twenty years?

If this robbery took place, it must have been after the death of Coster.

Why not a rivalship between them and Mentz, in their future productions?

From this assertion, can we suppose that his works were given to the world as manuscripts?

Had this press then been in existence, certainly some part of their productions would have been extant.

We find John Geinsfleish, John Faust, John Guttemberg, John Maidenbachius, and John Petersheimius, at the Mentz press: how unfortunate was the selection of Junius, when he made Faust the thief, this clearly proves how little he could have known of the first printers.

Carel Van Mander's silence upon this subject, (in his *History of Painters and Engravers,*) is a complete refutation of Coster's claims.

Was it possible for these to employ several workmen during the space of ten or twelve years?

It must be recollected that this enthusiast, at one period, condemned Coster's claims in toto: afterwards he allows him the privilege of the invention of wooden types only: lastly, we find him granting Coster the merit of metal types: so much for consistency!

On the contrary we have W. Caxton, who resided in the Low Countries for several years, and must have known the circumstance, had such press existed.

In opposition to them we have Naude, Heinecken, Fournier, Fischer, Daunou, Oberlin, Santander, Schorpflin, Mallinkrot, Lambinet, Mattaire, Salmuth, Chevillier, Trithemius, &c. &c.

Had Cornelius a treacherous memory? or how comes it that he should have forgot the name of the thief? where is the testimony of the other workmen: the several printers?

Did all these creditable persons receive it from Cornelius? not one from any of the printers? were the latter all defunct, before Cornelius ventured to recite this *tale?* one evidence is never considered sufficient to establish a case; therefore, we must reject that of Cornelius.

The Claims of Mentz considered, (as referred to at page 32.)

Query! Was John Geinsfleisch, senior, absent from his native city for any period prior to 1441?

In 1442, J. Geinsfleisch, sen. printed two works at Mentz, which were given to the world as manuscripts.

Want of capital induced him to open his mind to Faust, a wealthy goldsmith, who became a partner, and advanced money to proceed: when became necessary to call in other assistance, in consequence of the tedious process of the infant undertaking.

In 1444, the concern was greatly benefitted by the skill and ingenuity of John Guttenberg from Strasburg.

Naude asks, *if it were possible for John Faust, or any other John, to carry on his back the presses, the types, the cases, the tables of stone, &c.*

Some writers state, *John Guttemberg* to be the inventor at Haerlem, this confusion in their statements, is a convincing proof of its non-existence.

Peter Schoeffer's account, as given by John Trithemius, is most conclusive; he honestly bestows on Guttenberg what he might have taken to himself and his father-in-law.

The very numerous productions of the Mentz press, now extant, is a convincing proof of their priority in the art.

Until the discovery was made at Paris, by Faust, it was unknown that such a light had then been kindled in Europe.

Some of the French and German writers argue in favour of Guttemberg and Strasburg; a great majority of them contend for Guttemberg and Mentz.

The honours conferred upon Guttemberg, jun. by Archbishop Adolphus, in 1465, which was sanctioned by Erasmus, is a powerful evidence in favour of the Guttembergs: Erasmus, (being a Dutchman,) would not have consented to this, had a prior press existed at Haerlem.

In short, further argument must be unnecessary, when we look at the magnitude of the productions from the Mentz press, during a series of years, all which time Europe was unacquainted with it, and received their works as manuscripts.

Koheres states, that he returned to Mentz in 1441: for this we have no contemporary authority.

Junius asserts, that these were produced with the materials stolen from *Laurentius Coster of Haerlem*.

These works being sent into the world as manuscripts, the greatest caution was used, in order that the discovery might be closely locked up; in consequence, an oath of secrecy was administered to all whom they intrusted, which certainly had the desired effect.

From this period, we find no mention of Geinsfleisch, sen. Guttemberg alone being noticed in all the disputes.

Though this remark may appear somewhat overstrained, still we ought not to wonder at it, when we find *Junius, &c.* advancing such improbabilities.

John Geinsfleisch, senior, is called the thief by Bowyer and Nichols, who state that, while at Haerlem, he gave his brother private information of the art.

Their silence, as to the elder Guttemberg, (or Geinsfleisch,) is all that can be advanced against it; this arises for want of a proper distinction between the two brothers.

Had any other press existed at that period, their works would have been preserved as well as their rivals.

Faust gained the appellation of being the first printer, because he was the disposer, though he never exercised the art.

Most of these writers omit the distinction between Guttemberg, sen. and jun. both may be designated as the first printers; the elder has the preference.

Geinsfleisch, senior, died before these honours were conferred upon his brother: probably the Archbishop was generally informed that Guttemberg was the inventor; but from some unknown cause the elder has been overlooked; for which it is quite impossible now to account.

This could not possibly have been the case, had the art been known beyond the city of Mayence; therefore, as no rival press appears to have existed, we must consider our conclusion just in granting them the full merit of the discovery.

The Claims of Strasburg considered, (as referred to at page 32.)

It is certain that *Guttemberg* commenced his experiments at Strasburg, as early as 1436.

Probably they were proceeding at the same period, at Mentz and Strasburg.

After various fruitless attempts, up to 1444, he was compelled to abandon his project at *Strasburg*, for want of capital.

We have nothing to advance in favour of Mentellius, his claim must be rejected on the simple ground of no rivalship.

Whether he received any hints from his brother, at Mentz, it is impossible now to ascertain.

The elder proved the successful candidate, having produced the first book.

Overwhelmed with debt, and under the necessity of selling his property, he quitted Strasburg for Mayence.

There is no proof that he exercised the art prior to the dispersion of the Mentz printers; he then successfully pursued it.

We apprehend that many will be found to object to the arguments and opinions contained in the foregoing and following pages; this we shall not be surprised at: we look forward with a degree of confidence to the decision of the candid and impartial critics: who, we doubt not, will cheerfully join in what we have advanced. It has been our endeavour to reduce the subject into as small a focus as possible; this we have done, by bringing it to one simple question, namely, *Did the Haerlem press rival that of Mentz, before the year* 1462? Until this point is satisfactorily answered, we shall stand firm upon the ground we have taken, and will not be induced to move from it by any pretext, however apparently plausible.

The importance of this subject, we trust, will be a sufficient apology for our extending it much beyond what was originally intended; but the accounts being so contradictory, it became indispensable that we should go to some length, in order to enable us to draw as fair a conclusion as the great mass of evidence will afford: in so doing, we have endeavoured to keep clear of the rocks of Partiality, upon which so many (while investigating this subject) have blindly suffered their vessel to strike, and consequently founder: from what has been handed down to us, we have ever kept truth in view as our beacon, and steered by the compass of probability: which it is confidently hope will [ultimately] conduct our little bark safe into the destined port.

The medallion in the following page contains the portraits of the individuals generally acknowledged in Germany as the first printers: the subject from which this was copied is supposed to have been engraved by the famous Gubitz of Berlin, from an old German painting: the respective stations assigned to each, we trust, will meet the reader's approbation.

TO

THE MEMORY

OF

JOHN GUTTEMBERG, JUN.

The reputed Inventor;

JOHN FAUST,

The Promoter;

and

PETER SCHOEFFER,

The Improver:

THOUGH LAST, YET NOT LEAST, STANDS

*John Geinsfleisch, or Guttemberg, Sen.**

who (unquestionably) produced

The First Printed Book:

THIS MEDALLION

Is here presented, that Posterity may know the Men to whom they stand so much indebted.

* *When we reflect upon the important light which this man favoured us with, we regret that its powerful rays did not, ere this, dispel the dark cloud which has so long obscured his memory: still, we trust, that this little Volume will fully establish his claim, and place his name in that rank, to which his merit and ingenuity have so justly entitled him.*

*The following is a List of the Places where, and the Persons by whom, the Art was received (on the dispersion of the Mentz Printers) prior to the year 1500; which we trust will not be uninteresting to the Admirers of the Typographic Art.**

Mayence, 1457, *Guttemberg, Faust, and Schoeffer.*
Bamberg, 1461, *Albert Pfister.*
Subbiaco,† 1465, *Con. Sweynheim & Arn. Pannartz.*
Rome,‡ 1467, *the same printers.*
Elfeld, 1467, *H. & N. Rechtermuntze, and W. Spyes.*
Cologne, 1467, *Ulricus Zel* (or *Zell*) *of Hanau.*
Augsburg, 1468, *Ginther Zainer of Reutlingen.*
Venice,§ 1469, *John and Vindeline of Spire.*
Milan, 1469, *Philippus de Lavagna.*
Nuremborg, 1470, *Joannes Sensenschmidt*, (1772.)‖
Paris, 1470, *U. Gering, M. Crantz, & M. Friburger.*¶
Foligno, 1470, *Emilian de Orfinis.*
Trévi, 1470, *Joan. Reynardi.*
Verona, 1470, *Joan. de Verona*, (1472.)
Strazburg, 1471, *J. Mentel*, or *Mentelius*, *H. Eygestein.*
Spire, 1471, *Petrus Drach*, (1477.)
Treviso, 1471, *Girardus de Lisa, de Flandria.*
Bologna *(Italy)*, 1471, *Balthasar Azzoguidi.*
Ferrara, 1471, *Andreas Belfortes.*
Naples, 1471, *Sixtus Riessinger of Strazburg.*
Pavia, 1471, *Anton. de Carcano*, (1476.)

* Santander gives this list from their earliest known works.

† The first Greek printing were a few sentences at Mentz, in 1465, which were very incorrect. In the same year some Greek quotations were neatly printed in an edition of 'Lactantius's Institutes,' in the above monastery, in the kingdom of Naples. The first whole Greek book was the 'Grammar of Constantine Lasaris,' at Milan, in 1476.

‡ During the popedom of Paul II.

§ They excelled in the neatness of letter and beauty of impression.

‖ The figures between parentheses denote the period when his name first appeared to his works.

¶ When printing was introduced at Paris, the copyists presented a petition to the parliament; which tribunal (as superstitious as those who condemned the first printers as conjurors) caused their books to be seized and confiscated. Louis XI. interposed his authority, and ordered the property to be restored.

Florence, 1471, *Bernard Cennini and Son.*
Cremona, 1472, *D. de Paravisino and S. de Merlinis.*
Fivizano, 1472, *Jam. Baptista (a priest) & Alexander.*
Padua, 1472, *B. de Valdezochio, & M. de S. Arboribus.*
Mantua, 1472, *Petrus Adam de Michaelibus.*
Montréal,* 1472, *Ant. Mathias and Balth. Corderius.*
Jesi, 1472, *Fridericus Veronensis.*
Munster (*in Argua*), 1472, *Helias Heyle, or de Louffen.*
Parma, 1472, *Andreas Portiglia.*
Brescia, 1473, *Thomas Ferrandus.*
Messina, 1473, *Henricus Alding.*
Ulm, 1473, *Joan. Zainer of Reutlingen.*
Buda, 1473, *Andreas Hess.*
Laugingen, 1473, *printer's name not known.*
Merseburg, 1473, *Lucas Brandis.*
Alost, 1473, *Theodoricus (or Thierry) Martens.*
Utrecht, 1473, *Nicholas Ketelaer & Ger. de Leempt.*
Lyon, 1473, *Bartholomæus Buyer.*
S. Ursio,† 1473, *Joannes de Rheno.*
Vicenza, 1474, *Leonardus Achates of Basle.*
Como, 1474, *Ambr. de Orcho & Dion. de Paravicino.*
Turin, 1474, *John Fabri and Joannimus de Petro.*
Genoa, 1474, *Matthias Moravus & Mic. de Monachó.*
Savona, 1474, *John Bon (Bonus Johannes.)*
Eslingen, 1474, *Conradus Fyner.*
Basle, 1474, *Bernardus Richel & Bertholdus Rodt.*
Vallis Sanctæ Mariæ,‡ 1474, *Fratres vitæ communis.*
Valencia, 1474, *A. F. de Cordova & L. Palmart* (1478)
Louvain, 1474, *Joannes de Westphalia.*
Westminster, 1474, *William Caxton,*

* In Sicily, or Mondovi, in Italy, according to Peignot.
† A small place near Vicenza.
‡ Santander conjectures this place to be Marihausen, a convent of the brethren of common life, situated in the Rhingau, a territory belonging to Mayence. This order was instituted by Gerard the Great, under the rule of St. Augustine; they were bound to transcribe the works of the fathers and other ecclesiastical authors; but when printing deprived them of their means of subsistence, they applied themselves to the practice of the art.

Lubeck, 1475, *Lucas Brandis of Schass.*
Burgdorff, 1475, *printer's name not known.*
Blauburren* (or *Blaubeuern,*) 1475, *Conradus Mancz.*
Cagli, 1475, *R. de Fano & Bernardinus de Bergamo.*
Casole, 1475, *John Fabri.*
Modena, 1475, *Joan. Vurster.*
Perugia, 1475, *Henricus Clayn of Ulm,* (1476.)
Pieve di Sacco,† 1475, *R. Mescullam, surnamed Kotzi.*
Placenza, 1475, *Petrus de Ferratis.*
Reggio, 1475, *Abraham Garton.*
Barcelona, 1475, *Nicolaus Spindeler,* (1478.)
Saragossa, 1475, *Matthæus Flandrus.*
Antwerp, 1476, *Theodoricus Martins of Alost.*
Bruges, 1476, *Colard Mansion.*
Brussels, 1476, *Fratres vitæ communis.*
Nova Plzna,‡ 1476, *printer's name not known.*
Rostock, 1476, *Fratres vitæ communis.*
Polliano,§ 1476, *Innocentius Ziletus & F. Antiquarius.*
Trent, 1476, *Hermannus Schindeleyp.*
Delft, 1476, *Jacob Jacobs & Maurice Yemants.*
Deventer, 1477, *Richard Paffroet.*
Gouda, 1477, *Gerard Leu* (or *Leuw.*)
Angers, 1477, *Joann. de Turre & Joan. de Morelli.*
Palermo, 1477, *Andreas de Warmatia.*
Ascoli, 1477, *Guillelmus de Linis:*
Lucca, 1477, *Barthol. de Civitali.*
Seville, 1477, *M. de la Talle, B. Segura & A. del Puerto.*
Cosenza, 1478, *Octavius Salamonius de Manfredonia.*
Colle, 1478, *Joannes Allemanus de Medemblick.*
Chablis, 1478, *Pierre le Rouge.*
Geneva, 1478, *A. Steinschawer, de Schuinfordia* (1480)
Oxford, 1478, *Theodoricus Rood* (1481.)
Prague, 1478, *printer's name not known.*

* A small town in the kingdom of Wirtemberg.
† A small town belonging to the late republic of Venice.
‡ New Pilsen, in Bohemia.
§ Or Pogliano, a small place, about four miles from Verona.

Monast. Sorten., 1478, *printer's name not known.*
Eichstett (*Neustad*), 1478, *Michael Reyser.*
Wurtzburg, 1479, *S. Dold, J. Ryser, & J. Bekenhub.*
Zwoll, 1479, *Johannes de Vollehoe.*
Nimeguen, 1479, *no printer's name.*
Pignerol, 1479, *Jacobus de Rubeis.*
Tusculano, 1479, *Gabriel Petri.*
Toulouse, 1479, *Joannes Teutonicus.*
Poictiers, 1479, *J. Bouyer & G. Bouchet* (1499.)
Segorba, 1479, *no printer's name.*
Lerida, 1479, *Henricus Botel.*
Oudenarde, 1480, *Arnoldus Cesaris.*
Hasselt, 1480, *no printer's name.*
Nouantola, 1480, *Georg. & Anselm. de Mischinis.*
Friuli, 1480, *Gerardus de Flandria.**
Caen, 1480, *J. Durandus and Egidius Quijoue.*
Saint Albans, 1480, *no printer's name.*
Salamanca, 1481, *L. Alemanus & Lupus Sanz* (1496)
Leipsic, 1481, *Marcus Brand* (1484)
Casal, 1481, *G. de Canepa nova, de Campanilibus.*
Urbino, 1481, *Henricus de Colonia* (1493.)
Vienne (*in France*), 1481, *Peter Schenck.*
Aurach (*in Wirtemberg*), 1431, *Conradus Fyner.*
Aquila, 1482, *Adam de Rotwil.*
Erfurt, 1482, *Paulus Wider de Hornbach.*
Memmingen, 1482, *Albertus Kunne.*
Passau, 1482, *Conradus Stahel & Benedictus Mayr.*
Reutlingen, 1482, *Joh. Otmar.*
Vienna, 1482, *Joh. Winterburg* (1472.)
Promentour, 1482, *Louis Guerin.*
Magdeburg, 1483, *A. Rauenstein & J. Westval.*
Stockholm, 1483, *Joh. Snell.*
Ghent, 1483, *Arnoldus Cæsaris.*
Troyes, 1483, *Guil. le Rouge* (1492.)
Schiedam, 1483, *no printer's name.*

* Probably the same person who printed at Treviso.

Haerlem,* 1483, *Joh. Andriesson.*
Culemburg, 1483, *John Veldener.*
Leyden, 1483, *Heynricus Heynrici.*
Pisa, 1483, *Laurentius & Angelus Florentini* (1484.)
Gironne, 1483, *Matthew Vendrell.*
Bois-le-duc, 1484, *G. L. de Noviomago* (*Nimeguen*).
Winterperg (or *Winterberg*), 1484, *Joannes Alacraw.*
Chamberri, 1484, *Antonius Neyret.*
Breand-Loudéhac (or *Loudeac*), 1484, *R. Fouquet.*
Rennes, 1484, *Pierre Belleesculée and Josses.*
Sienna, 1484, *Henricus de Colonia.*
Soncino,† 1484, *Joshua Salamon & partners.*
Novi, 1484, *Nicol. Girardengus.*
Heidelberg, 1485, *Fridericus Misch* (1488.)
Ratisbon, 1485, *J. Sensenschmidt & J. Bekenhaub.*
Vercelli (*in Piedmont*), 1485, *Jacobinus Suigus.*
Pescia, 1485, *Franc. Cenni.*
Udino, 1485, *Gerardus de Flandria.*
Burgos, 1485, *Fridericus de Basilea.*
Abbeville, 1486, *Jean Du Pré and Pierre Gerard.*
Brunn, 1486, *C. Stahel & M. Preinlein* (1491.)
Munster, 1486, *Johannes Limburgus.*
Sleswic, 1486, *Stephanus Arndes.*
Casale Maggiore, 1486, *no printer's name.*
Chivasio, 1486, *Jacobinus Suigus.*
Viqueria, 1486, *Jacobus de S. Nazario.*
Toledo, 1486, *Johannes Vasqui* (*Vasquez.*)
Besançon, 1487, *John Comtel.*
Gaeta, 1487, *A. F.* (*Andreas Fritag.*)
Valeria, 1487, *Juan de Roca.*

* 'Formulæ Novitiorum,' 1483, is the most ancient book, with a date, printed at Haerlem; Santander is of opinion that this was the first book printed in that city.

† The honour of the first Hebrew editions is due to the Italians: these were executed about the same time as the Greek, at Soncino, a little city in the Duchy of Milan, under the direction of two Jewish Rabbins, Joshua and Moses; they are dated in the year of the world 5244, which agrees with 1484 of the Christian æra.

Rouen, 1487, *Guillaume le Talleur.*
Ischar (*Ixar, in Arragon*), 1487, *Eliezer filius Alanta.*
Viterbo, 1488, *no printer's name.*
Hagenau, 1489, *Henricus Gran.*
Kuttenberg, 1489, *Martin Van Tischiniowa.*
Lerida, 1489, *no printer's name.*
San Cucufate del Valles,* 1489, *no printer's name.*
Lisbon, 1489, *Samuel Zorba & Raban Eliezer,*
Orleans, 1490, *Matthew Vivan.*
Ingolstadt, 1490, *Juan. Kachelofen.*
Porto,† 1490, *Barthol. Zanni.*
Zamora, 1490, *no printer's name.*
Dijon, 1491, *Petrus Metlinger.*
Angouleme, 1491, *by a printer unknown.*
Hamburgh, 1491, *Joh. & Thomas Borchard.*
Nozani, 1491, *H. de Colonia & H. de Harlem.*
Dole, 1492, *no printer's name.*
Leiria, 1492, *Abraham Dortas.*
Tzenna,‡ 1492, *no printer's name.*
Alba, 1493, *no printer's name.*
Clugny, 1493, *Michael Wenssler.*
Friburg, 1493, *Kilianus Piscator.*
Lunenburg, 1493, *Joan. Luce.*
Nantes, 1493, *Etienne Larcher.*
Copenhagen, 1493, *Gothofridus de Ghemen.*
Valladolid, 1493, *Joannes de Francour.*
Oppenheim, 1494, *no printer's name.*
Forli, 1495, *Hieronymus Medesanus.*
Freisingen, 1495, *Joann. Schaeffer.*
Limoges, 1495, *Joan. Berton.*
Scandiano, 1495, *Peregrinus de Pasqualibus.*
Schoenhoven, 1495, *no printer's name.*
Barco, 1496, *Gerson fil. R. Mosis Mentzlan.*
Offenburg, 1496, *no printer's name.*

* Near Barcelona. † In the Venetian territory.
‡ Or Zinna, in Saxony.

Provins, 1496, *Guil. Tavernier.*
Tours, 1496, *Matth. Lateron.*
Pampeluna, 1496, *Arnoldus Guillen.*
Grenada, 1497, *Menardus Ungut.*
Avignon, 1497, *Nicol. Lepe.*
Carmagnole, 1497, *no printer's name.*
Tübingen, 1497, *Joan. Ottmar.*
Treguier (*in Bretagne*), 1499, *no printer's name.*
Montserrat, 1499, *Joan. Luchner Alemannus.*
Tarragona, 1499, *Joh. de Rosembach.*
Cracow, 1500, (*Joannes Haller.*)
Munich, 1500, *Joannes Schobser.*
Amsterdam, 1500, *D. Pietersoen.*
Olmutz, 1500, *Conradus Bomgathem.*
Pfortzheim (*in Suabia*), 1500, *T. Anselmus Radensis.*
Perpignan, 1500, *J. Rosembach de Heidelberg.*
Jaen,* 1500, *no printer's name.*
Savillano, 1475, *Christ. Beggiamo & J. Glein.*
Albia, 1500, *no printer's name.*
Rhenen, 1500, *no printer's name.*

Independently of the foregoing List of the places where the art was received in Europe, we find that it was extended early, by means of Europeans, but more particularly by the Spanish missionaries, into Africa and America. We are informed that the latter received it about the close of the sixteenth century; mention has been made of books printed at Lima, and other cities of the kingdom of Mexico: the earliest book known bears the date of 1571. Mr. Thomas, in his *History of Printing in America*, asserts that a press was established at Mexico some years before 1569.

The earliest production from the Peruvian press was printed at Lima, by Father Pablo Jos. de Arriago, in 1621. Mr. Thomas states its introduction about 1590: most of their works, prior to the last fifty years,

* Or Gien, in the department of Loiret.

are said to have been upon religious subjects. About the beginning of the seventeenth century, a press is said to have been introduced into the Spanish part of St. Domingo; as well as into the Isle of Cuba; the government principally employed these presses.

The first press in North America, is stated to have been at Cambridge, in 1639; and, up to 1795 most of the principal towns in the United States appear to have received this blessing; a considerable portion of their early works were upon the subject of religion. The celebrated Benjamin Franklin first worked as a printer at Boston, thence he removed to New York, and afterwards to Philadelphia.

The British Colonies in America, and the West India Islands, first received it in 1751: their productions were chiefly confined to colonial gazettes, &c.

Port-au-Prince is said to have received a press in 1750, at which an account of a great earthquake (experienced in that Island,) was printed, in 1751: the presses under the dominion of France are chiefly confined to the use of the government.

Chevellier mentions a book printed at Goa, in 1577; and that Prester John was very anxious, in 1521, to introduce it into Abyssinia; and that it actually passed from Spain into Morocco in that country. S. Olon, the French Ambassador at Morocco, assures us, that there is scarcley a printing-office in the whole territory; and that it is a part of their religion not to suffer corn, horses, or books, to be exported; their fondness for the latter is increased by reason of their scarcity.

Some Danish missionaries are said to have sent a printing press and workmen to Tranquebar; where they printed the New Testament (in quarto), Prayer Books, Catechisms, &c. in Portuguese, and several Eastern languages, for promoting their pious designs.

It appears that a Russian merchant, in 1560, conveyed printing materials into that state, and had several works printed there; but, being a superstitious people, and fearful lest it might tend to alter their religious notions, some persons were employed to destroy the press, &c. which circumstance passed by unnoticed, as no attempt was ever made to discover the perpetrators. Early in the next century, several works were printed at Moscow and St. Petersburg; since which, the art has gradually advanced in that extensive territory. The Arts and Sciences are now improving.

Some early attempts were made by the missionaries to introduce the art into Persia, but their efforts proved unsuccessful. The Turks are said rigorously to prohibit printing throughout the empire, as imagining that the too free communication with books might occasion some change in their religion or government: but this is to be understood with some limitation; it is certain that the Jews have several editions of their books printed at Constantinople, Thessalonica, &c.

Towards the end of the sixteenth century, there appeared various editions of books in Syriac, Arabic, Persian, Armenian, Coptic, or Egyptian characters; some to gratify the curiosity of the learned, and others for the liturgic uses of the Christians in the Levant; it is said that these were chiefly printed at Paris; the punches and matrices being sent from Constantinople, by M. Savary, then Ambassador at the Porte.

Mr. Bryant informs us, that the art was practised very early in the inhospitable regions of Iceland. *

* "Arngrim Jonas was born amidst the snows of Iceland; yet as much prejudiced in favour of his country as those who are natives of an happier climate. This is visible in his 'Crymogæa;' but more particularly in his 'Anatome Blefkiniana.' I have in my possession this curious little treatise, written in Latin by him in his own country, and printed 'Typis Holensibus in Islandia Borcali, anno 1612.' Hola is placed in some maps within the Arctic Circle, and is certainly not far removed from it. I believe, it is the farthest North of any place, where Arts and Sciences have ever resided."

The following particulars, relative to the first productions of the art (though well known to the curious,) will, we trust, be deemed acceptable to our readers:—

"With respect to their forms, they were generally either large or small folios, or at least quartos: the lesser sizes were not in use.—The leaves were without running title, direction-word, number of pages, or divisions into paragraphs.—The character itself was a rude old Gothic mixed with Secretary, designed on purpose to imitate the hand-writing of those times; the words were printed so close to one another, that it was difficult and tedious to be read, even by those who were used to manuscripts, and to this method; and often lead the inattentive reader into mistakes.—Their orthography was various and often arbitrary, disregarding method.—They had very frequent abbreviations, which in time grew so numerous and difficult to be understood, that there was a necessity of writing a book to teach the manner of reading them.—Their periods were distinguished by no other points than the double or single one, that is, the colon and full-point; but they a little after, introduced an oblique stroke, thus, /, which answered the purpose of our comma.—They used no capital letters to begin a sentence, or for proper names of men or places.—They left blanks for the places of titles, initial letters, and other ornaments, in order to have them supplied by the illuminators, whose ingenious art, though in vogue before, and at that time, did not long survive the masterly improvements made by the printers in this branch of their art. Those ornaments were exquisitely fine, and curiously variegated with the most beautiful colours, and even with gold and silver; the margins, likewise, were frequently charged with variety of figures of saints, birds, beasts, monsters, flowers, &c. which had sometimes relation to the contents of the page, though often none at all: these embellishments were very costly; but for those that could not afford a great price, there were more inferior ornaments, which could be done at a much easier rate.—The name of the printer, place of his residence, &c. &c. were either wholly neglected, or put at the end of the book, not without some pious ejaculation or doxology.—The date was likewise omitted, or involved in some crampt circumstancial period, or else printed either at full length, or by numerical letters, and sometimes partly one and partly the other; thus, One Thousand CCCC and lxxiii, &c. but all of them at the end of the book.—There were no

variety of characters, no intermixture of Roman and Italic; they are of later invention; but their pages were continued in a Gothic letter of the same size throughout. They printed but few copies at once, for 200 or 300 were then esteemed a large impression; though, upon the encouragements received from the learned, they increased their numbers in proportion."

About 1469-70, alphabetical tables of the first words of each chapter were introduced, as a guide to the binder. Catch-words (now generally abolished) were first used at Venice, by Vindeline de Spire.

The name and place of the inventor of signatures is obscured by a dark cloud; it appears they were inserted into an edition of *Terence*, printed at Milan, in 1470, by Anthony Zorat; and an edition of *Baldi Lectura super Codic, &c.*, was printed at Venice, by John de Colonia and Jo. Manthen de Gherretzem, anno 1474; it is in folio, and the signatures are not introduced till the middle of the book, and then continued throughout. Abbé Reve ascribes the discovery to John Koelhof, at Cologne, in 1472. They were used at Paris, in 1476; and by Caxton, in 1480.

With respect to the terms *Libri edita* and *Libri scripti*, Monsieur de la Monoye has given the following hints: the former, he observes, was in use before the invention of printing, and applied to books published and dispersed in considerable numbers; the latter, to those which were fairly written to be placed in libraries. Whether this observation be correct, is left to the judgment of the reader.

Scaliger gives an account of a Psalter possessed by his grandmother, which appears, according to his statement, to have been singularly bound; the cover was two inches thick, on the inside of which was a kind of cupboard, wherein was deposited a small silver crucifix, and behind it the name of Berenica Codronia de la Scala.*

* This book is said to have been printed from blocks of wood.

Hopeless would be our task, were we to endeavour to trace the subject of Engraving to its original source: after we have explored one path, we find ourselves bewildered in a second; and so in a third; till at length we finally lose ourselves in the endless mazes of despair: with this impression on our minds, we dread to encounter so arduous an undertaking; and shall content ourselves with taking a glance at a few of the leading points connected with this important subject.

It has been contended by some writers, that the *art of impression* was well known to the ancients; in confirmation of this, they instance the stamps of iron and other metals, with which bales of goods and various articles of their manufacture were marked, throughout Italy and other parts of Europe, during the low ages: and that the art of taking impressions from engraved blocks of wood is nothing more than a principle familarly known to the ancients from time immemorial; consequently, it is not worthy the appellation of a discovery: even Typography itself is considered by them as scarcely deserving the name of an invention. It appears that the ancient artists used separate letters (similar to our bookbinders' tools,) for the purpose of stamping the inscriptions, &c. upon their lamps, their vases, and their bassi-relievi of clay; which being first cast, were afterwards finished by the hand of the modeller. The mode of indentation here noticed, being that of pressing one body against another body of a softer texture, thereby occasioning a change of form in its surface: the impression from engraved blocks or letters, primed with ink, is not merely that of indention upon the paper, but a change of colour, from the black tint with which the projecting parts were charged, previous to the operation of printing. We have little proof that the

ancients had a knowledge of this latter mode of impression; one instance has been adduced: this is an account of a sigillum of a very rare kind in the Duke of Richmond's collection, the letters of which are raised, as well as the rim, after the manner of our printing types. This stamp is of true ancient brass; it is nearly two inches long, and one in breadth; on the back is a ring, for the purpose of holding it when the impression is made. The letters are in Roman capitals, standing in two rows. It contains

CAIUS JULIUS
CÆCILIUS HERMIAS.

which must have been the name of some private man, no account of such person being found upon record. The ground of this seal being uneven, proves that it was intended to make an impression on a thin substance, whereas, if it were stamped on any thing soft, the unevenness of the ground would be visible, which must destroy its appearance. This signet was found near Rome, and is allowed to be the most ancient sample of printing known: from the appearance of the metal, it is judged to be of the Higher Empire.

Impressions have been taken from it on paper, with modern printing ink, which proves the use it was intended for; the mark performs its office as well as any set of letters could do in a similar manner. From this circumstance we may conclude, that the Romans were acquainted with the essence of printing, nothing more being required to form a page, than to increase the length and number of the lines, which would have been similar to the first printer's rude productions.

It must appear evident, that the impressions of the first printers were made from *wooden blocks*, after the method practised by the Chinese. Mr. Bagford thinks, that the hint was taken from ancient medals and seals. It has been observed, that as the Romans

brought the Arts and Sciences to such a state of perfection, particularly Statuary and Sculpture, during that Empire's greatest glory; it must be matter of surprise that the idea of printing did not suggest itself to them, it being so nearly allied to the cutting of seals and dies for medals. The stamping of coins, from dies, being no other than printing from metal; the taking impressions on wax, from seals, is another species; a third mode of printing among them was, the workmen's names impressed on their fine earthenware.

Mr. Ottley differs with those writers, who contend that the ancients were convinced of the advantages to be derived from the practice of the art, though they did not think proper to adopt it. He then observes,

"*The transition, therefore, from the use of these stamps, in whatsoever manner they were applied, to the art which we term* PRINTING, *or taking impressions from letters or engravings, by means of black or any other tint, on paper, was not an obvious transition. The world appears to have existed more than two thousand years without its having occurred to any one to make it; and it seems very improbable, that it should have fallen to the lot of the unenlightened and degraded inhabitants of Europe, during the anarchy of the twelfth or thirteenth century, to be the means of effecting that, to which the united talents of the sages of Greece, Egypt, and Rome, had been incompetent.*"

Upon this subject, Lanzi justly remarks,

"*That the stamps of the ancients, and the impressions from seals of metal, found on deeds and conveyances of the low ages, prove nothing more, than that mankind walked for many succeeding centuries upon the borders of the two great inventions of Typography and Chalcography, without having the luck to discover either of them; and appear neither to have had any influence upon the origin of those arts, nor to merit any place in their History.*"

Heinecken, and some other writers, ascribe the invention of engraving to the manufacturers of playing cards; but this opinion is not supported by any satisfactory or conclusive evidence.

Mr. Ottley argues, that we received the art from the East; in support of which, he adduces the mode of printing practised by the first engravers, by means of friction; and also the custom, which is still preserved in Germany, of gluing the design to be engraved on the wooden block: both these methods are similar to those of the Chinese. He observes,

"*I am of opinion with Breitkopf, that wood prints of saints, and other devotional subjects, preceded the use of wood engraving in the manufacture of playing cards; and, indeed, if wood engraving was practised, as I have endeavoured to shew, prior to* 1286, *such must have been the case; since we have no good authority for supposing that cards came into any thing like general use until considerably after that period.*"

M. Bullet endeavours to prove cards to be of French invention, about 1376: Baron Heinecken is of a contrary opinion; he states, that they were used in Germany in 1300, at which time they were drawn and painted; about a century after, the outlines were made on blocks of wood; they afterwards used thin plates of metal, with holes cut into them, for the purpose of finishing their cards with colours. Of these patterns, or stensils, it was requisite to have one for every different colour. He contends, that cards gave the first hint to the origin of typography in Europe. Mr. Singer supposes that they were invented in Italy, and probably found their way to Germany as early as the period stated by Heinecken. In consequence of the demand for cards, the engravers were induced to call in further assistance; their number being thus increased, the most ingenious of them (stimulated by the high price paid for manuscripts) commenced engraving works on wood, resembling those of the Scribes; they were executed in the most private way, no press being required, as they took their impressions by means of a roller. No name or date appearing, it is impossible to state when they commenced.

According to Vasari, the important discovery of Chalcography was made by Thomaso Finiguerra, a Florentine goldsmith of the fifteenth century, who lived from 1400 to 1460. The manner in which he made this discovery, is thus given by the Rev. T. F. Dibdin:

"Of engraving *upon copper* the earliest known impression is that executed by one Thomaso Finiguerra, a goldsmith of Florence, with the date of 1460 upon it. One of the following circumstances is supposed to have given rise to the discovery. Finiguerra chanced to cast, or let fall a piece of copper, engraved and filled with ink, into melted sulphur; and observing that the exact impression of his work was left on the sulphur, he repeated the experiment on moistened paper, rolling it gently with a roller. This origin has been admitted by Lord Walpole and Mr. Landseer; but another has been also mentioned by Huber:—'It is reported,' says he, 'that a washer-woman left some linen upon a plate or dish on which Finiguerra had just been engraving; and that an impression of the subject engraved, however imperfect, came off upon the linen; occasioned by its weight and moistness. We learn also from Vasari,' continues Huber, 'that as early as the year 1450, the same artist had engraved very ingeniously, upon a chalice, [or sacramental cup] some small figures of *The Passion of our Saviour*, for the service of the church of St. John of Florence, &c. But,' observes Huber, 'it is material to remark, that we have no direct evidence whatever of the workmanship of Finiguerra; for his name is not subscribed to any of his productions. The efforts of Boticello and Baldini, his contemporaries and acquaintance, seem to be strengthened by somewhat less exceptionable evidence.'"

With respect to this grand discovery, the learned Buonarroti observes,

"That it would be sufficient to occasion our astonishment that the ancients did not discover the art of chalcography, were it not known that discoveries of this sort generally occur accidentally to mechanics in the exercise of their calling."

Different opinions also exist upon this subject: that Masso Finiguerra is entitled to the full merit, the reader will have no doubt, after an attentive perusal of Mr. Ottley's valuable Work on Early Engraving.

From the specimens of engravings on metal, preserved in our museums, it appears evident that the Egyptians, the Greeks, the Etruscans, the Romans, &c. were all well acquainted with the art, though they had not the good fortune to discover the means of taking an impression from them: had it not been for the before-mentioned accidental circumstance, we might still have remained ignorant that such a thing was possible. Strutt mentions an engraving in the British Museum, upon the sheath of a sword, representing five figures in outline: impressions might be taken from it, if the metal would bear the pressure.

See, (in our museums) the fragments of some of those massive pillars, covered with hieroglyphics and inscriptions, brought from the Egyptian land, many of which have stood the test of ages, and proudly appeared to bid defiance to Time's all-devouring hand: after viewing these relics of antiquity, can we assert, that the art of carving or engraving was unknown to the ancients from a very remote date?

Do we not find in *Holy Writ*, that seals and coins were in use from the most early period, as well as brands and other instruments, for the purpose of marking? consequently, the essence of the art must have been familiar to the ancients at that epoch.

In the early stage of the world, do we not read (in the *Scriptures*) accounts of the graven and molten images, which were worshipped by the idolatrous inhabitants of the earth? Can any one require more convincing proofs of their knowledge of the rudiments of the art, than what is contained in almost every book of the inspired writings?

Taking, as we all do, the *Sacred Volume* for our guide, we can have no hesitation in fixing the period when carving or engraving was first known, soon after, if not prior to, the flood.

After perusing this statement, it is not improbable but some will exclaim, "It is not worth contesting who was the inventor: it having been produced, like most other ingenious inventions, from simple unmeaning originals, which would be little credit to the individual to be pronounced the author:" we certainly stand more indebted to the genius of some of the later improvers, than to the first projector.

Cicero, in his *De Naturâ Deorum*, has a passage, from which Toland supposes the moderns took the hint of printing. That Author orders the types to be made of metal, and calls them *formæ literarum*, the very words used by the first printers to express them. In Virgil's time, brands, with letters, were used for marking cattle, &c. with the owner's name.

In the second book, he gives a hint of separate cast letters, when he speaks of "some ingenious man's throwing the twenty-four letters of the alphabet, (made either of gold or of other metal) by chance together, and thus producing *The Annals of Ennius*. He makes this observation, in opposition to the atheistical argument of the creation of the world by chance.

In the *Philos. Trans.* we find the Emperor Justin could not write, in consequence, a similar expedient to the printing of cards was resorted too; namely, a smooth piece of board with holes cut through it, in the form of the letters of his name; and when he had occasion to sign any thing, this was laid on the paper, and he marked the letters with a pin, or stylus dipped in red ink, and directed through the holes.

The method adopted by the Grand Sultan, in the signing of his edicts, appears analogous to the taking impressions from seals: when he had occasion to sanction one of these instruments, he dipped his whole hand in the ink, and then made an impression with it.

The following singular remark of Oxonides must be allowed by every candid reader to be strictly founded in truth:

"The Art of Printing, which has given light to most other things, hides its own head in darkness."

Not less curious than the foregoing, is the opinion of Daunou, who thus expresses himself respecting this divine art:

"We live too near the epoch of the discovery of printing to judge accurately of its influence, and too far from it to know exactly the circumstances which gave birth to it."

Of all the discoveries which have been made, we conceive the reflecting mind will acknowledge that none have tended more to the improvements and comforts of society than that of printing; in truth, it would almost be impossible to enumerate the advantages derived by all professions from the streams of this invaluable fountain, this main-spring of all our transactions in life. It has been justly remarked by a celebrated writer, that, were the starry heavens deficient of one constellation, the vacuum could not be better supplied, than by the introduction of a printing press.

The more we reflect, the greater becomes our surprise, till at length we are lost in wonder and astonishment, that the art should have lain dormant for so many generations, (when the principle was so universally known,) without being brought into general use: still we may consider it fortunate in other respects; and was, no doubt, ordered for a wise purpose, because, had it received its birth during the dark ages, before civilization began to dawn, it is not improbable, (considering the opposition it at first met with,) but it would have been strangled in its infancy, and consigned to an early tomb! But Providence has ordained it otherwise. The first printers, as though aware of the consequence of too early an exposure,

administered an oath of secresy to their servants; and these deserving individuals indefatigably laboured for the space of twenty years, until the infant, which they had sedulously rocked in the cradle of Industry, arrived at full maturity: then it was that this noble invention filled Europe with amazement and consternation, the powerful blaze of which has proved too much for the whole phalanx of priests, scribes, and their adherents, to extinguish. On finding all their efforts vain, they artfully pretended to turn in its favour, and reported it to be a divine gift, fit only to be exercised in monasteries, chapels, and religious houses; and the printers were courted to fall into their views, several of whom accepted the invitation: but this narrow policy was of short duration, the art spread with too rapid strides to be confined within such circumscribed limits; for as fast as individuals gained a knowledge of the mystery, they commenced the undertaking in different places; by which means, those who had till then remained in ignorance gained a true sense of religion, and the chicanery of the priests, from that period, gradually became more apparent, and has sunk into comparative insignificance, during the progress of the glorious Reformation.

Viewing the subject in its proper light, can we too highly prize that art, which has, and ever must continue (in opposition to all attempts to shackle it) not only to amuse and instruct the young; but also to cheer and console the aged, while journeying to the close of this vale of tears? It is much to be regretted, that many of those on whom Providence has so profusely lavished her bounty, should withhold their assistance to the labourers in this vineyard: in short, this art, above all others, justly deserves to be encouraged; because, from it we derive almost every intellectual comfort which man can boast on this side the grave.

In order sufficiently to appreciate this inestimable treasure, let us glance our eyes over the page of History during the dark ages, before it pleased the All-wise Creator, in his bountiful goodness, to bestow upon mankind this invaluable blessing, and contrast their situation with the present state of Society. Must not the mind be filled with admiration of the Author of Nature, for thus condescending so essentially to benefit his undeserving creatures? By means of the press, curiosity is roused; the mind is expanded; it no longer groans under the pressure of Ignorance and Folly—Vice and Virtue are depicted in their true colours; and Cruelty and Oppression are ever held up to the scorn and detestation of the world: in a word, the harvest is now complete. It is not one country alone that has to boast of this distinguished blessing, its influence is felt by the whole civilized globe; all partake of its advantages, and all should acknowledge the great obligation to their Maker, by promoting Christianity and the glory of God.

What light is yon, that shines so bright,
And rivals all the stars of Night!
Is it a meteor from the North?
That our astonish'd eyes drew forth:
Did th' West its sparks puff into blaze?
Or did the South first gild its rays?
From none of these its birth it drew,
T' life in the East it rose to view:
There Sun and Moon begin to rise,
Likewise those beams that 'lumes our skies:
Though all these twinklers burn so bright,
It is the Press *affords us light.*

THE
INTRODUCTION AND PROGRESS
OF
THE ART IN GREAT BRITAIN.

The introduction to our land,
Between Corsells and Caxton stand;
Most authors have decreed:
Which has a right to lead the van,
The Foreign, or the Kentish man;
The learn'd are not agreed:

It boots us little now to know,
To whom our gratitude we owe,
The blessing we enjoy:
Corsells may claim a rude essay,
Caxton's the merit of our way;
He brought us this employ.

NEVER did England receive a greater treasure upon her shore, than when *Caxton** landed with the fruit of his labour. Justly patronized and encouraged by the great during his life, which was industriously spent in promoting and improving the art. After all this, can we believe that Britain contained men who should attempt to wrest the hard-earned fame which his memory so well deserved? We shall endeavour, in this volume, to do ample justice to his manes.

* WILLIAM CAXTON, (the subject of our inquiry) was born, according to his own statement, in the weald, or woody part of Kent. With respect to the date of his birth, we are left to surmise. Oldys states the year 1412. In his works he expresses his gratitude to his parents for having caused him to be instructed in his youth, and thereby, 'to get his living truly.' He observes, respecting the place where he received the rudiments of his native language, that 'it was spoken as broad and rude as in any place of England;' but it is most probable that he finished his education in London, which city he calls 'his mother; of whom he had received his nurture and living.'

Lewis and Oldys conjecture that he was put apprentice, (between his fifteenth and eighteenth year,) to one Robert Large, a mercer, or merchant of considerable eminence; who was afterwards successively elected High Sheriff and Lord Mayor of London. According to Bagford, 'mercers in those days were general merchants, trading in all sorts of rich goods.' Amongst other commodities, books were included, which the mercers either purchased in manuscripts, or caused to be printed at their expense. From this circumstance may be accounted his future passion for books and learning, which never deserted him, even in his latest moments.

Until near the period of the Restoration, Caxton was universally acknowledged to have been the man

Whatever were the traits of his juvenile character, we may conclude that he conducted himself to his master's satisfaction; who, on his death, in 1441, bequeathed our printer a legacy of 'twenty marks;' which Lewis considers a great sum in those days, and a proof of his good behaviour and integrity. Thus freed, by the death of his master, from all obligation to continue in the same line, (although he had become a sworn freeman of the Company of Mercers,) either curiosity or speculative projects induced him to quit England for the Low Countries. Lewis informs us, that he travelled as an agent or factor for the Company of Mercers; Oldys attributes to him both talent and occupation; and Palmer, that he was an accomplished merchant, and had acquired a great deal of politeness.

It is certain, that he was joined in a commission, in 1461, with one Richard Whetehill, 'to continue and conclude a Treaty of Trade and Commerce between Edward the Fourth and Philip Duke of Burgundy; in this document they are stiled, 'Ambassadors and special Deputies.' Seven years after, he describes himself as leading rather an idle life; 'for having no great charge or occupation, and wishing to eschew sloth and idleness, which is the mother and nourisher of vices;' moreover 'having good leisure, being in Cologne;' he sat about finishing the translation of Raoul Le Fevre's 'Recueil des Histoires de Troye;' he began this two years prior, 1469.

We are little acquainted with his pursuits and travels abroad, he informs us, that he confined himself 'for the most part to the countries of Brabant, Flanders, Holland, and Zealand:' and in France was never! He appears to have preserved that respectable character in foreign countries which he had acquired in his own; he indulged his literary passion in the perusal of histories and romances, to which he was excited by his 'venerable' friend Bolomyer.

On the marriage of Lady Margaret, to Charles Duke of Burgundy, his Majesty placed Caxton upon her house establishment: the situation he filled is not known: Lewis says, that it could not be a mean one, because her Grace requested him to correct his English: Oldys thinks that he was employed in a literary way. Caxton acknowledges that he received an yearly fee, besides many other good and great benefits; Mr. Dibdin supposes that he was a sinecure gentleman of her household. It was at the request of this Lady, that he finished the translation of the 'History of Troy:' on the completion of which, she did not fail to reward him largely. He informs us, in the latter part of this performance, that his eyes 'were dimmed with over much looking on the white paper; that his courage was not so prone and ready to labour as it had been; and that age was creeping on him daily, and enfeebling all his body: that he had practised and learnt, at his great charge and expense, to ordain this said book in print, after the manner and form as we there see it; and that it was not written with pen and ink as other books be.' By this we understand, that he had learned the art of printing, and that he was advanced in years. We find that our Typographer 'paid his obedience to Edward IV. (then driven to the Duke of Burgundy's Court, to seek succour against the Earl of Warwick,) and received his Majesty's approbation for his engagement in this new art.'

There is no doubt but Caxton was particularly curious as to every thing relative to the invention of printing, though it is much to be

who first introduced and practised the art and mystery of printing in this country. This tradition of

regretted that he had not inspected the beautiful specimens of the Roman, Venetian, and Parisian presses, before he caused his fount of letters to be cut, otherwise it is probable that he would have selected the Roman character, amongst the variety of his type. It is conjectured that he consulted Zell and Olpe of the Cologne press, (who had learned the art at Mentz) and Colard Mansion of Bruges, as to the materials necessary for his office. We have no account of Caxton's typographical labours from 1471 to 1474. Is it not probable that a curious and active mind like his, just embarked in a new undertaking, would have a variety of subjects in view for publication? We are not informed of the exact period when he returned to his native country: Oldys is of opinion, that three years might elapse during the period of his procuring materials for his office, prior to his return, at which time he had arrived at the evening of life; for we find him in England, in 1474, which date appears to the 'Game of Chess.' This is considered the first book ever printed in this kingdom: it is dedicated to the Duke of Clarence, brother to Edward IV. it has been conjectured that it was printed before his return.

Upon his arrival in England, his press was set up in a part of Westminster Abbey, at which time Thomas Milling, Bishop of Hereford, held the Abbotship of St. Peter in commendam. According to Oldys, his father, William Caxton, resided with him at Westminster during the height of his business; he must have lived to a good old age. From a memorial in St. Margaret's Church, we learn that he died between 1478–80. John Leland, the learned antiquarian, who died in London 1552, sixty years after Caxton, calls the latter Anglie Prototypographus, the first printer of England. Bagford informs us that our Typographer, exclusive of the labour of working at his press, contrived, 'though well stricken in years,' to translate not fewer than 5000 closely printed folio pages, and that 'his like, for industry,' had never yet appeared. Oldys states, that 'he kept preparing copy for the press to the very last.'

Wynkyn de Worde, in the colophon of his edition of the 'Vitæ Patrum,' in 1495, mentions, that these Lives of the Fathers were 'translated out of French into English by William Caxton of Westminster, late dead;' and that 'he finished it the last day of his life.' Oldys is of opinion, that he purposely selected this work for his final literary effort; because, 'from the examples of quiet and solemn retirement therein set forth, it might further serve to wean his mind from all worldly attachments, exalt it above the solicitudes of this life, and inure him to that repose and tranquility with which he seems to have designed it.' For some time previous to his decease, he attended the making up of the churchwardens' accounts, as one of the principal parishioners, and a regular vestryman; his name being subscribed to several of these: it will appear that he died either in 1491 or 1492; quickly following one of his female relatives to the grave. Mr. Ames records the following, as written in a very old hand, in an edition of 'Fructus Temporum,'—'Of your charite pray for the soul of Myster Wyllyam Caxton, that in hys tyme was a man of moche ornate and moche renommed wysdome and cynnyng, and deceased full crystenly the yere of our Lord mcccclxxxxi

'*Moder of Mercí shyld hys from thorribul fynd.*
And bryng hys to lyff eternall that neuyr hath ynd.'

'I have seen this wrote in a very old hand in another book, in folio.'

our early chronologers was near being set aside, by the appearance of a book (which had scarcely been

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The first biography of our Printer was given by Mr. Lewis, under the following title:—'The Life of Mayster Wyllyam Caxton of the Weald of Kent; The first Printer in England. In which is given an Account of the Rise and Progress of the Art of Pryntyng in England, during his Time, till 1493. Collected by John Lewis, Minister of Mergate in Kent. London: Printed in the Year m.dcc.xxxvii."

Royal 8vo. 150 copies. To the Title Page succeed these verses—

To the Rev. Mr. Lewis, upon his writing the Life of Mr. Caxton.

Industrious Caxton's name in time to come
Had buried been in dark oblivion's tomb,
Had you withheld your generous aid to save
That name which now will never find a grave.
Sacred the labour, righteous is your paine,
Thus to collect the artist's true remaine.
Kent owes to you her thanks upon this score:
And not on this alone, but many more.
More watchful you than Egypt's boasting seers;
For there a pyramid now huge appears;
Yet lost for ever is its builder's name,
To our surprize, and their eternal shame. W. H.

"Caxton appears (according to his first biographer,) to have been a very humble, modest and vertuous man. He often styles himself 'a rude and simple person,' confesses his ignorance, and 'humbly beseches the pardon of his readers, and their patience to correct his workes,' and expresses himself in other terms so submissive and self-abasing as are very uncommon, and more easily admired than imitated. A proof of his grateful temper, is his owning the particular encouragement and benefactions he received, and especially his obligations to the cyty of London. In his printed books he expressed a great sense of religion, and wrote like one who lived in the fear of God, and was very desirous of promoting His honour and glory. Thus in the book of 'Chyvalrye or Knyghthode;'—'unto the prayssinge and dyvyne glory of god,' says he, 'whiche is lorde and soueravne kynge above and over all thynges celestyal and worldly, we begin this booke.' He made choice of such books to print as had a tendency to promote religion and encourage virtue and good manners: to use his own words; 'Books in which he found many good enseignementis and learnynges, and good ensamples for al maner of peple in generally: special books to know al vyces, and braunchis of them, and also al vertues.'"

This sketch cannot be closed better, than in the words of that great Bibliographer, the Rev. T. F. Dibdin: who observes, "That our Typographer met death with placidity and resignation there is every reason, from the testimony of his own pious ejaculations, but more from the evidence of a usefully spent life, to believe. If his funeral was not, emblazoned by 'the pomp of heraldry,' and 'the great ones of rank' were not discoverable among his pall bearers, yet Caxton descended into his grave in full assurance of a Monument, which, like the art that he had practised, would bid defiance to decay. Accept! O Venerable and Virtuous Shade, this tribute of unfeigned respect to thy memory! Thou shalt be numbered hereafter, not with the witty, the vain, or the profligate—the Nashes, Greens, and Rochesters of the day!—but with the wise, the sober, and the good; with those who have unceasingly strove to meliorate the condition of mankind."

noticed before the Restoration) with the date of its impression from Oxford, anno 1468. This was immediately considered by many as a clear proof and monument of the exercise of printing in that University, several years prior to the erection of Caxton's press (about 1471-2) in the Abbey of St. Peter's, Westminster.

This book is a small quarto, consisting of forty-one leaves, a copy of which is in the public library at Cambridge, bearing the following title:—

"*Expositio Sancti Jeronimi in Simbolum Apostolorum ad Papam Laurentium:*" and at the end, "*Explicit exposicio, &c. Impressa Oxonie, et finita Anno Domini* M.CCCC.LXVIII.—XVII *die Decembris.*"

It has been asserted, that the appearance of this work robbed Caxton of the merit of having introduced printing into this kingdom; and the honour of the first press was conferred upon Oxford. The University possessed no memorial of the transaction, and they were at a loss to account for the silence of our early historians respecting so extraordinary an event, which was likely to confer such benefits upon literature in general. This objection, it is said, was removed by the discovery of a document, which had long lain obscure and unknown at Lambéth-house, in the Register of the See of Canterbury: this instrument, we are informed, was written at the very time, containing a full account of the transaction. It first appeared before the public in a thin quarto volume, in English, under this title—

"*The Original and Growth of Printing, collected out of History and the Records of this Kingdome, wherein is also demonstrated, that Printing appertaineth to the Prerogative Royal; and is a Flower of the Crown of England. By Richard Atkyns, Esq.—Whitehall, April the 25th,* 1664. *By order and appointment of the Right Honourable Mr. Secretary Morrice, let this be printed. Thos. Rycaut. London: Printed by John Streater, for the Author.* 1664."

In the before-mentioned work, Atkyns thus expresses himself upon this subject:—

"That as soon as the art of printing made some noise in Europe,* Thomas Bourchier, Archbishop of Canterbury, moved the then King (Henry VI.) to use all possible means for procuring a printing-mold (for so it was there called) to be brought into this kingdom. The king (a good man, and much given to works of this nature) readily hearkened to the motion; and, taking private advice how to effect his design,† concluded it could not be brought about without great secrecy, and a considerable sum of money given to such person or persons as would draw off some of the workmen of Harleim in Holland,‡ where John Guthenberg had newly invented it, and was himself personally at work.§ It was resolved, that less than one thousand‖ marks would not produce the desired effect; towards which sum the said Archbishop presented the King three hundred marks. The money being now prepared, the management of the design was committed to Mr. Robert Turnour; who then was of the robes to the King, and a person most in favour with him of any of his condition. Mr. Turnour took to his assistance Mr. Caxton,¶ a citizen of good abilities, who traded much into Holland; which was a creditable pretence, as well for his going, as stay in the Low Countries. Mr. Turnour was in disguise (his beard and hair shaven quite off;) but Mr. Caxton appeared known

* The discovery was first made at Paris, about 1460-1; the grand blaze burst forth from Mentz, in 1462; it soon spread through Europe.

† What! after the art had made some noise in Europe, the King's advisers deemed it prudent to adopt the greatest secrecy—a very modest slur, indeed, upon his counsellors!

‡ How ridiculous, to assert that the King offered a reward to any one who would carry into effect a secret affair!

§ Of the numerous authors who have written upon this subject, we believe that scarcely one can be found to agree with Atkyns that John Guttemberg invented the art at Haerlem: he is right in the person, though wrong in the place: Atkyns must either have known little about the origin of printing, or have asserted a gross falsehood, to answer his own private purpose!

‖ One thousand marks! a pretty sum truly: and this was considered *necessary* to bribe an individual (an under-workman) to execute that which must have been of the greatest service to him.

¶ Atkyns gives the management of this secret affair to Mr. Turnour, a gentleman of his Majesty's robes, who took W. Caxton with him; this was impossible, the latter not being in England at the time! He also asserts, that the former had both his hair and beard shaved quite off; but Caxton appeared known and public: was all this parade necessary to obtain a person, who probably was not a proficient in the art! The story is truly laughable!

and public. They, having received the said sum of one thousand marks, went first to Amsterdam, then to Leyden, not daring to enter Harleim itself; for the town was very jealous, having imprisoned * and apprehended divers persons, who came from other parts for the same purpose. They staid, till they had spent the whole thousand marks in gifts and expences:† so as the King was fain to send five hundred marks more, Mr. Turnour having written to the King, that he had almost done his work; a bargain (as he said) being struck betwixt him and two Hollanders, for bringing-off one of the under-workmen,‡ whose name was Frederick Corsellis (or rather Corsellis,) who late one night stole from his fellows, in disguise, into a vessel prepared before for that purpose; and so, the wind favouring the design, brought him safe to London. It was not thought so prudent to set him on work at London: but, by the Archbishop's means (who had been vice-chancellor and afterwards chancellor of the university of Oxon,) Corsellis was carried with a guard to Oxon: which guard constantly watched,§ to prevent Corsellis from any possible escape, till he had made good his promise in teaching them how to print. So that at Oxford printing was first set up in England, which was before there was any printing-press or printer in France, Spain, Italy, or Germany‖ (except the city of Mentz,) which claims seniority, as to printing, even of Harleim itself, calling her city, *Urbem Moguntinam artis typographicæ inventricem primam*, though it is known to be otherwise; that city gaining the art by the brother of one of the workmen of Harleim,¶ who had learnt it at home of his brother, and

* Where is the record, in which an account is to be found of persons being imprisoned at Haerlem, for attempting to obtain a knowledge of the art! Had this been the case, would Junius and all his successors have omitted to have published it to the world!

† The thousand marks spent in gifts and expenses! Was this a probable mode of conducting a secret business!

‡ By this statement he would lead us to believe, that the two Hollanders were bribed to trapan Corsellis! He stole away at night in disguise! Were the printers constantly guarded, like prisoners!

§ Atkyns says, that he was sent under a guard too, and constantly watched at Oxford. Monstrous, in the extreme! Had he no welfare at stake! by their continually watching him, we must suppose that he was not remunerated for his services, but doomed to labour like a convicted felon! Surely this story contains its own refutation.

‖ This assertion clearly proves how little Atkyns knew about the origin of the art. What became of the Mentz printers after their dispersion, in 1462! Had they a ten years' sleep, as well as the boasted Oxford press, said to have been worked by Corsellis!

¶ If Guttemberg was the inventor at Haerlem, what was the workman's name who communicated the art to his brother, at Mentz!

after set up for himself at Mentz. This press at Oxon was at least ten years before there was any printing in Europe, except at Harleim and Mentz, where it was but new-born.* This press at Oxford was afterward found inconvenient, to be the sole printing-place of England; as being too far from London and the sea.† Wherefore the King set up a press at St. Alban's, and another in the city of Westminster;‡ where they printed several books of *divinity* and *physic*;§ *for the King* (for reasons best known to himself and council) *permitted then no law-books to be printed;* nor did any printer exercise that art, but only such as were the King's sworn servants;‖ *the King himself having the price and emolument for printing books.*—By this means the art grew so famous, that anno primo Ric. III. c. 9, when an act of Parliament was made for restraint of aliens from using any handicrafts here (except as servants to natives,) a special proviso was inserted, that strangers might bring-in printed or written books, to sell at their pleasure, and exercise the art of printing here, notwithstanding that act: so in that space of forty or fifty years, by the indulgence of Edward IV. Edw. V. Rich. III. Hen. VII. and Hen. VIII. the English proved so good proficients in printing, and grew so numerous,¶ as to furnish the kingdom with books; and so skilful, as to print them as well as any beyond the seas; as appears by the act 25 Henry VIII. cap. 15, which abrogates the said proviso for that reason. And it was further enacted in the said statute, that if any person bought foreign books bound, he should pay 6*s.* 8*d.* *per* book. And it was further provided and enacted, that in case the said printers or sellers of books were unreasonable in

* Does Atkyns consider an art new-born, which had been established for the space of twenty or thirty years?

† Why was this press at Oxford found inconvenient? was it employed by the government? where is the fruit of its labour, in return for the fifteen hundred marks said to have been expended?

‡ Where did the King obtain the printers and presses for Westminster and St. Albans? Atkyns does not mention a second expedition from the King in quest of a printer! they could not have been instructed at Oxford, because we find no works from that press (if we except the 'Exposicio') before 1479, the earliest book from St. Albans in 1480; whereas Caxton's is dated Westminster, 1474.

§ Here Atkyns is again in error: Caxton's first works were not upon divinity and physic; neither did the crown control him.

‖ Where do we find that Caxton was a sworn servant to his Majesty! or that the King received the price and emolument for printing books; by this he would make the King a tradesman!

¶ How can the few printers of that day be termed a numerous body! they have only become so within the last fifty years.

their prices, they should be moderated by the lord chancellor, lord treasurer, the two lord chief justices, or any two of them; who also had power to fine them 3*s.* 4*d.* for every book, whose price should be enhanced.—But when they were by charter corporated with *book-binders, book-sellers,* and *founders of letters,* 8 and 4 Philip and Mary, and called THE COMPANY OF STATIONERS—they kickt against the power that gave them life,* &c.—Queen Elizabeth, the first year of her reign, grants by patent *the privilege of sole printing all books that touch or concern the common laws of England,* to Tottel a servant to her majesty, who kept it intire to his death; after him, to one Yest Weirt, another servant to her majesty; after him, to Weight and Norton; and after them King James grants the same privilege to More, one of the signet; which grant continues to this day, &c."

We are informed by Dr. Conyers Middleton, that all our latter writers, upon the authority of this record, have pronounced Corsellis to be the first English printer; amongst whom are Wood, Mattaire, Palmer, and Bagford. The latter had published proposals for an History of Printing (*Phil. Trans.* April 1707,) his manuscript papers were left to a Mr. Baker, who favoured Dr. M. with a sight of them. The Doctor expresses his astonishment, how "a piece so fabulous, and carrying such evident marks of forgery, could impose upon men so knowing and inquisitive." The learned Doctor continues,

"For, first; the fact is laid quite wrong as to time; near the end of Henry the Sixth's reign, *in the very heat of the civil wars; when it is not credible that a prince, struggling for life as well as his crown, should have leisure or disposition to attend to a project that could hardly be thought of, much less executed, in times of such calamity.*† *The printer, it is said, was graciously received by the king, made one of his sworn servants, and sent down to Oxford with a guard, &c.* All which must have

* Except Atkyns' assertion, we have nothing to induce us to believe that the Crown had any hand in introducing the art into this country: how then could that power have given life to the company?

† This King laid the foundations for two of the greatest seminaries of literature in England, Eton and King's College, Cambridge, and bestowed his royal munificence to two colleges at Oxford.

passed before the year MCCCCLIX: for Edward IV. was proclaimed in London, in the end of it, according to our computation, on the 4th of March, and crowned about the Midsummer following (see Caxton's Chronicle;*) and *yet we have no fruit of all this labour and expence till ten years after, when the little book, described above, is supposed to have been published from that press.*

"*Secondly; the silence of Caxton, concerning a fact in which he is said to be a principal actor, is a sufficient confutation of it:* for it was a constant custom with him, in the prefaces or conclusions of his works, to give an historical account of all his labours and transactions, as far as they concerned the publishing and printing of books. And, what is still stronger, in the continuation of the *Polychronicon*, compiled by himself, and carried down to the end of Henry the Sixth's reign, *he makes no mention of his expedition in quest of a printer;* which he could not have omitted, had it been true: whilst in the same book he takes notice of the *invention and beginning of Printing in the city of Mentz.*

"There is a further circumstance in Caxton's history, that seems inconsistent with the record; for we find him still beyond the sea, about twelve years after the supposed transaction, 'learning with great charge and trouble the art of printing;' which he might have done with ease at home, if he had got Corsellis into his hands, as the record imports, so many years before: but he probably learnt it at Cologn, where he resided in 1471, and whence books had been first printed with date the year before. To the silence of Caxton, we may add that of the Dutch writers: for it is very strange, as Mr. Chevillier observes, if the story of the record be true, "*That Adrian Junius, who has collected all the groundless ones that favour the pretensions of Harleim, should never have heard of it.*'†

* According to Rymer's 'Conventiones,' Dr. M. appears to be in error; it is there stated, that Edward IV. commenced his reign in mccccix-i, one year later than Dr. M.: his first act runs thus, 'Mem. quod die Martis, decimo die Martii, anno regni regis Edw. primo.' Now in mccccix-i, the tenth of March fell upon a Tuesday; but in mccccix-ix, on a Sunday. The transposition of a numeral in the above Chronicle (March mccccclix for mccccclxi) made Caxton antedate the reign of Edward V.; as the omission of x in the 'Exposicio,' printed at Oxford, is supposed to have made the public antedate the beginning of printing there. This mistake was first pointed out in the Grub Street Journal, March 20, 1735; and has been brought forward in confirmation of the Doctor's own hypothesis.

† The silence of Junius is decisive against Atkyns.

"But thirdly; the most direct and internal proof of its forgery, is its ascribing the origin of Printing to Harleim; '*where John Guttemberg, the inventor, is said to have been personally at work when Corsellis was brought away, and the art itself to have been first carried to Mentz by a brother of one of Guttemberg's workmen:*' for it is certain beyond all doubt, that printing was first invented and propagated from Mentz. Caxton's* testimony seems alone to be decisive; who, in the continuation of the *Polychronicon*, says, '*About this time* (viz. anno 1456) *the crafte of emprynting was first fould in Mogounce in Almayne, &c.*' He was abroad in the very country, and at the time, when the first project and thought of it began, and the rudest essays of it were attempted; where he continned for thirty years, viz. from 1441 to 1471: and, as he was particularly curious and inquisitive after this new art, of which he was endeavouring to get a perfect information, he could not be ignorant of the place where it was first exercised. This confutes what Palmer conjectures, to confirm the credit of the record, 'That the compiler might take up with the common report, that passed current at the time in Holland, in favour of Harleim; *or probably receive it from Caxton himself;*' for it does not appear that there was any such report at the time, nor many years after; and Caxton, we see, was better informed from his own knowledge; and, had Palmer been equally curious, he could not have been ignorant of this testimony of his in the very case.

"Besides the evidence of Caxton, we have another contemporary authority, from the *Black Book, or Register of the Garter*, published by Mr. Anstis, where, in the thirty-fifth year of Henry VI. anno 1457, it is said, 'In this year of our most pious king, the art of printing bookes first began at Mentz, a famous city of Germany.' Fabian likewise, the writer of the Chronicle,† an author of good credit, who lived at the same time with Caxton, though some years younger, says, 'This yere, (viz. thirty-fifth Henry VI.) after the opynyon of dyverse wryters, began in a citie of Almaine, named Mogunce, the crafte of empryntynge bokys, which sen that tyme hath had wonderful encreace.' These three testimonies have not been produced

* It is singular that Caxton should have remained silent as to the introduction of the art into this country. With respect to his expedition in quest of a printer, it was not likely that he should give an account of what [probably] never occurred; at all events, he could not have been a party, being abroad at the very time.

† The above testimonies are conclusive in favour of Mentz.

before, that I know of; two of them were communicated to me by Mr. Baker, who of all men is the most able, as well as the most willing, to give information in every point of curious and uncommon history. I need not pursue this question any farther; the testimonies commonly alledged in it may be seen in Mr. Maittaire, Palmer, &c. I shall only observe, that we have full and authentic evidence for the cause of Mentz, in an edition of *Livy* from that place, anno 1518, by John Scheffer, the son of Peter, the partner and son-in-law of John Faust: where the *patent of privilege granted by the Emperor to the printer;* the prefatory epistle of Erasmus; the epistle dedicatory to the Prince by Ulrich Hutten; the epistle to the reader of the two learned men who had the care of the edition; all concur in asserting the origin of the art to that city, and the invention and first exercise of it to Faust: and Erasmus* particularly, who was a Dutchman, would not have decided against his own country, had there been any ground for the claim of Harleim.

'But to return to the Lambeth record: as it was *never heard of before the publication of Atkins' book*, so it has never since been seen or produced by any man; though the Registers of Canterbury have on many occasions been diligently and particularly searched for it. They were examined, without doubt, very carefully by Archbishop Parker, for the compiling his *Antiquities of the British Church*;† where, in the life of Thomas Bourchier, though he congratulates that age on the noble and useful invention of Printing, yet he is silent as to the introduction of it into England by the endeavours of that archbishop; nay, his giving the honour of the invention to Strazburg clearly shews that he knew nothing of the story of Corsellis conveyed from Harleim, and that the record was not in being in his time. Palmer himself owns, 'That it is not to be found there now; for that the late Earl of Pembroke assured him, that he had employed a person for some time to search for it, but in vain.' On these grounds we may pronounce the record to be a forgery; though all the writers above-mentioned take pains to support its credit, and call it an authentic piece.‡

* These testimonies, particularly that of Erasmus, whose pride of country could never have suffered him to rob her of her glory, are powerful evidences against Haerlem and the boasted Oxford press.

† Archbishop Parker would not have given the merit to Strazburg, had a record, so decidedly for Haerlem, been at Lambeth-house.

‡ We certainly must agree with Dr. M. in pronouncing this record to be a forgery, if such an instrument was ever seen.

"Atkyns, who by his manner of writing seems to have been *a bold and vain man*, might possibly be *the inventor*; for he had an interest in imposing it upon the world, in order to confirm the argument of his book, that *Printing was of the Prerogative Royal*; in opposition to the *Company of Stationers*, with whom he was engaged in an expensive suit of law, in defence of the *King's Patents*, under which he claimed *some exclusive powers of Printing*.* For he tells us, '*That, upon considering the thing, he could not but think that a public person, more eminent than a mercer, and a public purse, must needs be concerned in so public a good; and the more he considered, the more inquisitive he was to find out the truth.*'† So that he had formed his hypothesis before he had found his record; which he published, he says, '*as a friend to truth; not to suffer one man to be entitled to the worthy atchievements of another; and as a friend to himself, not to loss one of his best arguments of entitling the King to this Art.*' But, if Atkyns was not himself the contriver, he was imposed upon at least by some more crafty; who imagined that his interest in the cause, and the warmth that he showed in protecting it, would induce him to swallow for genuine whatever was offered of the kind."

It has been contended, that it was not probable that Atkyns would dare to *forge* a record to be laid before the King and council, *and* which his adversaries (with whom he was then at law) could disprove. He states, that he received this history from a person of *honour*, who was some time keeper of the Lambeth Library. If this evidence were false, it is said that it could have been easily confuted when published, April 25, 1664.) John Bagford, (born 1651, and who probably knew Atkyns, who died 1677,) in his *History of Printing at Oxford*, blames all those who

* Self-interest, we all know, will bias the opinions of most men: how then can the testimony of Atkyns be received, in opposition to a host of indubitable evidence, corroborated by striking facts?

† Mercers, at that time, appear to have been eminent men; and no persons were more likely, from their transactions with foreign states, to have gained an early knowledge of this mystery. Has the public purse been the means of introducing and bringing to perfection the numerous establishments and improvements which adorn this country? an investigation would prove quite the reverse!

doubt the authenticity of the Lambeth manuscript; and asserts, that he knew Sir John Birkenhead had an authentic copy of it, when, in 1665 [which Bagford by mistake calls 1664, in which he is followed by Meerman] he was appointed by the House of Commons to draw up a bill relating to the exercise of that art. This is confirmed by the Journals of that House, Friday, Oct. 27, 1665; where it is ordered that Sir J. B. should carry the bill on that head to the House of Lords, for their consent. The act was agreed to by the Lords on Tuesday, Oct. 31, and received the Royal Assent on the same day; immediately after which the Parliament was prorogued. It is probable then, that after Atkyns had published his book, (in 1664) the Parliament thought proper, the next year, to inquire into *the right of the King's prerogative:* and that Sir John Birkenhead took care to inspect the original, then in the custody of Archbishop Sheldon: and, finding it not sufficient to prove what Mr. Atkyns had cited it for, made no report of the manuscript to the House; but only moved, that the former law should be renewed. It is supposed that this document was not returned to the proper keeper, but was probably burnt in the fire of London, Sept. 13, 1666. That printing was practised early at Oxford, was a prevailing opinion long before Atkyns. Bryan Twyne, in his *Apologia pro Antiquitate Academiæ Oxoniensis*, published 1608, tells us, it is so delivered down in *ancient writings;* having heard probably of the Lambeth MS. And King Charles I. in his Letters-Patent to the University of Oxford, March 5, in the eleventh of his reign (1635,) mentions printing as brought to *Oxford* from abroad.

With respect to the record, of which Bagford states that he knew Sir John Birkenhead had an authentic copy, it can have little weight in the scale,

(admitting it to be genuine) or Sir John would not have failed to produce it to the House; particularly so, when he had not a single argument to bring forward, but only moved that the former law should be renewed. The assertions of Bryan Twyne and Charles I. that printing was introduced to Oxford from abroad, no one, we apprehend, will question; because it is known that Theodore Rood of Cologne, came over and set up his press at that University, about 1478-9; in conjunction with Thomas Hunte.

Even our immortal Bard (Shakespeare,) who was born in1564, and died 1616, has been brought forward (in support of the Oxford press) on account of his putting the following sentence into the mouth of Jack Cade; who thus upbraids Lord Treasurer Say:—

"*Thou hast most traitorously corrupted the youth of the realm, in creating a grammar-school; and whereas before, our forefathers had no other book but the score and the tally; thou hast caused* PRINTING *to be used; and, contrary to the king, his crown, and dignity, thou hast built a paper-mill.*" HEN. VI. Part II. Act. iv. sc. 7.

It has been asked, Whence now had Shakespeare this accusation against Lord Say? To which it is answered, (in *The Poetical Register*, 1724,) that it was from Fabian, Pol. Virgil, Hall, Hollingshed, Grafton, Stow, Speed, &c. But not one of these historians ascribe printing to the reign of Henry VI. On the contrary, Stow, in his *Annals*, printed at London, 1560, gives it expressly to William Caxton, in the year 1471: he states, that

"*The noble science of Printing was about this time found in Germany at Magunce, by one John Guthemburgus a knight. One Conradus an Almaine brought it into Rome: William Caxton of London mercer brought it into England about the year* 1471, *and first practised the same in the Abbie of St. Peter at Westminster; after which time it was likewise practised in the Abbies of St. Augustine at Canturburie, Saint Albons, and other monasteries of England.*"

Poets, it has been observed, are never considered the best chronologers, which is evident in the present instance. It has been asked, Is the above an anachronism arbitrarily put into the mouth of an ignorant fellow out of Shakespeare's head? In answer, it is said, it might be so, were it not for Atkyns' record confirming the same in Charles the Second's time. Did Atkyns borrow the story from Shakespeare, and publish it with some improvements of money laid out by Henry VI. from whence it might be received by Charles II. as a prerogative of the crown? But this is improbable, since Shakespeare makes Lord Treasurer Say the instrument of importing it, of whom Atkyns mentions not a word. There is another difference between Shakespeare and the Lambeth record; the Poet placing it before 1449, in which year Lord Say was beheaded; the record between 1454 and 1459, when Bourchier was Archbishop. Some have conjectured, that Lord Say first laid the scheme, and sent a person to Haerlem, but without success; but after some years it was attempted happily by Bourchier. Thus has ingenuity been tortured, in order to reconcile this irreconcilable point; yet it appears impossible to make the Poet's account tally with that of Mr. Atkyns. It is strange that the learned Commentators on our great Dramatic Poet, who are so minutely particular upon less important occasions, should every one of them, Dr. Johnson excepted, pass by this curious passage, leaving it entirely unnoticed. And how has Dr. Johnson trifled, by slightly remarking, that "Shakespeare is a little too early with this accusation!"—The great Critic had undertaken to decypher obsolete words, and investigate unintelligible phrases; but never, perhaps, bestowed a thought on Caxton, or Corsellis; on Mr. Atkins, or the authenticity of the Lambeth record.

It has been asserted, that it is of little consequence whether the record ever existed or not: the book stands firm as a monument, that printing was exercised at Oxford six years earlier than any of Caxton's works with dates. The case certainly appears strong; and would naturally induce many, at first sight, to give full credit to it. Dates, we all know, though generally considered as a just criterion of the age of books, is not always to be depended upon; and we perfectly agree with the learned Doctor, that the date in question appears to have been falsified by the printer, either by design or mistake, and an x to have been dropped or omitted in the age of its impression.

Examples of this nature are not unfrequent in the early stages of the art: Dr. M. observes, that he has seen several dates altered very artfully after publication, to give them the credit of greater antiquity. They have at Haerlem, in large quarto, a Dutch translation of *Bartholomæus de proprietatibus rerum*, printed by Jacob Bellart, *anno* MCCCCXXXV: this work is exhibited as a proof of their claim to the earliest printing. But Mr. Bagford, who had seen a copy with the genuine date, exposed the cheat: an L had been erased so cunningly, that it was not easy to perceive it. Besides the frauds of an after-contrivance, many false dates have originally been given by the printers, partly by design to enhance their value, but chiefly through negligence and blunder.

There is said to be a Bible at Augsburgh, of the year 1449, the two last figures being transposed, it should stand thus, 1494. Three other bibles are noticed by Chevillier, one at Paris, 1443; a second at Lyons, 1446; a third at Basil, 1450; though it is well known that the art was not practised at any of these places till several years after. Orlandi describes three books from the Mentz press with similar mis-

takes: Jo. Koelhoff, who first printed at Cologne, about 1470, has dated one of his books anno MCCCC. with a C omitted; and another 1458, which Palmer attributes to design, rather than mistake.

But what is most to our point, is a work of the famous Nicolas Jenson, intituled *Decor Puellarum*, anno MCCCCLXI: now all Jenson's other productions are dated from Venice between the years MCCCCLXX and MCCCCLXXX; this justly raised a suspicion that an X had been omitted in the date, which ought to be advanced ten years forward; can we imagine that so great a master of the art would have remained idle and unemployed for so many years? In confirmation of the above opinion, there is an edition of *Tully's Epistles at Venice, anno* MCCCCLXIX* by the noted John de Spire; who has inserted the following lines at the end, in which he claims the honour of being the first who printed in that city:

Primus in Adriaca formis impressit ahenis
Urbe libros Spira genitus de stirpe Johannes.
In reliquis sit quanta, vides, spes, lector, habenda,
Quum labor hic primus calami superaverit artem.

The current opinion that Jenson was the first printer at Venice, although supported by contemporary authority, must give place to this assertion of John de Spire; which being published in the very teeth of his rival Jenson, without any contradiction from him, carries with it sufficient weight to counterbalance whatever might be advanced in support of the claims of the former.

* In the Catalogue of the Harleian Library, a book is mentioned as printed at Venice one year earlier than that of John de Spire, viz. 'Fr. Maturantii, de componendis versibus Hexametro et Pentametro, Opusculum,' 1468, with the following remark:

"This edition of *Maturantius* is not taken notice of by any Author; and by the date of 1468 it seems to be the *first* book printed by *Ratdolt* of Venice; as also the *first* book printed at Venice with any date, except *Decor Puellarum*, whose date I believe to be false."

The dates given by the early printers being so confused, makes it almost impossible to ascertain the exact age of any book.

Upon this subject the learned Doctor observes—"But whilst I am now writing, an unexpected instance is fallen into my hands, to the support of my opinion; an *Inauguration Speech of the Woodwardian Professor, Mr. Mason*, just fresh from the press, with its date given ten years earlier than it should have been, by the omission of an X, *viz.* MDCCXXIV; and the very blunder exemplified in the last piece printed at Cambridge, which I suppose to have happened in the first from Oxford."*

The above instances, with a number of others that might be adduced, clearly prove the probability

* The following curious remarks, on this passage of Dr. Middleton, appeared in 'The Weekly Miscellany,' Saturday, April 26, 1735, in a letter, signed "Oxonides:—

"I think the learned author has sufficiently exposed the idle story of *Frederick Corsellis*, and entirely concur with him in rejecting it. But when he compliments *Caxton* with the name of our First Printer, notwithstanding the authority of a book printed at *Oxford*, and dated in the year 1468, I cannot go so far with him. We should not pretend to set aside the authority *of a plain date*, without very strong and cogent reasons; and I am afraid what the Doctor has in this case advanced will not appear, on examination, to carry that weight with it that he seems to imagine. There may be, and have been, mistakes and forgeries in the date both of books and of records too; but this is never allowed as a reason for suspecting such as bear no mark of either. We cannot, from a blunder in the last book printed at Cambridge, infer the like blunder in the first book printed at Oxford. Besides, the *type* used in this our Oxford edition seems to be no small proof of its antiquity. It is the *German* letter, and very nearly the same with that used by *Fust* (who has been supposed to be) the first Printer; whereas *Caxton* and *Rood* use a quite different letter, something between this *German* and our old *English* letter, which was soon after introduced by *De Worde* and *Pynson*. Lastly, the supposed year of this edition is much about the time that the printers at Mentz dispersed, and carried the art of Printing with them to most parts of Europe. This circumstance, joined to that of the letter, inclines me to think *that one of these printers might then come over to England, and follow his profession at Oxford*. These, I must own, are only conjectural proofs, nor can we expect any other in the present case. We find most points of antiquity involved in obscurity; and, what is not a little surprizing, the art of Printing, which has given light to most other things, hides its own head in darkness.—But our ingenious Dissertator seems to think his proofs attended with more certainty. Let us then examine what he says: And first, the neatness of the letter, and the regularity of the page, prove, if any thing, the very reverse of what the Doctor asserts. The art of Printing was almost in its infancy brought to perfection: but afterwards debased by later printers, who consulted rather the cheapness, than the neatness of their work. Our learned Dissertator cannot be unacquainted with the labours of *Fust* and *Jenson*. He must know, that though other printers may have printed more correctly, yet scarce any excel them, either in the neatness of the letter, or the regularity of the page. The same may be observed in our English printers. *Caxton* and *Rood* were indifferently good printers: *De Worde* and *Pynson* were worse; and [illegible] that follow them most abominable. This our *anonymous Oxford printer* excels them all: and for this very reason I should judge him to be the most ancient of all."

Oxonides is certainly too severe upon our early printers; we agree with him that the art was soon brought to a certain degree of perfection, but we cannot admit that our printers descended from bad to worse, and then to abominable! He here makes the unknown Oxford printer, (though said to be only an under-workman) to excel all the proficients in the art! We differ with him, in respect to the beauty of the Oxford book being a proof of its antiquity.

of Dr. M.'s conjecture: still there is another proof, even stronger than that of the *neatness of the letter, and regularity of the page, &c.* above those of Caxton, viz. *the use of signatures:* these letters at the foot of the page (as a guide to the binder) were probably not invented at the period this book is said to have been printed: signatures are not to be found in the works of Faust or Schoeffer at Mentz, nor in the improved impressions of John de Spire and Jenson at Venice. They were not brought into use for several years afterwards. That signatures are of Venetian origin no one will question, after he has examined an edition of *Baldi lectura super Codic, &c. printed by John de Colonia and Jo. Manthen de Gherretzem, anno* MCCCCLXXIIII: in this folio volume the signatures are not introduced till near the middle of the book, when they are continued forward; from which it is probable that the first idea respecting them was suggested during the impression. There is likewise from the same press, the year before, in two vols. folio, *Lectura Bartholi super Codic, &c.* by Vindeline de Spira, without signatures: but from this period (1474) they are generally found in the works of the Venetian printers, and in process of time have been adopted by the other printers of Europe.* They were used at

* Oxonides, again combating the Doctor's opinions, thus with confidence expresses himself:—

"Our Dissertator lays great stress on the use of signatures. But I am afraid no certain conclusion can be drawn either from the use or non-use of these lesser improvements of Printing. They have in different places come in use at different times, and have not been continued regularly even at the same places. If Anthony Zarot used them at Milan in 1470, it is certain later printers there did not follow his example; and the like might also happen in England. But, what is more full to our purpose, we have in the Bodleian library an *Æsop's* Fables printed by Caxton. This is, I believe, the first book which has *the leaves numbered*. But yet this improvement, though more useful than that of the signatures, was disused both by Caxton himself and other later printers in England. It is therefore not at all surprizing (if true) that the signatures, though invented by our Oxford Printer, might not immediately come into general use. And consequently, this particular carries with it no such certain or effectual confutation as our Dissertator boasts of."

Oxonides is the only person who has given the Oxford printer the merit of the invention of signatures: an under-workman (according to Atkyns) was not likely to have improved the art.

Cologne, 1475; at Paris, 1476; by Caxton, not before 1480: but if the art had been brought into England, and practised at Oxford twelve years earlier, it is not probable that he would have printed so long at Westminster without them.

Mr. Palmer informs us, that Anthony Zarot was generally esteemed the inventor of signatures; and that he first used them in an edition of *Terence*, which he printed at Milan, in 1470. Dr. M. observes, that he has not seen that edition; yet he has noticed the want of them in some later productions of this, as well as of other excellent printers of Milan. He continues: admitting them to be in the *Terence*, and Zarot the inventor, it confutes the date of our Oxford book as effectually, as if they were of later origin at Venice; as I had reason to imagine, from the testimony of all the books that I have hitherto met with.

It has been asserted, that signatures are to be found in very ancient manuscripts, and which were very studiously imitated by the early printers; even Coster is said to have used them in his block books: and some editions, we are informed, were printed at Paris with metal types, as in *Gasp. Pergamensis Epistolæ*, without date, but conjectured to have been printed in 1470. Meerman adduces *Mammetrectus*, printed by Helias de Llouffeo, at Berne, in Switzerland, 1470; and in *De Tondeli Visione*, at Antwerp, 1472; upon which authorities he pronounces that Venice was not the birth-place of signatures, although they were first introduced into *Baldus* when half of it was printed: Mr. M. imagines, that the printers of *Baldus* were ignorant of their use till that period.

Amid this contrariety of evidence, what course can we steer? or how shall we draw a just and satisfactory conclusion? One gentleman advances one date; a second another; a third differs with both:

thus do the different opinions multiply; till at length the whole is perplexed by an assertion, that signatures were used in ancient manuscripts, long prior to the origin of the art. Had this been the case, is it probable that the early printers could have been ignorant of it? and would they have dispensed with an article so useful and necessary? Admitting the first printers to have neglected them, can we believe, if they had been used in ancient manuscripts, that the art was exercised for at least thirty years, before their introduction? is it not probable that some early works with signatures have been totally destroyed?

We shall now drop the subject of signatures, and leave the reader to form his own conclusion. Dr. M. states, that his opinion is farther confirmed, by the Oxford press having brought forward no fruit or production for the space of eleven years after the pretended date of the *Exposicio*, 1468. He continues:—And it cannot be imagined that a press, established with so much pains and expense, would be suffered to remain so long idle and useless:* whereas, if my conjecture be admitted, all the difficulties, that seem insuperable and inconsistent with the supposed æra of

* This strong opinion of Dr. M. is here attempted to be set aside by the following arguments of Oxonides:—

"First, That his books may have been lost. Our first printers, in those days of ignorance, met with but small encouragement: they printed but few books, and but few copies of those books. In after-times, when the same books were re-printed more correctly, those first editions, which were not as yet become curiosities, were put to common uses. This is the reason that we have so few remains of our first printers. We have only four books of Theodoric Rood, who seems by his own verses to have been a very celebrated Printer. Of John Leiton, William de Machlinia, and the School-master of St. Alban's, we have scarce any remains. If this be considered, it will not appear *impossible* that our printer should have followed his business from 1468, 1479, and yet Time have destroyed his intermediate works. But, 2dly, we may account still another way for this distance of time without altering the date. The Civil Wars broke out in 1469: this might probably oblige our Oxford Printer to shut up his press; and both himself and his Readers be otherwise engaged. If this were the case, he might not return to his work again till 1479: and the next year, not meeting with that encouragement he deserved, he might remove to some other country with his types."

A moment's consideration will convince the reader which of them stands upon the firmest ground; the Doctor evidently has the best of the argument.

Printing there, will vanish at once: for, allowing the book to have been printed ten years later, anno 1478, then the use of signatures can be no objection: a foreign printer might import them; Caxton takes them up from him; and the course of Printing and sequel of books published from Oxford will proceed regularly:—

Exposicio Sancti Jeronimi in Simbolum Apostolorum. MCCCCLXXVIII. . . . . Oxonie.	1478
Leonardi Aretini in Aristot. Ethic. Comment. ib.	1479
Ægidius de Roma, &c. de peccato originali. ib.	1479
Guido de Columna de Historia Trojana, per T. R. . . . . ib.	1480
Alexandri ab Hales, &c. exposicio super 3 Librum de Anima, per me Theod. Rood. . . . ib.	1481
Franc. Aretini Oratoris Phalaridis Epistolarum e Græco in Latinum Versio. Hoc opusculum in Alma Universitate Oxoniæ, a natali Christiano ducentesimâ et nonagesimâ septimâ Olympiade feliciter impressum est. That is,	1485

"Hoc Teodoricus Rood quem Collonia misit
Sanguine Germanus nobile pressit opus.
Atque sibi socius Thomas fuit Anglicus Hunte
Dii dent ut Venetos exuperare queant!
Quam Jenson Venetos docuit Vir Gallicus artem
Ingenio didicit terra Britanna suo.
Celatos Veneti nobis transmittere libros
Cedite, nos aliis vendimus. O Veneti
Que fuerat vobis ars primum nota Latini
Est eadem nobis ipsa reperta premens.
Quamvis sejunctos toto canit orbe Britannos
Virgilius placet his lingua Latina tamen."

The above are all the books printed at the Oxford press before the year 1500, that have hitherto made their appearance, or that we can have any certain notice of. We have inserted the colophon and verses of the last, because they have something curious and historical in them. This is the only book known in which the date is computed by Olympiads, except *Ausonii*

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Epigrammaton libri, &c. printed at Venice, anno 1472, with this designation of the year at the end, *A nativitate Christi ducentesimæ nonagesimæ quintæ Olympiadis anno* 2; where the printer, as in the present instance, follows the common mistake, both of ancients and moderns, of taking the Olympiad for a term of *five years* complete; whereas it really included but *four*, and was celebrated every *fifth*, (including the year of the last Olympic games); as the *Lustrum* likewise of the Romans. In our Oxford book, the year of the *Olympiad* is not distinguished as in that of Venice; so that it might possibly be printed somewhat earlier, and nearer to the rest in order of time: but, as the seventh verse evidently appears to refer to the statute of the 1st of Richard III. prohibiting the Italians from importing and selling their wares in England by retail, &c. excepting books written or printed: this Act runs thus—

"Provided always, that this act, or any parcel thereof, or any other act made, or to be made in this said parliament, shall not extend, or be in prejudice, disturbance, damage, or impediment, to any artificer, or merchant stranger, of what nation or country he be, or shall be of, for bringing into this realm, or selling by retail, or otherwise, any books written or printed, or for inhabiting within this said realm for the same intent, or any scrivener, illuminor, reader, or printer of such books, which he hath, or shall have to sell by way of merchandize, or for their dwelling within this said realm, for the exercise of the said occupations; this act, or any part thereof notwithstanding:"

which Act passed in 1483; so that this book of Rood's could not have been printed before that year. The third Tale rescues from oblivion the name of an English printer, *Thomas Hunte*, not mentioned before by any of our English writers, nor discovered in any other book. But what is the most remarkable, and worthy the greatest stress, is, that in the sixth verse, *the art and use of Printing is affirmed to have*

been first set on foot and practised in this island by our own countrymen: * which must consequently have a reference to *Caxton*;, who has no rival of this country to dispute the honour with him. And so we are furnished at last, from Oxford itself, with a testimony that overthrows the date of their own book.

Theodoric Rood, we find, came from Cologne, where *Caxton* had resided many years, and instructed himself in the art of printing, 1471; and being so well acquainted with the place, and particularly the printers of it, might probably be the instrument of bringing over this or any other printer, a year or two before (if there really was any such) to be employed at Oxford; and the obscure tradition of this fact gave rise to the fiction of the record. But, however this may be, it seems pretty clear, that *Caxton's* being so well known at Cologne, and his setting up a press at home immediately after his return from that place, which could hardly be a secret to *Rood*, must be the ground of compliment paid to our country, and the thing referred to in the verses.

* The opinions of Dr. M. and Oxonides are again at variance: the latter expresses himself as follows:—

"Dr. Middleton's translation of the sixth verse is a sense, I believe, *Rood* never thought of. His verses seem rather designed to extol *his own press* than that of Caxton; and the meaning I take to be no more than this, that the Art of Printing, for which the Venetians, and particularly Jenson, had been so famous, was *now practised* with equal success in England. Our Dissertator's quotation from *Caxton* will *prove but little*, unless he can shew, that no printer, at any place, ever talked of the *novelty* of his art, without being the first importer of it. As to his citations from other later writers, who mention *Caxton* as our first printer, it may be sufficient to answer in his own words, that 'it is very unsafe to trust to common history, and necessary to recur to original testimonies, if we would know the state of facts with exactness.' Our ingenious Author has himself detected several mistakes, which our writers have universally fallen into, and taken up from each other. If we consider that our Oxford Printer met with very small encouragement, printed probably but *few* books, and did not put his name to those, it is no wonder that his name and memory should be soon lost; nor will it be surprising that *Caxton* should run away with the credit of being the first printer here, who lived many years in great repute, printed a very considerable number of books, and flourished in the sunshine of the court."

That Rood should extol Caxton's press is not improbable; could he do less than compliment the man who invited him to England? Had the Oxford press been set up at the expence of the Crown, would not the printer have basked in the royal sunshine, in preference to one who had no claim to Court favour!

Dr. M. mentions another book in the public library at Cambridge, without the name of printer or place; which, from the comparison of the types with those of *Rood*, is judged to be of his printing, and is added to the catalogue of his works by Mr. Lewis—*viz.*

"*Exposicio ac moralisacio tertij capituli trenorum Iheremie prophete.* Fol. MCCCCLXXXII."

And at the end of the Index—

"*Explicit tabula super opus trenorum compilatum per Johann. Latteburij ordinis minorum.*"

But the identity of the letter in different books, although a probable argument, is not always a certain one for the identity of the press.

Besides this early printing at Oxford, Dr. M. instances several books in the Cambridge Library, printed about the same time in London, by John Lettou and William de Machlinia, which printers are not noticed by our early writers: of the first, we have,

"*Jacobus de Valencia in Psalterium, &c. excus. in civitate Londoniensi, ad expensas Johannis Wilcock, per me Johannem Lettou,* MCCCCLXXXI. *folio.*"

Of the second, we find—

"*Speculum Christiani,* &c. [and at the end], *Iste libellus impressus est in opulentissima Civitate Londoniarum, per Willemum Machlinia, ad instanciam necnon expensas Henrici Urankerberg mercatoris. 4to.*"

without date, but in a very coarse Gothic character, more rude than *Caxton's:* and from these printers, in partnership, we have the first edition of the famous *Littleton's Tenures;* printed at London, in a small folio, without date; which his great Commentator, the Lord Chief Justice Coke, had not seen or heard of: for in the Preface to his *Institutes*, he says,

"*That this work was not published in print either by Judge Littleton himself, or Richard his son; and that the first edition, that he had seen, was printed at Rouen, in Normandy, ad instanciam Richardi Pynson, printer to King Henry VIII.*"

A copy of this work is in the Public Library, Cambridge, but it is undoubtedly later, by thirty or forty years, than the edition mentioned above; which, as far as can be collected from the time when Lettou printed, was probably published, or at least put to the press by the Author himself, who died in 1481.

We shall now return to *Caxton*, and briefly state the most positive evidence in his favour: what has been alledged being chiefly negative or circumstantial. And here, as we have observed, all the writers before the Restoration, who mention the introduction of the art into this country, give the merit to *Caxton*, without the least contradiction or variation. Stow, speaking of the 37th of Henry VI. (or 1458,) says, "The noble science," &c. (see p. 93, *ante*.) A similar account is given by Trussel, in his *History of Hen. VI.* also Sir R. Baker in his *Chronicle*: and Mr. Howell in his *Londinopolis*, describes the situation where the Abbot of Westminster permitted *Caxton* to set up his press in the Almonry, or Ambry. This opinion is confirmed by Mr. Newcourt, in his *Reportorium*, he says,

"St. Ann's, an old chapel, over against which the Lady Margaret, mother to king Henry VII. erected an almshouse for poor women, which is now turned into lodgings for singing-men of the college. The place, wherein this chapel and alms-house stood, was called the Eleemosinary or Almonry, now corruptly the Ambry, [Aumbry] for that the alms of the Abbey were there distributed to the poor; in which the Abbot of Westminster erected the first press for book-printing, that ever was in England, about the year of Christ 1471, and where WILLIAM CAXTON, citizen and mercer of London, who first brought it into England, practised it."

* The following account of the origin of the word Chapel is extracted from Mr. M'Creery's poem of "The Press:"

"Each Printer hence, howe'er unblest his walls,
E'en to this day his house a *Chapel* calls.

"The title of *Chapel* to the internal regulations of a printing office, originated in Caxton's exercising the profession in one of the chapels in Westminster Abbey, and may be considered as an additional proof, from the antiquity of the custom, of his being the first English printer. In extensive houses, where many workmen are

Also the famous John Leland, librarian to King Henry the Eighth, who was styled the *Antiquary*, not only calls *Caxton* the first English Printer, but also makes honourable mention of his works: Leland, having taken up his degree at Cambridge, spent some time at Oxford; therefore it is not reasonable to suppose that he could be ignorant of the origin of printing in that University. Again, view the modern testimony of the celebrated Mr. H. Wharton, who affirms

"*Caxton to have been the first who imported the Art of Printing into this Kingdom.*"

On whose authority, it is conjectured, the no less celebrated M. Du Pin bestows a similar appellation.

To the attestation of our historians, who are clear in favour of *Caxton*, and quite silent concerning an earlier press at Oxford, the works of *Caxton* himself add great confirmation: *the rudeness of the letter, irregularity of the page, want of signatures, initial letters, &c.* in his first impressions, give a prejudice at sight, of their being the first productions of the Art amongst us. Besides these circumstances, notice has been taken of a passage in his *History of Troy*, which amounts to a direct testimony of it—"*Thus end I this book,*" *&c.* (see p. 80, *ante.*) This is the very

employed, the *Calling a Chapel* is a business of great importance, and generally takes place when a member of the office has a complaint to allege against any of his fellow-workmen; the first intimation of which he makes to *the Father of the Chapel*, usually the oldest printer in the house: who, should he conceive that the charge can be substantiated, and the injury, supposed to have been received, is of such magnitude as to call for the interference of the law, summonses the members of *the Chapel* before him at the *Imposing Stone*, and there receives the allegations and the defence, in solemn assembly, and dispenses Justice with typographical rigour and impartiality. These trials, though they are sources of neglect of business and other irregularities, often afford scenes of genuine humour. The punishment generally consists in the criminal providing a libation, by which the offended workmen may wash away the stain that his misconduct has laid upon the body at large. Should the plaintiff not be able to substantiate his charge, the fine then falls upon himself, for having maliciously arraigned his companion; a mode of practice which is marked with the features of sound policy, as it never loses sight of *The Good of the Chapel.*"

Query? Did the word Chapel originate from Caxton's press being set up in one of the Chapels of Westminster Abbey? Or because the early printers exercised the art in monasteries and religious houses? Is not the expression used in printing offices on the continent?

style and language of the first printers, which every one knows who is the least conversant with old books: Faust and Schoffer set the example from Mentz; by advertising the public at the end of each work,

"That they were not drawn or written by a pen (as all books had been before), but made by a new art and invention of printing, or stamping them by characters or types of metal set in forms."

In imitation of whom the succeeding printers, in most cities of Europe, where the art was new, generally gave the like advertisement; as may be seen from Venice, Rome, Naples, Verona, Basil, Augsburg, Louvain, &c. in a similar manner to *Caxton*.

In *Pliny's Natural History*, printed at Venice, we have the following verses:—

Quem modo tam rarum cupiens vix lector haberet;
Quiq; etiam fractus pæne legendus erat:
Restituit Venetis me nuper Spira Johannes;
Exscripsitq; libros ære notante meos.
Fessa manus quondam, moneo, calamusq; quiescat:
Namq; labor studio cessit & ingenio. M.CCCC.LXVIIII.

At the end of *Cicero's Philippic Orations*:—

Anser Tarpeii custos Jovis, unde, quod alis
Constreperes, Gallus decidit; Ultor adest
ULDRICUS GALLUS: *ne quem poscantur in usum,*
Edocuit pennis nil opus esse tuis.
Imprimit ille die, quantum non scribitur anno.
Ingenio, haud noceas, omnia vincit homo.

In a Spanish *History of Rodericus Santius*, printed at Rome, the following is given:—

"De mandato R. P. D. Roderici Episcopi Palentini Auctoris hujus libri, ego UDALRICUS GALLUS *sine calamo aut pennis cund. librum impressi."*

In *Eusebius' Chronicon*, printed in Latin, at Milan:—

Omnibus ut pateant, tabulis impressit ahenis
Utile Lavania gente Philippus opus.
Hactenus hoc toto rarum fuit orbe volumen,
Quod vix, qui ferret tædia, scriptor erat.
Nunc ope Lavaniæ numerosa volumina nostri
Ære perexiguo qualibet urbe legunt.

From this striking proof of *Caxton* being our first printer, so it is a probable one, that this very book was the first of his printing. He had finished the translation of the two first books at Cologne, in 1471: and having then good leisure, resolved to translate the third at that place. In his other books translated from the French, he generally marks the precise time of his beginning and ending, and of his putting it to press; this was followed up with little or no intermission, and generally completed in a few months. So that, admitting the translation to have been finished in 1471, it is not likely that he would delay the impression beyond the period necessary for procuring materials; independently of the pressing importunities of his friends, to whom he was bound (by promise) to deliver the copies as soon as possible.

But as in the case of the first printer, so in this of his first work, we have his own testimony in favour of this book: in the recital of his works, the *Game of Chess* is placed first in order: he observes,

"*Whan I had—accomplished dyvers werkys and hystorys translated out of frenshe into englyshe at the requeste of certayn lordes ladyes and gentylmen, as the Recuyel of the Historyes of Troye, the Book of Chesse, the Historye of Jason, the Historye of the Mirrour of the World—I have submysed myself to translate into englyshe the Legende of Sayntes, called Legenda Aurea in latyn—and Wyllyam Erle of Arondel desyred me—and promysed to take a reasonable quantyte of themsente to me a worshipful gentylman—promysing that my sayd lord should duryng my lyf geve and graunt to me a yerely fee, that is to note, a buck in sommer and a doo in wynter*," &c.

The above, in addition to the marks of early antiquity, which are more observable in this, than in any other of his productions; viz. *the rudeness of the letter, the incorrectness of the language, and the greater mixture of French words, than in his later pieces;* in-

duces us to believe it to be his first work; executed immediately after a long residence in foreign parts. There are some circumstances, from which we may infer that it was actually printed at Cologne, while he was learning the art: for, after giving an account of his having learned the art, he immediately adds—

"Whiche book I have presented to my sayd redoudtid lady Margrete, Duchesse of Burgoyne, &c. and she hath well acceptid hit, and largely rewarded me," &c.

which seems to imply his continuance abroad till after the impression as well as the translation. This conjecture is strengthened by another fact attested of him; that he did really print at Cologne the first edition of *Bartholomæus de proprietatibus rerum*, in Latin: which is affirmed by Wynkyn de Worde, in an English edition of the same book, in the following lines—

And also of your charyte beare in remembrance
The soul of William Caxton first printer of this boke,
In Laten tongue at Coleyn himself to advance,
That every well disposyd man may thereon loke.

It has been said, that the first edition of the above book was printed by Jo. Koelhoff, at Cologne, 1470, in which he was assisted by *Caxton*; this appears an error, occasioned by the sight of a copy with part of the date erased: other copies have since been discovered with the genuine date of 1481: the Haerlem copy of 1470, which has led so many astray, should stand MCCCCLXXXIII. the four last numerals having been erased. Koelhoff, it is ascertained, did not print before 1472; signatures are in his first work.

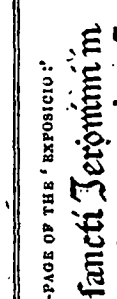
Dr. M. observes, in conclusion, that his aim is to set right some points of History, which have been falsely or negligently misrepresented—and

"To do a piece of justice to our worthy Countryman WILLIAM CAXTON; and not suffer him to be robbed of the glory so clearly due to him, of having First Introduced into this Kingdom an Art of great use and benefit to man-

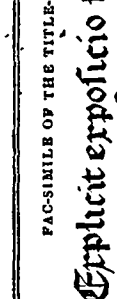
kind; a kind of merit, that in the sense of all nations, gives the best Title to True Praise, and the best Claim to be commemorated with Honour to posterity: and it ought to be inscribed on his monument, what is declared of another printer, Bartholomeus Bottonus of Reggio: *Primus ego in patria modo chartas ære signavi, et novus bibliopola Fui, &c.*

We now insert fac-simile specimens of the types used in the *Exposicio* (the boasted Oxford book), and those used by *Caxton*; that the reader may judge which has the greatest claim to antiquity:—

FAC-SIMILE OF THE TITLE-PAGE OF THE 'EXPOSICIO:'


Explicit expoſicio ſancti Jeronimi in
ſimbolo apoſtolorum ad papam laurē
cium Impreſſa Oxonie Et finita An
no domini. M. cccc. lxxvij. die
decembris.

Specimen of the Types used in the Work:



Said to have been printed at Oxford, in 1468.

Specimen of the Types used by Caxton in *The Dictes and Sayinge of the Philosophers*, printed in 1477.

Exe endeth the book named the dictes or ſayengis
of the philoſophhres enpryntedꝛ, by me William
Caxton at Weſtmeſtre the yere of our lordꝛ + M +
CCCC + LxxBij + Whiche book is late tranſlat

Specimen of the Types used by Caxton in Chaucer's translation of *Boetius de Consolatione Philosophie*, folio, without date.

Poſt obitum Caxton wluit te viuere cura
Wllelmi. Chaucer clare poeta tuj
Nam tua non ſolum compreſſit opuſcula t
Has quoꝙ ꝫ laudes. nullit hic eſſe tuas

Having already gone through the whole of the arguments advanced on both sides, we shall now briefly touch upon the leading points set forth by Atkyns, in favour of the claims of Oxford to the earliest printing in this country:—

He states, first—*That the Archbishop urged the King to offer a reward to any person who would draw off one of the workmen from Haerlem*]—What, the head of the Church, the second person in the state, whispering the Royal ear, and using his utmost endeavour to induce the King to offer a temptation to his subjects to be guilty of the crime of kidnapping an individual from a neighbouring state. If we could for a moment persuade ourselves of the truth of this statement, in what light must we view those exalted individuals, who could descend to such mean acts?

Secondly—*Where John Guttemberg had newly invented the art, and was himself personally at work*]—This is a palpable falsehood, made either through ignorance of the subject, or from a design to deceive his readers.

Thirdly—*One thousand marks was considered necessary to effect this purpose, towards which the Archbishop presented the King with three hundred*]—One thousand marks in those days, was a good round sum—and for what? he certainly insults royalty, by wishing us to believe, that the King would accept assistance from his servants, to effect that which he afterwards wishes us to imagine was a privilege exclusively belonging to the Crown.

Fourthly—*The management of the design was given to a gentleman of his Majesty's robes, who took to his assistance W. Caxton*]—This assertion confutes the whole story. Caxton was not in England at the time:—how, then, could he have been an assistant with Mr. Turnour in this affair?

Fifthly—*Several persons had been imprisoned at Haerlem, who came there from other parts for the same purpose.*]—Can we credit, that several individuals had been imprisoned for attempting to gain a knowledge of the art, and yet Atkyns makes the English successful in their mission?

Sixthly—*Having spent the one thousand marks in gifts and expenses, the King was fain to send five hundred marks more.*]—If he were in disguise, how could he possibly expend the above sum in gifts and expenses? Would not the liberality of a stranger naturally rouse suspicion in every mind? particularly so, when a jealous flame was kindled in every breast?

Seventhly—*A bargain being struck with two Hollanders for bringing off one of the under-workmen, who late one night stole from his fellows in disguise, and was conveyed to London.*]—Are we to believe, from this assertion, that the printers were constantly guarded, or that they always kept a watchful eye over each other? We may reasonably conclude, if the bargain had been made with two Hollanders, that they must have trepanned this workman: and what good could possibly result from a person under such very peculiar circumstances?

Eighthly—*By the Archbishop's means he was sent to Oxford under a guard, and constantly watched to prevent him from making his escape.*]—If the King had been the means of bringing the Art into England, would he not have kept the printer within the sphere of the court, in preference to sending him to Oxford? Would he not also (in London) have been more immediately under the Archbishop's eye? again, would not curiosity, as well as his exalted station, induce him not only to encourage, but also to superintend, in some degree, that which was sure to prove the greatest blessing to his flock? Why should this man have

been continually watched? Had he then no welfare at stake? Is not self-interest a surer guard than the vigilant eye of man?

Ninthly—*He was constantly watched, to prevent his escape, until he had made good his promise in teaching them how to print.*]—Admitting all this: did he complete his engagement? What Englishmen were instructed by him? Had there been printers at Oxford, is it likely that Theodorick Rood would have selected a city where the art was known, and meet a rival in the teeth of him, in preference to a place where he would quietly enjoy the field without the least opposition?

Tenthly—*So that at Oxford printing was first set up in England, which was before there was any printing-press or printer in France, Spain, Italy, or Germany, except the city of Mentz.*]—We need not advance arguments to disprove this assertion; it will be sufficient to refer the reader to our List of Places, (see page 58, *ante.*) which will confute the above.

Eleventh—*That Mentz gained the art by the brother of one of the workmen of Haerlem, who had learnt it at home of his brother, and after set up for himself at Mentz.*]—Here Atkyns is at variance with Junius: the latter asserts, that one of the workmen stole the materials from his master, at Haerlem, and fled with them to Mentz: the former contends, that Mentz received the art by a brother of one of the workmen at Haerlem: Atkyns also asserts, that John Guttemberg invented the art at Haerlem: How could this be the case, when it evidently appears that he was the first who propagated the art from Mentz? Consequently he could not have been the inventor at Haerlem, it being in direct contradiction to the statements of Junius and his partisans. This assertion is sufficient to overturn Atykns' account.

Twelfth—*This press at Oxford was afterwards found inconvenient to be the sole printing-place of England; as being too far from London and the sea.*] We may imagine, from this assertion, that printing was carried on at Oxford to some considerable extent; but, lo, like *the mountain in labour*, Atkyns can only produce one [*small*] solitary book! which we have little doubt was antedated. Again, admitting the existence of this press: if it were inconvenient to be so far from the seat of government, we should naturally conclude that the King would have it removed. Was it removed? Certainly not: but the art was brought to London, from abroad, by an Englishman: therefore, had a press been at Oxford at the period when our countryman brought the art to London, a rivalship would, doubtless, have taken place!

Thirteenth—*The King set up a press at St. Albans, and another in the city of Westminster, where they printed books of divinity and physic, the King not permitting law books to be printed.*]—If the King had introduced a foreign printer, at a great expense, for the purpose of instructing the English; would he afterwards have encouraged foreigners to come and reap the harvest? The first press in London was set up by Caxton; and the first at St. Albans by a schoolmaster of that place, who gained a knowledge of the art from Caxton. How could the King have done that which evidently were the acts of private individuals? Law books did not suit the general taste of readers.

Fourteenth—*Nor did any printer exercise that art, but only such as were the King's sworn servants; the King having the price and emolument for printing books.*]—Where did Atkyns obtain this information? We have no account, from any contemporary writer, that the printers were sworn servants to the crown, or that his Majesty received the price and emolument

for printing books. In his next sentence he contradicts the above, in a quotation from Rich. III. (see p. 86, *ante.*) This is consistency with a vengeance!

Fifteenth — *So in that space of forty or fifty years, the English proved so good proficients in printing, and grew so numerous, as to furnish the kingdom with books; and so skilful, as to print them as well as any beyond the seas.*]—Atkyns and Oxonides, though aiming at one point, are completely at variance; the former endeavours to prove that the English printers were equal, in the space of forty or fifty years, to any on the continent; while the latter, with equal firmness, maintains that—

"*Caxton* and *Rood* were indifferently *good* printers; *De Worde* and *Pynson* were *worse;* and those that follow them most *abominable.* This, our *anonymous Oxford printer* excels them all: and for this very reason I should judge him to be the most ancient of all."

Can any two statements possibly be more opposite? Atkyns strengthens his opinion by an Act of Henry the Eighth, which prohibits foreigners from exercising the art in this country: while Oxonides brings forward no other proof than the execution of the book, which (according to Atkyns) was the production of an under-workman. Does this declaration carry probability on the face of it? Most assuredly not. Had Oxonides adhered to the account given by Atkyns, he would have done more for the cause.

We sum up this with our firm opinion, that the Oxford claim is entitled to no credit; and we fully agree with Dr. Middleton, that the book in question must have been antedated. Whether we consider Atkyns as the inventor of this story, or the dupe of others, it is clear that he was an interested person, and had it not been from a private motive, we believe that he would not have published a work which bears improbability on the face of almost every sentence.

Before we close this account, we beg to introduce to our readers the glaring contradictions in the statements of Oxonides and the Rev. T. F. Dibdin: the former asserts, that

"*Caxton and Rood were indifferently* good *printers: De Worde and Pynson were* worse; *and those that follow them most* abominable!"

While the latter maintains, that Caxton's successor,

"*Wynkyn De Worde, a printer of very considerable taste, and of infinitely more skill than his predecessor. The present is not the place to describe the peculiarities and the beauties of his press-work: but, as connected with the subject of Engraving, we may remark that he seems to have been rather partial to the mode of embellishing his books with cuts; and that one of the earliest and most magnificent of his productions, his edition of* Bartholomæus, De Proprietatibus Rerum, *exhibits a combination of printing and engraving, of which, in this country, we have nothing before that deserves to be put in comparison. His edition of the* Polychronicon (1495) *which is hardly less splendid for its typographical execution, and which, according to Herbert, was printed with a newly-cast type, is also curious on the score of engraving.*"

The following paragraphs are taken from the first note prefixed to the *Life of Caxton*, by that learned bibliographer, the Rev. T. F. Dibdin—

"*Dr. Middleton's* 'Dissertation concerning the Origin of Printing in England,' *which was first separately published in a quarto pamphlet, A. D.* 1735, *was afterwards incorporated into his* Works *published both in quarto and octavo. It is a spirited performance; but is filled chiefly with a refutation of Atkyns'* ridiculous *pamphlet on* 'The Original and Growth of Printing,' 1664, 4to.; *wherein the laurel was* intended *to have been snatched from Caxton's brow and given to an* ideal *printer of the name of Corsellis. Middleton's pamphlet was rather popular at the time of its publication, and his attack upon Atkyns was ably seconded by a writer of the fictitious name of Oxonides; whose remarks, originally published in the* Weekly Miscellany; *April* 26, 1735, (see page 97, *ante*), *were judiciously inserted, along with the substance of Dr. Middleton's* Dissertation, *by Messrs. Bowyer and Nichols, in their* Origin of Printing."

"*I will close this note by remarking, that, although Caxton is called by me the* first English Printer, *yet I fully believe in the authenticity of the Oxford edition of the* 'Exposicio sancti Jeronimi in simbolo apostolorum,' *&c. of the date of* 1468—*which was printed by a* foreigner *at Oxford, who was afterwards interrupted in the prosecution of his typographical labours. I have seen two copies of this work; one in the Bodleian Library; another in the public library at Cambridge. His Majesty has the only remaining copy known to be in existence. In my account of* 'PRINTING AT OXFORD,' *(in a subsequent volume) a particular analysis of the book, and of the controversy relating to it, will be given: meanwhile the reader may see how the arguments of 'Oxonides' have been strengthened by the luminous observations of Mr. Willet in his 'Memoir on Printing' in the* Archæologia."

Methinks we see our reader smile, after perusing the foregoing inconsistencies! The learned gentleman calls Atkyns' pamphlet a *ridiculous* performance, which aimed at stripping the laurel from the brow of our immortal countryman, *Caxton*, in order to decorate the head of an *ideal* Oxford printer, whom he designated with the name of *Frederick Corsellis!* Thus far we cordially coincide with him; and it would have been well had he halted here, instead of over doing it. He says, *Though Caxton is called by me* the first English Printer, *yet I fully believe in the authenticity of the Oxford edition of* 1468. Is not this sentence inconsistent? How can he call Caxton the first printer, when he acknowledges a prior book to have been executed at Oxford? We regret that his account of the Oxford press has not yet made its appearance; which would have spared us these remarks; there being no question that his able pen will satisfy all doubts. In the interim we anticipate his argument, by a supposition, that he means, *Caxton was the first Englishman who printed in this country; but, that an unknown foreigner was the first who practised the art at Oxford!* This would be one way of reconciling the above.

We shall now endeavour to explain the motives which induced so many of our countrymen to coincide with Atkyns. Upon the appearance of his pamphlet, after a lapse of near two hundred years, (during which time Caxton had been universally considered as the first Printer in England), the Literati were struck with amazement, that the substance was said to have been taken from a newly-discovered document then in the Lambeth Library. Backed by such an assertion, no one presumed to question it; and our Typographer would most probably have been robbed of his justly-earned fame, had it not been for the able pen of Dr. Conyers Middleton, who answered Atkyns in the most satisfactory manner, (see page 37, *ante*), and thus changed the minds of several, who before had been decidedly against Caxton.

The learned Meerman, who has followed Junius through all the intricate mazes of *hearsay tradition*, (in favour of Coster and Haerlem) seized Atkyns' pamphlet with avidity, and endeavoured to account for and explain the numerous inconsistencies contained in that *ridiculous* work: this again created a new sensation in the minds of many; because, coming from the pen of a foreigner, it was considered by John Bull (as most foreign productions now are) entitled to more credit than if it had been of English birth. Had one of the workmen been taken from Haerlem, as Atkyns asserts, would Junius, and all his successors, have omitted to notice that which would have been the strongest argument they could possibly adduce. We fully trust, that what is here brought forward upon this subject will justly consign Atkyns' pamphlet to the shades of oblivion, although supported by the luminous observations of Meerman, and a portion of the Literati of this country.

The following are the claims of each, *pro* and *con*:

The Claims of Caxton considered.

William Caxton, a mercer and citizen of London, after a thirty years' residence in Holland and Flanders, during which time he had obtained a knowledge of the art of printing, returned to his native country about 1471-2.

His press was set up and worked for a considerable time in a part of Westminster Abbey, under the immediate patronage of the then Abbot.

His quiet enjoyment of the field for the space of five or six years, without the least opposition, is the strongest proof that can possibly be advanced in favour of his (Caxton's) being the first person who introduced and practised the art of printing in England.

The Claims of Oxford and her ideal Printer (Corsellius) considered.

Near two hundred years after the art was introduced into England, Richard Atkyns steps forward with a claim for an *ideal* Oxford printer.

His arguments are founded upon the authority of a record, said to have been discovered in the Archbishop's Library at Lambeth Palace.

He states, that John Guttemberg was the inventor, and was actually printing at Haerlem, at the time Corsellis was said to have been brought from that city.

He informs us, that the King advanced twelve hundred marks, and the Archbishop three hundred, for the purpose of obtaining a foreign printer.

The person deputed for this mission took William Caxton to assist him.

The printer (an under-workman) stole from his fellows in disguise and was conveyed on board a vessel by two Hollanders, and brought to London.

That the printer was sent down to Oxford under a guard, and constantly watched, lest he should escape, until he completed his promise of teaching the English how to print.

He asserts that the Oxford press was next in succession to Mentz and Haerlem.

That the Mentz printer learned the art of his brother, who was one of the workmen at Haerlem, and afterwards set up for himself at Mentz.

The Oxford press was soon found to be inconvenient, it being too far from London and the sea.

The King set up presses at St. Albans and Westminster, and the printers were sworn servants to the Crown.

He states, that in Henry VIII.'s time the printers became so numerous and so skilful, as to be able to print as well as any beyond the seas.

However this seat of learning may boast their *first printer*, let them support their claim by ocular demonstration, not *fiction!* until this is done, we must reject all their *idle tales!*

His absence certainly disproves Atkyns' statement of his being an assistant with Turnour, in his expedition in quest of a printer: his return, about this period has been acknowledged by his contemporaries, and all our historians.

No doubt exists as to his press being in the Abbey: the only *difference* in opinion rests upon the name of the Abbot who thus patronized him.

However Atkyns' *ridiculous* pamphlet may be supported by the arguments of the learned Literati of this, or of any other country, we shall *ever* maintain, that unless they can satisfactorily prove that a rivalship existed, all their sophistry can avail them nothing.

Prior to this, Caxton had been universally acknowledged by all our historians as the person who brought and first practised the art in this country.

Often has the Lambeth library been searched for this instrument, but in vain: nor can any one be found that ever saw such a document there.

If this be true, it sets aside the whole of Junius' and Meerman's *hearsay* accounts: is there *no* difference between the names of *Coster* and *Guttemberg!*

Was this vast sum necessary to obtain a printer, at a time that they were spreading themselves in all directions over the continent?

How could Caxton have been a party, when he was abroad at the time?

Were the printers jealous of each other; and did they keep watch, lest any one should make his escape! or, did the Hollanders trepan him away!

Why send him to Oxford! was it necessary to guard a man who had an interest at stake! what Englishmen were instructed by him? or where is the fruit of his labour?

In answer to this, see our list of the presses of Germany, Italy, France, &c.

According to Atkyns, the Guttembergs were the first printers both at Haerlem and Mentz: where then is Junius and Meerman, and their *beloved Coster!*

Was the Oxford press removed! Certainly not. What then became of the printer and his press?

Where did the King obtain presses and printers? this assertion does not prove them servants to the King.

Can the printers of that day be termed a numerous body? Oxonides is in direct opposition to him; he terms them *abominable* printers.

Put the whole of their arguments in the scale against the living monuments reared by our countryman, and then see how the balance will preponderate! independent of a host of historians.

We give the following extracts, with a view of shewing the Reader the high authorities in favour of Caxton, in none of which is mentioned a prior press at Oxford: had the circumstance taken place, as stated by Atkyns, it must have been known to some of these respectable characters.

THOMAS FULLER, 1662.

"Bale beginneth very coldly in his commendation, by whom he is characterred 'Vir non omnino stupidus, aut ignavia torpens;' but we understand the language of his Liptoic, the rather because he praiseth his diligence and learning. He had most of his education beyond the seas, living 30 years in the court of Margaret Duchesse of Burgundy, sister to King Edward the Fourth, whence I conclude him an Anti-Lancastrian in his affection. He continued Polychronicon (beginning where Trevisa ended) unto the end of King Edward the Fourth, with good judgment and fidelity. And yet when he writeth [lib. ult. cap. 10] that King Richard the Second left in his treasury money and jewels to the value of seven hundred thousand pounds, I cannot credit him, it is so contrary to the received character of that king's riotous prodigality. Caxton carefully collected and printed all Chaucer's works, and on many accounts deserved well of posterity, when he died in the year 1486."

ARCHBISHOP WILLIAM NICOLSON, 1714.

"William Caxton was a menial servant, for thirty years together, to Margaret Dutchess of Burgundy (sister to our King Edward IV.) in Flanders. He afterwards returned into England; where finding, as he says, an imperfect history (begun by one of the monks of St. Albans, says John Pits, very unadvisedly) he continued it in English, giving it only the Latin title of Fructus temporum. How small a portion of this work is owing to this author, has been observed before; but he now usually bears the name of the whole, which begins with the first inhabiting of this island, and ends (the last year of Edward IV.) A. D. 1483. The opportunities he had of being acquainted with the court transactions of his own time, would encourage his readers to hope for great matters from him; but his fancy seems to have led him into an undertaking above his strength."

JOHN BAGFORD, 1714.

"William Caxton took to the art and craft of printing right well, altho' to his great expense of time and charges of money. Our Caxton was of ripe wit, and quick of apprehension in all he undertook; I mean in all the books he then translated into English: as may be seen by the prefaces he then put forth in print. He was so industrious a man, that the like hath not been seen in this our kingdom to be the translator and printer of so many books with his own hands."

DR. CONYERS MIDDLETON, 1735.

"Whoever turns over Caxton's printed works must contract a respect for him, and be convinced that he preserved the same character through life, of an honest, modest man; greatly industrious to do good to his country, to the best of his abilities, by spreading among the people such books as he thought useful to religion and good manners, which were chiefly translated from the French."

JOHN LEWIS, 1737.

"Mr. Caxton appears to have been a very humble, modest, and virtuous man. He often stiles himself a rude and simple person, confesses his ignorance, and humbly beseeches the pardon of his

readers, and their patience to correct his works; and expresses himself in other terms so submissive and self-abasing as are very uncommon, and more easily admired than imitated, &c. He was a man of no more learning than, as he ingenuously confessed, he had by his knowledge of the English and French languages, in which he modestly acknowledged, he remembered himself of his rudeness and imperfitness. By the account which he has given of his printed books, it sufficiently appears in how great favour and request he was with the princes and great men of his own time."

S. PALMER (or G. PSALMANAZAR), 1733.

"I can't but observe, that the faults of his English are owing more to his long continuance abroad, than to the place of his birth; which will easily appear from an accurate observation of his language, and manner of spelling, which discover a foreigner more than a broad-spoken Kentishman, &c. Besides his accomplishments as a merchant, Mr. Caxton acquired a great deal of politeness, partly by his travels for 30 years, and partly by his frequent residence at the court of the dutchess of Burgundy, sister to King Ewd. IV. who caressed and patronized him very much, &c. As he was a person indefatigable and ambitious of applause, as well as earnest in promoting the glory of his own country, he read incessantly the histories of his own and other nations; which at proper times he digested into order."

WILLIAM OLDYS, 1747.

"And indeed, that a man should, for twenty years together, after age had crept over, and begun to make impressions upon him, when others naturally covet a cessation from labor, especially of the brain; that he [William Caxton] should still, after he had given between fifty and threescore testimonies of his indefatigable diligence, in the publications he had made, which are computed to have amounted to that number; and now, as he could be little less than fourscore years of age, that he should be desirous of giving still fresh and farther instances of his zeal to promote or disperse the most virtuous examples and pious instructions among his countrymen; these, as they are no ordinary proofs of the painful services he bestowed upon them, so they have deserved no common acknowledgements."

JOSEPH AMES, 1747.

"Mr. Caxton was a citizen and Mercer of London: at the death of his master he travelled abroad in the Low Countries, as an agent or merchant, for the space of thirty years: his good accomplishments, and great knowledge in foreign traffic, procured *him so* much esteem at home, that he was joined in a commission with Richard Whetehill, esq. to conclude a treaty of trade and commerce between King Edward IV. and the Duke of Burgundy, whose son afterwards married the Lady Margaret, King Edward's sister, in 1468: this lady was our first printer's great friend and patroness."

ANONYMOUS, 1766.

"William Caxton, who first introduced printing into England, has, no doubt, been instrumental in preserving many things which otherwise would have been lost. But the misfortune was, that he was but an illiterate man, and of small judgment, by which means he printed nothing but mean and frivolous things, as appears from the catalogues of his impressions, given us by Mr. Lewis and Mr. Ames. Whereas, had he been a scholar, and had made a better choice of the works that were to pass his press, it is probable many excellent performances, now lost, would have been secured to us, especially if he had recourse to some of the more antient pieces;

but, as it is, Caxton's works are valuable for little else than as being early performances in the art of printing, and as wrought off by him."

THOMAS WARTON, 1778.

"French versions enabled Caxton, our first printer, to enrich the state of letters in this country with many valuable publications. He found it no difficult task, either by himself or the help of his friends, to turn a considerable number of these pieces into English, which he printed. Antient learning had as yet made too little progress among us, to encourage this enterprising and industrious artist to publish the Roman authors in their original language: and had not the French furnished him with these materials, it is not likely that Virgil, Ovid, Cicero, and many other good writers, would, by the means of his press, have been circulated in the English tongue, so early as the close of the fifteenth century."

DR. KIPPIS, 1784.

"Caxton, by translating, or procuring to be translated, such a number of the books from the French, greatly contributed to promote the state of literature in England. It was only in this way that he could introduce his countrymen to the knowledge of many valuable publications, at a time when an acquaintance with the learned languages was confined to a few ecclesiastics. Antient learning had as yet made too little progress among us, to encourage him, to publish the Roman authors in their original tongue."

DR. HENRY, 1785.

"All our historians and other writers, who flourished in or near those times, and mention the introduction of printing into England, unanimously, and without hesitation, ascribe that honor to Mr. William Caxton, mercer and citizen of London. This modest, worthy, and industrious man, hath been already noticed as an historian; he was also the translator of many books out of French into English; but he merited most of his country by introducing the art of printing."

EDWARD GIBBON, 1796.

"It was in the year 1474 that our first press was established in Westminster Abbey, by William Caxton: but in the choice of his authors, that liberal and industrious artist was reduced to comply with the vicious taste of his readers; to gratify the nobles with treatises on heraldry, hawking,* and the Game of Chess, and to amuse the popular credulity with romances of fabulous knights, and legends of more fabulous saints. The father of printing expresses a laudable desire to elucidate the history of his country," &c.

THOMAS ASTLE, 1803.

"William Caxton hath been generally allowed to have first introduced and practised the art of printing in England in the reign of King Edward IV. He became a reputable merchant, and, in 1464, he was one of the persons employed by King Edward IV. in negociating a treaty of commerce with the Duke of Burgundy, and was afterwards patronized by Margaret Duchess of Burgundy, sister to that king. Caxton having received a good education in his youth, had a taste for learning, and made himself master of the art of printing."

JOHN M'CREERY, 1803.

"O Albion! still thy gratitude confess
To Caxton, founder of the British Press;
Since first thy mountains rose—or rivers flow'd,
Who on thine isles so rich a boon bestow'd!"

* Gibbon is here mistaken. He was probably thinking of the St. Albans' Book on these subjects, of the date of 1486; or of Wynkyn De Worde's reprint of the latter, in 1496. Caxton never printed a work upon heraldry or hawking. *Dibdin.*

Having, as we conceive, fully set aside the claim of Oxford (*and her unknown printer*), and clearly established the unquestionable right of *William Caxton*, to the distinguished honour of having introduced the Art of Printing into this country, we shall now favour our readers with a few extracts from the *Preface* prefixed to the *Life of Caxton*, by the Rev. John Lewis, in which he ably vindicates the memory of our Typographer from the unmerited aspersions of Bishop Bale and others: he observes, that

"Mr. Caxton's memory has not been treated with the greatest candour and benevolence, however, considering the public usefulness of the man, and the little provocation he has given in his writings of such usage. Bishop Bale represented him as a 'man not quite stupid, nor benumbed with sloth;' which intimates as if he thought him almost so; and this unfair character has been implicitly transcribed by following writers. One of them asks, with an air of scorn and contempt, if it will be any kind of inducement to peruse an author so recommended. But if Mr. Caxton was no more *stupid* than he was *lazy*, he may surely pass for one of the brighter sort: since the books he translated and printed, at a time of life which naturally disposes men to be indolent and unactive, are a proof that he was not of an idle temper. What seems to have inclined this last writer to use Mr. Caxton with so much contempt is his printing books of so little value, as the History of King Arthur, &c. But he should have considered Mr. Caxton's time and circumstances, and, that the books he printed, as well as translated, were not always of his own choice, but at the request of others. However, they who have made so free with *his* character should, one would think, have taken some care of their own, and not in their accounts of him written things that confute themselves, and shew the inventors to be surrounded with a darkness that may even be felt."

In alluding to the different opinions respecting the first practice of the Art in this country—he says,

"In how much uncertainty the History of the first Use of PRINTING in England is, may be seen by the following short and imperfect detail. Some of our Almanac makers tell us, that printing was first used in England,

A. D. 1443, about twelve years before it was invented; or, however, but three years after: others say, not till after 1459. The workmen of the printing press, at the Theatre in Oxford, in a paper printed by them August 23, A. D. 1729, affirm, that 'The noble art and mystery of PRINTING was first invented in the year 1430, and brought into England in the year 1447;' a mistake, perhaps, for 1474. The learned Mr. Collier assures us, that 'the mystery of Printing appeared ten years sooner at the University of Oxford, than at any other place in Europe, Harlem and Mentz excepted:' which fixes the introduction of it so early as 1457; since it is certain, that it appeared at Rome, and elsewhere in Europe, in 1467: though by the date, put in the margin, he seems willing to have had it thought, that it did not appear at Oxford before 1464. The diligent collector of 'The Annals of Printing,' supposes this art first brought into England in 1460; and N. Bailey implicitly follows Atkyns' Romance of the introduction of it in King Henry VIth's reign, or before 1460. But the generality of our English chroniclers who mention it, tell us, That printing was first practised by Mr. Caxton, 1471, at Westminster, under the patronage of Abbot Islip."

He next inveighs against those learned men who have taken up a mere report, though founded on improbabilities, without the least investigation—

"It seems a very just observation that has been made by a late sensible and ingenious writer, That it is not to be thought, that the readers of such accounts as they thought tended much to the honour of their country, have not been over scrupulous in examining nicely into the truth or probability of them: though it is very commendable to enquire honestly into them, and renounce all such as appear fabulous and inconsistent with the truth of history. This, it is hoped, will excuse the attempt of the collector, in the following papers, honestly and faithfully to shew the true character of our first printer, and the particular instances of his probity and diligence. In doing this, the collector has had opportunities enough to expose the negligences, ignorances, and prejudices of some of the most learned writers of the last age; and could he have allowed himself, with the late *Monsieur* Bayle, and others, to divert and make himself and his readers merry with the lapses and mistakes of men much better and more knowing, in other respects, than himself, he would not have wanted sufficient matter and occasion."

Whoever may peruse the works of our first Typographer, must be convinced that he preserved, through life, the uniform character of an industrious, honest, modest man, who endeavoured, to the utmost of his ability, to benefit his country by diffusing such books, among all classes, as were most likely to promote religion and good morals. These works were chiefly translated from the French.—He was particularly recommended to the notice and favour of the great, from the novelty and usefulness of the art; thus patronized, and at their expense, the principal part of his works were published. Some of which are dedicated to King Edward IV.; his brother, the Duke of Clarence; and their sister, the Duchess of Burgundy; in whose service and pay he lived for many years before he began to print, as he often acknowledges with great gratitude. He also printed for the use, and by the express order of Henry VII. his son, Prince Arthur, and most of the principal nobility and gentry of that age: all which circumstances tend to prove that he was our first printer. Would he have been so caressed and employed, had there been an earlier and abler artist at Oxford?

It has been frequently asserted, that all his books were printed in a part of Westminster Abbey: this must be mere conjecture, because we find no statement of it from himself; he first mentions the place of his printing in 1477: so that he must have printed some time without informing us where.

We cannot avoid noticing an error, under which most of our early historians laboured, by blindly following each other, without investigating the subject; it being asserted, that John Islip was the Abbot who patronized and entertained our first printer in his house; whereas it appears that he was not made Abbot till four years after Caxton's death: but that

Thomas Milling held that station in 1470: a few years after he was made Bishop of Hereford, and probably held the Abbey in commendam in 1485; and was succeeded by John Estney: since this discovery it has been acknowledged that Milling, who was reputed a great scholar, must have been the generous friend and patron of Caxton, and the art of printing. This clearly proves how unsafe it is to trust to common History, and shews the necessity of referring to original testimonies, if we wish to have a true statement of facts. Mr. Echard, a learned writer at the end of Edward IV.'s reign, mentions William Caxton as a writer of English History,* and questions if he was the same with the printer of that name. He might soon have satisfied himself upon this point, had he but looked into Caxton's books, or consulted his *Chronicle of England:* which it is strange that an English Historian should neglect: he having fixed the commencement of that Monarch's reign two years earlier than Caxton. Upon this point a difference of opinion exists between Dr. Middleton and Mr. Echard, the former agrees with Caxton, in fixing it in 1459-60; while the latter asserts, that it took place in 1460-1: Messrs. Bowyer and Nichols have given it as their opinion that Mr. Echard is in the right.

Of Caxton's age and death we have no clear account, except what appears in the register of St. Margaret's, Westminster, by which we find that he died in 149½: he certainly must have been very old, probably fourscore, for (in 1471) he complained of the

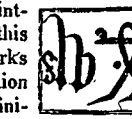
* Mr. Echard informs us, that "In this reign flourished John Harding and William Caxton, both writers of the English History. And that which now began to give encouragement to Learning, was the famous Art of Printing, which was first found out in Germany by John Guttenberghen about 1440, or somewhat later, and was brought into England by William Caxton, a mercer of London, and probably the same with the Historian who first practised the same in the Abbey of Westminster 1561, and the 11th of this reign."

infirmities of age creeping upon him, and enfeebling his body; yet he lived twenty years after, and pursued his business with extraordinary diligence. In some verses at the end of Hilton's *Scale of Perfection*, printed by De Worde, Caxton is thus noticed—

Infynite laud with thankynges many folde
I yelde to God me socouryng with his grace
This boke to finyshe whiche that ye beholde
Scale of Perfeccion calde in every place
Whereof th auctor Walter Hilton was
And Wynkyn de Worde this hath sett in print
In William Caxtons hows so fyll the case,
God rest his soule. In joy ther mot it stynt.
Impressus anno salutis MCCCCLXXXIIII.

Although our first Typographer printed for the use of Edward VI. and Henry VII. there appears not the least ground for the supposition of Palmer, that the first printers, and particularly Caxton, were sworn servants and printers to the Crown: for Caxton gives not the least hint of any such character or title: however, it appears to have been instituted not long after his death: as his two principal workmen, Richard Pynson, and Wynkyn De Worde, one was appointed printer to the King; the other to the King's mother, the Lady Margaret. Pynson first notices his title, in *The Imitation of the Life of Christ*, which he printed at the request of the above Lady; who had translated the fourth book of it from the French, in 1504; and Wynkyn De Worde assumes his in *The Seven Penitential Psalms*, expounded by Bishop Fisher, and printed in 1509.

All our historians, who have written upon the subject of printing, agree that Caxton used this device to distinguish the works which he printed; the interpretation of the monogram between the initials, they construe to stand for the date of 74, his first work (printed



in this country,) having been published in 1474. Dr. Middleton was of opinion, that he did not use this mark till near the end of his life; the first work now known, in which it appeared, being *the Boke of Eneydos*, printed in 1489. It has been asserted, that his performances were very *rude* and *barbarous*, and that he used a letter resembling the hand-writing then in use. His *d*, at the end of a word, was very singular: he adhered to the characteristics peculiar to the English manuscripts before the Conquest. Instead of commas and periods, he used an oblique stroke, thus /, similar to what the Dutch printers use in their Gothic impressions to this day. His letter was peculiar and easily known, being a mixture of Secretary and Gothic. He followed the example of the printers of his time, in not using any direction or catch-word; he used signatures, but rarely numbered his leaves, and never his pages. In most of his books he only printed (according to the then custom) a small letter at the beginning of the chapters, to intimate what the initials or capital letter should be, which was afterwards made by the illuminator, who wrote it with a pen, in red, blue, or green ink; but in some instances he used two-line letters of a Gothic kind. As he printed long before the present method was adopted of adding an Errata at the end of a book, to supply this deficiency, his extraordinary exactness induced him to have recourse to a most laborious task, namely, that of revising every page (after the book was printed,) and marking the corrections with red ink: one copy being thus perfected, he then employed a careful person to go through the whole impression, and correct the faults.

Before we make any remarks or extracts from the works of our first printer, we beg to introduce a few observations to the reader's notice, on the manu-

facture of paper. This subject, like all others connected with this divine art, appears to be veiled from our view by a dark cloud, which even the meridian sun has not power to dispel. Endless would be our task, and fruitless our endeavour, were we to venture to explore this gloomy recess, after the various researches of those learned men, who have all failed in their attempts to gain a clue to the name of this hitherto unknown author; therefore we shall content ourselves with giving an extract upon the subject, which we trust will not prove uninteresting to our readers:

"His books are printed on paper made of the paste of linen rags, very fine and good, and not unlike the thin vellum on which they used to write their books at that time. When this was first invented we have not been able to find; but our learned Dean Prideaux informs us, that he had seen a registration of some acts of John Cranden, Prior of Ely, made on paper, which bears date in the fourteenth year of King Edward II. that is, anno dom. 1320; and, that in the Bishop's Registry at Norwich, there is a register book of wills, all made of paper, wherein registrations are made, which bear date so far back as 1370; just an hundred years before the time that Mr. Ray said the use of it began in Germany. As the invention of Paper is of so early a date, and the author of the method so uncertain, as well as the time and place when and where it was first practised, we therefore shall make an extract from a curious French Treatise on that subject, which we hope will be favourably received by our readers, as being pertinent to our work: the Author says, 'Nature presents us with a variety of substances on which we may write, and which have been used as paper at different times and by different people: We see them have recourse successively to palm-tree leaves, to table-books of wax, ivory, and lead; to linen or cotton cloths; to the intestines or skins of different animals; and to the inner bark of plants; but the perfection of the art consisted in finding materials of sufficient quantity and easy preparation: Such is surely the paper now in use, of which we shall endeavour to fix its invention. Could a more common substance be conceived than the tattered remnants of our clothes, linen worn-out and otherwise incapable of being applied to the least use, of which the

quantity every day increases? Could a more simple labour be imagined than a few hours trituration by the means of mills? We are surprised in observing that the dispatch is so great, that five workmen, in a mill, may furnish sufficient paper for the continued labour of 3000 transcribers. The paper, which had been for a long time used by the Romans and Greeks, was made of the bark of an Egyptian aquatic plant. According to the description Pliny after Theophrastus gives us of it, its stalk is triangular, and of a thickness that may be grasped in the hand; its root crooked; and it terminates by fibrous bunches composed of long and weak pedicles. It has been observed in Egypt by Guilandinus, an author of the 16th century, who has given us a learned commentary on the passages of Pliny, where mention is made of it: and it is also described in Prosper Alpinus and in Lobel. The Egyptians call it Berd, and they eat that part of the plant which is near the roots. A plant named Papero, much resembling the papyrus of Egypt, grows likewise in Sicily; it is described in Lobel's *Adversaria:* Ray, and several others after him, believed it was the same species; however, it does not seem that the ancients made any use of that of Sicily, and M. de Jussieu thinks they ought not to be confounded, especially by reading, in Strabo, that the papyrus grew only in Egypt or in the Indies. Pliny, Guilandinus, Montfaucon, and the Count de Caylus, are of this opinion.

"The internal parts of the bark of this plant were the only parts that were made into paper; and the manner of the manufacture was as follows: Strips or leaves of every length that could be obtained being laid upon a table, other strips were placed across, and pasted to them by the means of water and a press, so that this paper was a texture of several strips; and it even appears that, in the time of the Emperor Claudius, the Romans made paper of three lays. Pliny also informs us, that the leaves of the papyrus were let to dry in the sun, and afterwards distributed according to their different qualities fit for different kinds of paper; scarce more than twenty strips could be separated from each stalk.

"The paper of the Romans never exceeded thirteen fingers-breadths, and this was their finest and most beautiful, as that of Fannius. In order to be deemed perfect, it was to be thin, compact, white, and smooth; which is much the same with what we require in our rag paper. It was sleeked with a tooth or shell; and this kept it from soaking the ink, and made it glisten.

"The Roman paper received an agglutination as well as ours; which was prepared with flour of wheat, diluted with boiling water, on which were thrown some drops of vinegar; or with crumbs of leavened bread, diluted with boiling water, and passed through a bolting-cloth. Being afterwards beaten with a hammer, it was sized a second time, put to the press, and extended with the hammer.' This account of Pliny is confirmed by Cassiodorus, who, speaking of the leaves of papyrus used in his time, says, that they were white as snow, and composed of a great number of small pieces without any junction appearing in them, which seems to suppose necessarily the use of size. The Egpytian papyrus seems even to have been known in the time of Homer; but it was not, according to the testimony of Varro, till about the time of the conquest of Alexander, that it began to be manufactured with the perfections Art always adds to Nature.

"Paper made in this manner, with the bark of this Egyptian plant, was that which was chiefly used till the tenth century: when some invented the making of it with pounded cotton reduced into a pulp. This method, known in China several ages before, appeared at last in the empire of the East, yet without any certain knowledge of the author, or the time and place of its invention.

"In the sixth volume of the Memoirs of the Royal Academy of Inscriptions and Belles-Lettres, there is a Dissertation of Father Montfaucon, which proves, that cotton paper began to be used in the empire of the East about the ninth century. There are several Greek manuscripts, both in parchment or vellum and cotton-paper, that bear the date of the year they were written in; but the greatest part are without date. From the dated manuscripts a surer judgment may be formed by comparing the writings of that age with those that are not. The most ancient manuscript in cotton-paper, with a date, is that in the King's Library, written in 1050: another in the Emperor's Library, that bears also its date, is one of the year 1096; but, as the manuscripts without a date are incomparably more numerous than those which are dated, Father Montfaucon, by comparing the writing, discovered some of the tenth century; among others, one in the King's Library. If the same search was made in all the Libraries, both of the East and West, others perhaps might be found of the same time, or more ancient. Hence it may be judged, that this bombycine or cotton paper was invented in the ninth century, or at latest in the beginning of the tenth. Towards the end of the eleventh, and

the beginning of the twelfth, its use was common throughout the empire of the East, and even in Sicily. Roger, King of Sicily, says, in a Diploma written in 1145, and quoted by Rocchus Pyrrhus, that he had renewed on parchment a charter that had been written on cotton-paper, 'in charta cottunea,' in the year 1102, and another dated in the year 1112. About the same time, the Empress Irene, consort of Alexis Comenes, says, in her rule drawn up for the Nuns she had founded at Constantinople, that she leaves them three copies of the Rule, two in parchment, and one on cotton-paper. Since this time, cotton-paper was still more in use throughout the whole Constantinopolitan empire. As to the origin of the paper we now use, nothing can, with certainty, says Father Montfaucon, be affirmed concerning it. Thomas Demster, in his Glossary on the Institutes of Justinian, says, that it was invented before the time of Accursius, who lived in the beginning of the thirteenth century. Notwithstanding he there speaks of bombycine paper, there is reason to believe he also comprehends under that name the linen-rag paper, which is pretty like cotton-paper. In some countries both were equally used; as in Sicily, the State of Venice, and perhaps others. Several editions of Aldus Manutius, made at Venice, are on cotton-paper; the proximity of Greece had, no doubt, introduced the use of it there; Demster seems, therefore, to speak of both. But we have a more ancient and express passage on linen-rag paper in Petrus Mauritius, called the Venerable, a cotemporary of St. Bernard, who died in 1153. 'The books we read every day,' says he, in his Treatise against the Jews, 'are made of sheep, goat, or calf skin; or of Oriental plants, that is, the papyrus of Egypt; or of rags:" *Ex rasuris veterum pannorum.* These last words signify, undoubtedly, the paper, such as is now used; there were, therefore, books of it in the twelfth century; and, as public acts and diplomas were written on the Egyptian paper till the eleventh, it is probable that linen-rag paper was invented about the same century, and that it occasioned the disuse of the Egyptian paper in the West, as that of cotton did in the East. Petrus Mauritius tells us, that there had been already in his time, some books of the linen-rag paper; but they must have been very scarce; for, notwithstanding the most diligent search of the learned Antiquary Montfaucon, both in France and Italy, he could never find a book or leaf of paper, such as is now used, before the year 1270, so that there is no hope of finding an exact date to this discovery."

Having pledged ourselves (at the commencement of this article) to do some justice to the memory of our first Typographer; in fulfilment of this promise, we shall (in addition to that which we have already observed) present our readers with an abstract of the monument which our venerable printer reared by his indefatigable industry: we conceive that no better apology can be given for presenting this in its original dress, than the following observation of the learned and most skilful antiquary, the Editor of *the Most Noble Order of the Garter:*

"*It is hoped that those extracts which the reader will find here made from the writings of Caxton and others, will not be disrelished because they are inserted in their primitive spellings and obsolete terms, which, like the precious rust of medals, are the marks both of their antiquity and genuiness.*"

No. 1. Cy commence le volume Intitule le recueil des histoires de troyes Compose par venerable homme raoul lefeure prestre chappellain de mon tres redoubte seigneur Monseigneur le Duc Philippe de bourgoingne En lan de grace mil cccc lxiiii Folio. *Without Printer's Name, Date, or Place.*

This book, which is said to be unknown to most German bibliographers, is acknowledged by Dibdin, on the authority of the late Mr. Bryant, (who had compared it with the English translation, with which it corresponded in every particular), to be the first fruit of Caxton's labour, in that newly-discovered art. Santander asserts, that our English typographers are in error, in attributing this book to Caxton's press. Mr. Dibdin observes, that he is too precipitate in his remark. Mr. Ames does not scruple to admit that it was printed in 1464, and attributes it to Caxton's *master:* but Mr. Bryant justly queries whether he had a *master*? upon the ground of his age and situation in life. The work being the production of the Duke's chaplain, it is probable that Caxton (who was then at his court) was requested to print it. This agrees with his translation by the Duchess' particular desire.

2. Propositio Clarissimi Oratoris Magistri Johannis Russell decretorum doctoris ac adtunc Ambassiatoris xpanissimi Regis Edwardi dei gracia regis Anglie et Francie ad illustrissimū principem Karolum ducem Burgundie super susceptione ordinis garterij etc. 4to. *Without Printer's Name, Date, or Place.*

This Oration consists of five quarto pages and a half, twenty-two lines to a full page. Mr. Dibdin informs us, that it is printed with a fine black ink, and excellent paper, and that it is one of the finest specimens of Caxton's press. According to the opinion of the Editors of the *Censura Literaria*, with whom Mr. Dibdin concurs, there can be no question, (although no date appears), but that it was printed by Caxton, the types being similar to those used in many of his works. The above Editors observe, that

"*At a ceremony, not only of English origin, but performed by Englishmen, a natural presumption arises that Caxton would of course be present; and that as he was then engaged in various literary pursuits, out of compliment to his countryman, John Russel the orator, and acting under the immediate sanction and patronage of the Dutchess, he would produce a specimen of his art either as a curiosity of itself, or in compliment to the ceremony, and perpetuating an eulogium upon an order of which her brother and his royal master was sovereign.*"

3. Here begynneth the volume intituled and nam̄ed the Recuyell of the historyes of Troye, composed and drawen out of diuerce bookes of latyn in to frensshe by the ryght venerable persone and worshipfull man. Raoul le feure. preest and chapelayn vnto the ryght noble gloryous and myghty prynce in his tyme Phelip duc of Bourgoyne of Braband &c. In the yere of the Incarnacion of our Lord god a thousand foure hondred sixty and foure, And translated and drawn out of frensshe in to englisshe by Willyam Caxton mercer of the cyte of London, at the comaūdemēt of the ryght hye myghty and vertuose Pryncesse hys redoubtyd lady. Margarete by the prace of god Duchesse of Bourgoyne of Lotryk of Braband &c. Whyche sayd translacion and werke was begonne in Brugis in the Countee of. flaundres the fyrst day of marche the yere of the Incarnacion of our said lord god a thousand foure hondred sixty and eyghte, And ended and fynisshed in the holy cyte of Colen the .xix. day of septembre the yere of our sayd lord god a thousand foure hondred sixty and eleuen &c.

On the back of this title, which is printed in red ink, commences the following prologue:

"*Whan I remembre that euery man is bounden by the commandement & counceyll of the wyse man to eschewe*

slouthe and ydlenes whyche is moder and nourysshar of vyces and ought to put my self vnto vertuous occupacion and besynesse, Than I hauynge no grete charge or occupacion followyng the sayd counceyl toke a frensshe booke and redde therin many straunge meruellous hystoryes where in I had great pleasyr and delyte," &c.

After informing us that he thought he understood 'the sentence and substance of every matter,' he began to translate it, considering that it would not only be well received in England, but also in other lands, in order to pass away the time: he then proceeds—

"And afterwarde whan I remembyred my self of my symplenes and vnperfightnes that I had in bothe langages, that is to wete in frensshe and in englisshe for in france was I neuer, and was born and lerned myn englissh in kente in the weald where I doubte not is spoken as brode and rude englissh as is in any place of Englond and have contynued by the space of .xxx. yere for the most parte in the contres of Brabaud. flandres holand and zeland and thus whan alle thyse thynges cam to fore me aftyr that y had made and vretyn a fyve or six quayers· y fyll in dispayr of thys werke and purposid no more to haue contynuyd therein and the quayers leyd a part and in two yere aftyr laboured no more in thys werke And was fully in wyll to have lefte hyt. tyll on a time it fortuned that the ryght hygh excellent and right vertuous prynces my ryght redoughted lady my lady Margarete by the grace of god suster vnto the kynge of englond and fraūce, &c. sente for me to speke wyth her good grace of diuerce maters among the whych y lete her kyenes haue knowleche of the foresaid begynnyng of this werke anone comanded me to shewe the sayd. v. or. vi. quayers to her sayd grace and whan she had seen hem. anone she fonde defaute in myn englisshe whiche sche comūded me to amende ād more ouer comanded me straytly to contynue and make an ende of the resydue than not translated, whos dredfull comūdement y durste in no wyse disobey becase y am a seruūt vnto her sayd grace and resseiue of her yerly fiee and other many goode and grete benefets, &c. &c.

He then states, that he 'went and laboured in the translation,' and followed his author to the best of his 'simple and poor cunning;' he next prays that it may please the Duchess, which would reward his labour.

At the end of the second book he mentions the translating of it from Latin into French, by the venerable Raoul le Fevre, "And by me indigne and vnworthy translated in to this rude englissh, by the comandement of my said redoubtid lady duches of Bourgone:" he next informs us, that he had a great desire to finish the work, being persuaded that it had not before appeared in an English dress. He continues,

"It was begonne in Brugis, & contynued in gaunt And finysshid in Coleyn In tyme of the troublous world, and of the great deuysions being and reygnyng as well in the royames of englond and fraunce as in all other places vnyuersally thrugh the world that is to wete the yere of our lord a thousand four honderd lxxi," &c.

He observes, that the third book, which treats of the destruction of Troy, need not be translated, it having been done by John Lidgate, monk of Bury, after whose able pen he dreads to undertake the task. He next says, that the monk may have taken some other author, his work being in rhyme; therefore, as he was bound to complete the translation, it being in prose, and having good leisure, he proceeded with it, at the same time meekly supplicating Almighty God to give him grace to accomplish the undertaking. At the end of the third book, the title of which is in red ink, is subjoined the following curious passage:

"*Thus ende I this book whyche I have translated after myn auctor as nyghe as god hath gyuen me connyng to whom be gyuen the laude and preysing, And for as moche as in the wrytyng of the same my penne is worn, myn hande wery & not stedfast myn eyen dimed with ouermoche lokyng on the whit paper, and my corage not so prone and redy to labourc as hit hath been, and that age crepeth on me dayly and feebleth all the bodye, and also be cause I have promysid to dyuerce gentilmen and to my frendes to addresse to hem as hastely as I myght this sayd book, Therfor I have practysed & lerned at my grete charge and dispense to ordeyne this said book in prynte after the maner & forme as ye may here see, and is not wreton with penne and ynke as other*

bokes ben, to thende that every man may have them attones, for all the books of this story, named the Recule of the historyes of Troyes thus enprynted as ye here see were begonne in oon day, and also fynyshid in oon day, whiche booke I presented to my sayd redoubtid lady as a fore is sayd. And she hath well acceptid hit, and largely rewarded me, wherefore I beseche almyghty god to rewarde her everlastyng blisse after this lyf," &c.*

He then prays her Grace, and all who may read the book, not to disdain his rude and simple work, neither to reply against the sayings therein contained, although they may differ from other translations, because few men write alike. He continues,

"And also as for the propre names, hit is no wonder that they acorde not, for some oon neme in thyse dayes have dyuerce eqnynocacions after the contrees that they dwlle in, but alle acorde in conclusion the generall destruccion of that noble cyte of Troye, And the deth of so many noble prynces as kynges dukes ertes barons. knyghtes and comyn peple and the ruyne irreperable of that cyte that neuer syn was recedefyed which may be ensample to all men duryng the world how dredefull and leopardous it is to begynne a warre and what hormes. losses. and deth followeth. Terfore thapostle saith all that is wreton is wreton to our doctrine, whyche doctryne for the comyn wele I beseche god may be taken in suche place and tyme as shall be moste nedefull in encreeying of peas lone and charyte whyche graunte vs he that suffryd for the same to be crucyfied on the rood tree, And saye we alle Amen for charyte."†

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* Upon this expression Herbert makes the following remark—"This seems calculated to appear the more marvellous to those who did not well understand the method of printing; as if the bookes had all been completed in one day."

† Mr. Dibdin here asserts this to have been the first book which was printed in the English language.—

"This is the first book printed in the English language. Herbert says it was "not printed in England, yet being printed by Caxton, and being full of information, Mr. Ames began with it, and hoped that it would be favourably received." In his Additions, (p. 1765) he properly observes, that "it is without initial-capital letters, signatures, catchwords, numerals or figures to the leaves or pages: but it contains 778 pages, as told over by Mr. Rundal Minshull, library keeper to the late Earl of Oxford, who published, about the year 1740, '*Proposals for printing by subscription, an account of all the books printed by William Caxton, who was the first printer in England,*'" &c.

Can we possibly have stronger proof in favour of Caxton's being our first printer, than the above observation of the learned librarian? Would the Earl of Oxford have countenanced such an assertion, if the city of Oxford had had a prior claim to the merit of the first English press!

4. The Game and Playe of the Chesse: Translated out of the French, and imprynted by William Caxton. Fynysshid the last day of Marche, the yer of our Lord God a thousand foure hondred lxxiiij.

This book, upon the authority of Mr. Bagford, in which opinion Mr. Lewis concurs, is considered the first work printed in England. The former says,

"*Caxton's first book in the abbey was the Game of Chess; a book, in those times, much in use with all sorts of people, and in all likelihood first desired by the abbot, and the rest of his friends and masters. It underwent two impressions if not more.*"

"At all events," observes Mr. Dibdin, "it is incontrovertible that the present work is the first book printed by Caxton to which the date of the imprint is affixed; and is, in consequence, a great curiosity."

The work opens with the following dedication:

"To the right noble, right excellent and vertuous prince George, duc of Clarence, erle of Warwick and Salisburye, grete chamberlayn of Englond, and lieutenant of Ireiond, oldest brother of kynge Edward, by the grace of God kynge of Englond and of Fraunce, your most humble servant William Caxton, amonge other of your servantes, sends unto you peas, helthe, joye, and victorye upon your enemeys, right high puyssant and redoubted prince. For as much as I have understand and knowe, that ye are enclined unto the comyn wele of the kynge, our said soveryn lord, and his nobles, lordes and comyn peple of his noble royame of Englond, and that ye sawe gladly the inhabitant of the same informed in good, vertuous, prouffitable and honeste maners, in whiche your noble persone, wit guydyng of youre hous, haboundeth, gyuyng lyght and ensample unto all other. Therefore I have put me in devoyr to translate a lityll booke late comyn into myn handes, out of Frenshe into Englishe, in which I fynde thautorities, dictes of auncient doctours, philosophers, poetes, and of other wyse men, which ben reconnted and applyed unto the moralitie of the publique wele, as well of the nobles as of the comyn peple, after the game and playe of the Chesse, whiche booke, right puyssand and redoubtid lord, I have made in the name, and under the shadew of your noble protection, not presumyng to correcte or enpoigne ony thynge agenst your noblesse; for God be thanked, your excellent renome shyneth as well in straunge regions, as within the royame of Englond,

gloriously unto your honoure and laude, whyche God multeplye and encrese. But to thentent that other of what estate and egrese they stand in, may see in this said lityll booke, that they governed themself as they ought to doo; wherefor for my right dere redoubted lord, I requyr and supply your good grace/not to desdaygne to reseyve this sayd lityll booke in gree and thanke, as well of me your humble and unknowen servant, as of a better and greater man than I am, for the right good wylle that I have had to make this lityll work in the best wise I can, ought to be reputed for the fyat and dede; and for more clerely to precede in this sayd booke, I have ordyned that the chapiters been sete in the beginning, to thende that ye may see more playnly the matter whereof the booke treteth," &c. [*The contents begins thus:*]

"This booke conteyneth iiii traytees, the first traytee is of the invencion of this play of the chesse, and conteyneth iii chapiters," &c. [*The first chapter commences thus:*]

"Among all the evil conditions and signs that may be in a man, the first and the greatest is, when he feareth not, nor dreadeth to displease and make wroth God by sin, and the people by living disorderly; when he receiveth not, nor taketh heed unto them that reprove him and his vices, but deeth them: in such wise as did the emperor Nero, which did so flee his master Seneca for as much he might not suffer to be reproved and taught of him: In like wise was some time a king in Babylon, that was named Emmerodach, a jolly man, without justice, and so cruel that he did do hew his father's body into three hundred pieces, and gave it to eat and devour to three hundred birds, that men call vultures; and was of such condition as was Nero, and right well resembled and was like unto his father Nabogodonosor (Nebuchadnezzar) which on a time would do flee all the sage and wise men of Babylon; for as much as they could not tell him his dream that he had dreamed on a night, and had forgotten it---like as it is written in the bible in the book of daniel. Under this king, then, Emmerodach was the game and play of the chess founded," &c.

In the third chapter we are informed 'wherefore the play was founded and made:'

"The causes wherefore this play was founded be three; the first was, to correct and reprove the king. For when this king Emmerodach saw this play, and the barons knights and gentlemen of his court play with the philosopher, he marvelled greatly of the beauty and novelty of the play, and desired to play against the philosopher. The philosopher answered and said to him, that it might not be done, but if he first learned the play. The king said it was reason, and that he would put him to the pain to learn it. Then the philosopher began to teach him and to shew him the manner of the table of the chess board and the chess men, and also the manners and conditions of a king, of the nobles, and of the common people and of their offices, and how they should be touched and drawn; and how he should amend himself, and become virtuous. And when this king heard that he reproved him, he demanded him upon pain of death to tell him wherefore he had founded and made this play. And he answered---'My right dear Lord and King, the greatest and most thing that I desire is, that thou have in thyself a virtuous and glorious life; and that may I not see---but if thou be endoctrined and well mannered," &c.

The philosopher then proceeds with useful admonition to his monarch.

"The *second* cause wherefore this play was founded and made, was, for to keep him from idleness."

"The *third* cause is, that every man naturally desireth to know and to hear novelties and tydings."

[*The work closes with the following exhortation:*]

"And therfore, my ryght undoubted lord, I pray almighty God to save the kynge our soverain lord, and to give hym grace to yssue as a kynge, and tabounde in all vertues, and to be assisted with all other his lordes, in such wyse, that his noble royame of Englond may prosper, and habounde in vertues, and that synne may be sechewid, iustice kept, the royame defended, good men rewarded, malefactours punysshid, and the ydle peple to be put to labourе, that he, wyth the nobles of the royme, may regne gloriously in conquerynge his enheritaunce, that verray peas and charite may endure in both his royames, and that merchandise may have his course, in suche wise that every man eschew synne, and encrece in vertuous occupacions, prayinge your good grace to resseyue this lityll and symple book, made under the hope and shadowe of your noble protection, by hym that is your most humble seruant, in gree and thanke. And I shall praye almighty God for your long lyf and welfare, whiche he preserve, and sende yow thaccomplisshement of your hye, noble, joyous and vertuous desire, amen. Fynysshid," &c. [*See Title.*]

Mr. Dibdin informs us, that few of Caxton's books are held in higher estimation than the *Game of Chess*, the impression of which (according to the introduction to the second edition) went off quickly; when it was succeeded by the following reprint.

5. The Same. Folio. Without Date or Place. Wood Cuts.

It opens with this Address to the Reader—

"The holy appostle and doctour of the peple, saynt Poule, sayth, in his epistle, alle that is wrytten is wrytten vnto our doctryne, and for our lernyng, wherefore many noble clerkes haue endeuoyred them to wryte and compyle many notable werkes and historyes, to the ende that it might come to the knowledge and vnderstondyng of such as ben ygnoraunt, of which the nombre is infenyte; and accordyng to the same, saith Salamon, that the nombre of foles is infenyte. And among alle other good werkys, it is a werke of ryght special recomendation to enforme, and to late vnderstonde wysedom and vertue unto them that be not lernyd, ne can not dysceerne wysedom fro folye. Thenne emonge whom there was an excellent doctour of dyuynte in the royame of Fraunce, of the ordre of thospytal of saynt Iohn's of Ierusalem,

whiche entended the same, and hath made a book of the chesse moralysed, whiche, at suche tyme as I was resident in Brudgys, in the counte of Flaundres, cam into my handes; whiche, whan I had redde and ouerseen, me seemed full necessarye for to be had in Englisshe. And in eschewyng of ydleness, and to thende that some which have not seen it, ne vnderstonde Frenssh, ne Latyn, I delybered in myself to translate it into our maternal tonge; and when I had so achyeued the said translacion, I dyde doo sette in enprynte a certayn nombre of them, whiche anone were depesshed, and solde. Wherefore, bycause thys sayd book is full of holsom wysedom, and requysyte unto every estate and degree, I haue purposed to enprynte it, shewyng therein the figures of suche persons as longen to the playe, in whom al astates and degrees ben comprysed, besechyng all them that this litel werke shal see, here, or red, to haue me for excused for the rude and symple makyng and reducyng into our Englisshe, and whereas is default to correct and amende; and in so doyng they shall deserue meryte and thanke; and I shal pray for them, that God, of his grete mercy, shall reward them in his euerlastyng blisse in heuen, to the whiche he brynge us, that wyth his precious blood redemed us. Amen."

The book is divided into four parts, and ends thus—

"And by this maner it happend, that the kyng, that tofore tyme had ben vyctous, and disordynate in hys lyuyng, was made just and vertuous, debonayr, gracious, and ful of vertues unto all peple. And a man that lyuyth in thys world without vertues lyueth not as a man, but as a beste. Thenne, late every man, of what condycion he be that redyth or herith this litel book redde, take therby ensaumple to amende hym. *Explicit per Caxton.*"

This second edition of the *Game of Chess*, "rare to see except in the curious libraries of collectors of old books," (says Bagford) contains only eighty-four leaves, has twenty-nine lines in a page, and is illustrated with twenty-four wood cuts.

6. A Boke of the hoole Lyf of Jason. Without date; but supposed to have been printed in 1475. Folio.

Another production from the prolific pen of Le Fevre, who is said to have composed this, and three other books, prior to his *History of Troy*, in which

he partially touches upon Jason's conquest of the golden fleece; the former were considered too great to insert in the latter. This work is a compilation of all the histories extant of Jason. Caxton's Prologue contains a curious description of the hangings set up in the Castle of Hesden, in Artois, upon the river Canche, by Philip, Duke of Burgundy, founder of the Order of the Knights of the Golden Fleece. Anstis says, that no other writer has described these hangings, which it is said were destroyed in 1553, when the town and castle were demolished by Emanuel, Duke of Savoy, one of the Emperor Charles the Fifth's generals. Caxton's Prologue runs as follows—

* * * * * * * *

"Thenne for as moche as this sayd boke is late new made a parte of alle thistories of the said Jason, and the historie of him whiche that Dares Frigius, and Guido de Columpnys wrote in the begynnyng of their bokes, touching the conqueste of the sayd golden flese, by occasion whereof grew the cause of the second destruccion of the sayd cite of Troye, is not set in the said boke of Recuyel of thistories of Troy; therfore, under the protection and sufferaunce of the most hyghe, puissant and Christen king, my most dradde natural liege lord Edward, by the grace of God, kyng of Engiond and of Fraunce, and lord of Irland, I entend to translate the said boke of thistories of Jason, followyng myn auctor, as nygh as I can or may, not chaunging the sentence, ne presumyng to addo ne mynusshe ony thing other wise then myne auctor hath made in Frenssh. And in somoche as the grettest fame and renome standeth and resteth in the conqueste of the flese of golde, whereof is founded an ordre of knightes, whereof our said soverayn lord is one, and hath taken the profession thereof. How well some persones afferme and saye, that the sayde ordre hath taken his origynall of the fleese of Gedeon, where in I woll not dispute; but well wot I, that the noble duc Philippe, first foundeur of this sayde ordre, did doo make a chambre in castell of Hesdyn, where in was craftyly and curyously depeynted the conqueste of the golden flese by the said Jason; in whiche chambre I have ben, and seen the sayd hystorie so depeynted, and in remembraunce of Meden

and of her connyng and science he had, do make, in the said chambre, by the subtil engyn, that whan he wolde it shuld seme that it lightend, and after thondre, snowe and raine, and all within the said chambre, as oft tymes, and whan it shuld plese hym, which was al made for his singular pleasir. Thene for the honour and worship of our sayde moost redoubted liege lord, whiche hath taken the sayde ordre, I have, vnder the shadowe of his noble protection, enterprised taccomplish this sayd litil boke, not presumyng to presente it unto his hyghness, for as moch as I doubt not his good grace hath it in Frenssh, which he wel understandeth. But not displesing his most noble grace, I entende, by his licence and congye, and by the supportacyon of our most redoubted liege lady, moost excellent princesse, the quene, to present this said boke unto the most fayr, and my moost redoubted young lord, my lord prynce of Wales, our to comyng soverayne lorde, whom I pray God save, and encrease in vertue, and bring him unto as moche worship and goode renoume as ever had ony of his noble progenytours, to thentent, he may begynne to lerne rede English, not for ony beauty or good endyting of our English tonge that is therein, but for the novelte of the histories whiche, as I suppose, hath not be had bifore the translacion herof, mooste humblie besekyng my sayd most drad soverayne and natural liege lorde the kynge, and also the quene, to pardon me so presumyng, and my sayd to comyng soverayne lord, my lord the prynce, to receyve it in gree and thanke of me his humble subgiett and servante, and to pardon me of this my simple and rude translacion, and all other that luste to rede or here it, to correct where as they shalle finde defaulte."

Caxton concludes the volume with a prayer to the young Prince, begging him to accept his humble performance; he continues, "Whom I beseech God Almighty to save and increase in virtue, now in his tender youth, that he may come unto his perfect age, to his honour and worship, that his *renome* may perpetually be remembered among the most worthy. And after this present, everlasting life in heaven, who grant him and us that bought us with his blood, blessed Jesus, Amen." The date of 1475 is fixed by Mr. Ames; others assign it to the year 1477.

7. The Dictes and Sayinges of Philosophres. Whiche B
lated out of Frenshe into Englysh by the Noble a
lord Antoine Erle of Ryuyers lord of Scales and of
Wyght, Defendour and directour of the siege Apos
Emprynted by me William Caxton at Westminstre the
lord m.cccc. lxxvij, Folio.

It begins with the noble Translator's Pr

"Where it is so that every humayn creatur
suffraunce of our lord God is born and ordeig
subgette and thral unto the storms of fortune,
duerse and many sundry wyses man is perple
worldly aduersitees, of the which I, Antoine V
erle Ryuyeres, lord Scales, &c. have largely, an
different maners have had my parte, and of he
by thynfynyte grace and goodness of our said lo
the meane of the mediatrice of mercy, which
dently to me knowen and vnderstonde, hath
me to sette aparte alle ingratitude, and droof
son and conscience, as far as my wreachedn
suffyes, to give therefore singular louynges and
and exorted me to dispose my recouered fyf to hi
in folowing his lawes and commandements, an
faccion and recompence of mynn inyquytees a
before donn, to seke and execute the werkes t
be most acceptable to hym. And as fer as myn
wold suffre me, I rested in that will and purpo
that season. I vnderstode the jubylee and par
at the holy appostle Seynt James in Spayne, w
the yere of grace a thousand CCCCLXXIII, the
termyned me to take that voyage, and shipped fr
ampton in the moneth of Juyll the said yer
sayled from thens till I come into the Spanysh
ackyng syght of alle londes, the wynde being g
the weder fayr, thenne for a recreacion, and p
tyme, I had delyte, and axed to rede some good
and among other ther was, that season, in my
a worshipfull Gentylman called Lowys de B
whiche gretly delited hym in alle vertuouse a
thynges, that sayd to me, he hath there a boo
trusted I shuld lyke it right wele, and brought
whiche book I had never seen before, and is c
Saynges or Dictis of the Philosophers," &c.

After stating that it was translated out of I
French by M. Jehan de Teonville. He pro

"And in special by cause of the holsom
saynges of the paynems, whyche is a glorious

rour to all good cristen people to behold and vnderstonde. Onor that a grete comforte to every wel disposed sault, it speketh also vniversally to the exampie, weel and doctryne of alle kynges, prynces, and to people of every estate. It lawdes vertue and science; it blames vices and ignorance; and all be it I conde not, at that season, ner in all that pilgrimage tyme have leyzer to oversee it wele at my pleasure, what for the dispositions that belongeth to a taker of a jubylee and pardon, and also for the grete acqueyntaunce that I fonde there of worshipful folkes, with whom it was fittyng I sholde kepe good and hoonest companye; yet nevertheless it rested styl in the desirous favour of my mynde, entendyng utterly to take therewith gretter acqueyntaunce at some other conuenyent tyme, &c. &c."

Oldys states, that the work opens with the sayings of Sedechias, and continues with those of Homer, Solon, Hippocrates, Pythagoras, Diogenes, Socrates, Plato, Aristotle, Alexander, Ptolemy, Seneca, St. Gregory, Galen, and others: each occupying one chapter. The concluding chapter comprehends the sayings of several persons; in which is the following:

"There came before the king three wise men; the one was a Greek, the other a Jew, and the third a Saracen: of whom the said king desired that each of them would utter some good and notable sentence. Then the Greek said; 'I may well correct and amend my thoughts, but not my words:' Then the Jew said; 'I have marvelled of them that say things prejudicial, where silence were most profitable:' And the Saracen said; 'I am master over my words or [ere] it be pronounced; but when it is spoken, I am servant thereto.' And it was asked one of them—Who might be called a king? and he answered, he that is not subject to his own will."

We shall now introduce Caxton's Appendix, in which is contained the observations of Socrates respecting women, which the noble translator had not inserted. After noticing the year in which it was printed, and giving the titles, &c. of the distinguished translator, and also the manner in which it was introduced to him: he proceeds as follows—

"*Thenne my sayd lord desired me to oversee it, and whereas I sholde fynde fault to correcte it. Wherein I*

answered unto his lordship that I coude not amend it, but if I sholde so presume, I might apair it; for it was right well and conyngly made and translated into right good and fayr English. Notwithstonding he willed me to oversee it, and shewed me dyuerce thinges whiche, as him semed, might be left out, as diuerce lettres missives sent from Alisander to Darius and Aristotle, and eche to other, whiche lettres were lityl appertinent unto Dictes and Sayenges aforesayd, for as moche as they specifye of other matters, and also desired me, that don, to put the sayd booke in enprint; and thus obeying hys request and comaundement I have put me in deuoyr to oversee thys hys sayd book, and beholden, as nigh as I coude, howit accordeth with thoriginal beyng in Frenshe, and I fynde nothyng dyscordaunt therein, sauf only in the dyctes and sayengys of Socrates, wherein I fynde that my saide lord hath left out certayn and dyuerce conclusions touchyng women, whereof I meruaylle that my sayd lord hath not wreton them, ne what hath meuyd hym so to do, ne what cause he hadde, at that tyme; but I suppose that som fayr lady hath desired hym to leue it out of his booke, or ellys he was amerous on somme noble lady, for whose love he wolde not set yt in his book, or ellys for the very affeccyon, love and good wille he hath vnto alle ladyes and gentylwomen, he thought that Socrates spared the sothe, and wrote of women more than trouthe, whiche I cannot thinke that so trewe a man, and so noble a philosopher as Socrates was, shold wryte otherwyse than trouthe; for if he had made fawte in wryting of women, he ought not, ne sholde not be beleuyd in his other dyctes and sayinges. But I appereeyue, that my sayde lord knoweth verily that such defaultes ben not had ne founden in the women born and dwelling in these partyes ne regyons of the world. Socrates was a Greek, boren in a ferre contre from hens, whiche contre is alle of othre condycions than this is, and men and women of other nature than they ben here in this contre; for I wote wel, of whatsomeuer condicion women ben in Grece, the women of this contre ben right good, wyse, playsant, humble, discrete, sobre, chaste, obedient to their husbandis, trewe, secret, stedfast, ever besy, and never ydle, attemperat in speking, and vertuous in alle their werkis, or alle leste sholde be so; for which causes, so euydent, my sayd lord, as I suppose, thought it was not of necessity to sette in his book the sayengis of his auctor, Socrates, touchyng wo-

men. But for as moche as I had comandement of my sayd lord to correct and amend whereas I sholde fynd fawte, and other fynde I none sauf that he hath left out these dictes and saynges of the women of Grece; therefore in accomplisshing his comandement, for as moche as I am not in certayn, wheder it was in my lordis copye or not, or ellis, peradventure, that the wynd had blowe over the leef at the tyme of translacion of his booke, I purpose to wryte the same saynges of that Greke Socrates, whyche wrote of the women of Grece, and nothyng of them of thys royame, whom I suppose he never knewe; for if he had, I dare plainly say, that he wolde haue reserved them inespeciall in his sayd dictes, alway not presumyng to put and sette them in my sayd lordes book, but in thende a parte in the rehersayll of the werkis, humbly requiryng al them that shall rede this lytyl rehersayll, that yf they fynd ony faulte, tarette it to Socrates, and not to me, whych wryteth as hereafter followeth. Socrates sayde—

"That women ben thapparyllcs to cacche men; but they take none but them that will be poure, or els them that know hem not. And he sayd, that there is none so grete empeshement vnto a man as ignorance and women.

"And he saw a woman that bare fyre, of whom he saide, that the flotter bare the colder. And he sawe a woman seke, of whom he sayd, that the euyl resteth and dwelleth with the euyll. And he saw a woman brought to the justice, and many other women followed her weeping, of whom he said, the euyll ben sory and angry, because the euyll shall perisshe. And he sawe a yonge mayde that lerned to wryte, of whom he sayde, that she multyplied euyl upon euyll. And he sayde, that the ignorance of a man is known in three thinges, that is to wete, when he hath no thought to use reason; whan he cannot refrayne his covetises; and whan he is governed by the counceyll of women in that he knoweth that they know not. And he sayd unto his dyscyples, wylle ye that I enseygne and teche you howe ye shall mo ve escape from all euyll? and they answered ye. And then he sayd to them, for whatsomever thing that it be, kepe you and be well waar that ye obey not to women. Who answered to hym again, And what sayest thou by our good moders, and of our susters? He sayd to hem, suffice you with that I have sayd to you, for all ben semblable in malice. And he syde whosomever wyll acquere and get scyence, lato hym never put him in the gouernaunce of a woman. And he sawe a woman that made her freshe and gaye, to whom he sayd, Thou resemblest the fyre; for the more wode is layd to the fyre the more wole it brenne, and the gretter is the hete. And on a tyme one axed hym, what hym semed of women? He answered, that the women resemble unto a tre called Edelfla, whyche is the fayrest tre to beholde and see that may be, but within it ys full of venym. And they sayd to hym, and demanded wherefore he blamed so women, and that he himself had not come into thys world, ne none other men also, without hem. He answered, The woman is like unto a tre named Chassoygnet, on whyche tre ther ben many thynges sharpe and pryckyng, whyche hurte and prycke them that approche vnto hyt, and yet nevertheless that same tre bringeth forth good dates and swete. And they demanded him, why he fled from the women. And he ansuerd, for as moche as I see them flee and eschew the good, and commonly do euyll. And a woman sayd to hym, wylt thou have any other woman than me? And he answered to her, Art not thou ashamed toffer thy self to him that demandeth nor desireth the not."

"Lo these ben the dictes and sayengis of the philosophre Socrates, whiche he wrote in his book, and certainly he wrote no worse than afore is rehersed. And for as moche as it is accordant, that his dyctes and sayengis shold be

had as well as others, therefore I have set it in thend of this booke. And also somme persones peraventure, that have red this book in Frensshe wold have arette a grete defaulte in me, that I had not do my deuoir in visityng and overseeyng my lord's book according to his desir. And somme other also happely might have supposed that Socrates had wreton moche more ylle of women than here afore is specified, wherefore in satisfyenge of all parties, and also for excuse of the saide Socrates, I have set these saide Dyctes and Sayengis aparte in thende of this book, to thentent that yf my sayd lord, or any other persone, whatsomever he or she be that shall rede or here it, that if they be not well pleysed with all, that they, with a penne, race it out, or ellys rent the leef out of the booke, humbly requyryng and beseechyng my sayd lord to take no displaysir on me so presumyng, but to pardone whereas he shall fynde faulte; and that it plese him to take the labour of thenpryntyng in gre and thank, whiche gladly have done my dyligence in, that complysshyng of his desire and commandement, in which I am bounden so to do for the good reward that I haue resseyuyd of his sayd lordship, whom I beseeche almyghty God tencrece and to continue in his virtuous disposicion in this world, and after thys lyf to lyue euerlastygnly in heven." Amen. *Et sic est Finis.*

"*Thus endeth this book of the dyctes and notable wyse sayengis of the phylosophers, late translated and drawen out of Frenssho into our Englishe tonge by my foresayde lord therle of Ryuers and lord Scales, and by his commandement sette in forme, and emprinted in this manner, as ye may here in this booke see, which was fynisshed the xviii. day of the moneth of Novembre, and the seventeenth yere of the reign of kyng Edwd. the IV.*"

It appears that Caxton printed two editions of this work; the one comprised in seventy-five leaves, and twenty-nine lines to a page, is considered the most ancient; the second contains sixty-six leaves, with thirty-one lines in each page.

6. The Morale Prouerbes of Christyne (of Pyse) Enprinted by Caxton. In-feuerer the colde season. Folio. (A. D. 1478.)

This is a translation by Earl Rivers, from a French work, intituled, *Les Proverbes Moraux et la Prudence par Christine de Pisan fille de M. Thomas*

*de Pisan, autrement dic de Bologne.** It is a small poem, consisting of about 200 lines, and begins thus:

The Morale Prouerbes of Cristyne.

The grete vertus of oure elders notable,
Ofte to remembre is thing profitable,
An happy hous is, where dwelleth prudence,
For where she is, raison is in presence, &c.

The poem ends with the following homely couplets:

There is noothing so riche I you enseur
As the service of god oure createur.
Litle availleth good exemple to see
For him, that wole not the contraire flee.
Though that the deeth to us be lamentable
Yit to remembre is thing moost conuenable:
Thende dooth shewe euery werk as yit is;
Woo may he be that to God endeth mys.

Explicit.

To these succeed the following stanzas by Caxton:

Of these sayynges Cristyne was the aucturesse
Whiche in makyn hadde suche intelligence,
That therof she was mireur and maistresse;
Hire werkes testifie thexperience;
In Frenssh languaige was writen this sentence
And thus englished doth hit reherse
Antoin Widenylle, therle Ryuers.

Go thou litil quayer and recommaund me
Unto the good grace of my special lorde
Therle Ryueris, for I have emprinted the
At his commaundement, following euery worde
His copye, as his secretarie can record,
At Westmestre, of Feuerer the xx day,
And of kyng Edward the xvii yere vraye.

Emprinted by Caxton
In Feuerer the colde season.

The Moral Proverbs are in rhyme, and the Book of Prudence in prose. It is considered a very rare book, and is sometimes bound with the *Dictes*, &c.

* "The fair authoress of the original work," says M. De La Monnoye, "was born at Bologna (la Grasse) in the year 1364. At five years of age she was taken to Paris to live with her father, who was Grand Judiciary Astrologer; and who, on account of his celebrity, had been invited by Charles V, surnamed the Wise, to be near his person at court. Christina, in her fifteenth year, was married to Stephen Castel, a young gentleman of Picardy; who died at the age of thirty-four, A. D. 1389, and left her a widow with two sons and one daughter. Having received as good a literary education as the times could afford, she commenced authoress at the age of thirty-five, and seems to have enthusiastically devoted herself to all sorts of compositions, whether in prose or verse: so much so, that, in her book of 'Visions,' she mentions that she had already composed fifteen volumes."

9. The Book named Cordyale: or Memorare Novissima: which treateth of The foure last Thinges. Began on the morn after the Purification of our blissid Lady (2d Feb. 1478), &c. And finisshed on the even of thannunciacion of our said blissid Lady, fallyng on the wednesdaye the xxiiij daye of Marche In the xix yere of Kyng Edwarde the fourthe. (A. D. 1480) Folio.

This work opens with the following exhortation to the reader:

"*A*l ingratitude utterly settyng apart, we owe to calle to our myndes the manyfolde gyftes of grace, with the benefaittis, that our lorde of his moost plentieus bonte hath ymen vs wretches, in this present transitoire lif, whiche remembraunce of right directly shulde induce us to giue his Godhede therefore continale and immortale lowingis and thankis, and in no wise to falle to thignorance or foryetfulness thereof." &c.

Mr. Dibdin calls this a rare production: the Preface of which is said to have proceeded from the pen of Earl Rivers. It is printed in long lines, with small capital letters in the spaces intended for the large ones; it has neither catch-words nor signatures: the leaves, consisting of seventy-six, are not numbered; the words are often differently spelt; in his punctuation he used a cross and little oblique dashes.

The book concludes with Caxton's epilogue.

"And it is to be noted, that sythen the tyme of the grete tribulacion and aduersite of my saide lord, he hath been ful vertuously occupied, as in goyng of pilgrimagis to Seint James in Galice, to Rome, to Seint Bartylmew, to Seint Andrew, to Seint Mathew, in the royalme of Naples, and to Seint Nicholas de Bar in Puyle, and other diuerse holy places. Also hath procured and goten of our holy fader the pope, a greet and a large indulgence and grace vnto the chapel of our lady of the Piewe, by Seint Stephen's at Westmenstre, for therelief and helpe of christen sowles passed out of this transitorie world; whiche grace is of like vertue to thindulgence of Scala Celi. And not withstonding the greet labours and charges that he hath had in the service of the kyng, and of my said lord prince, as well in Wales as in Englonde, which hath be to him no litle thought and bisines, both in spirit and in body, as the fruit therof experimently sheweth. Yet, over that, tenrich his vertuous disposicion, he put him

in denoyr at all tymes, when he might haue a leyser, which was but startemete to translate dinerse bookes out of Frensh into English. Emong other passid thurgh myn honde, the booke of the wyse saynges or dictes of philosophers, and the wise and holsom prouerbis of Xpristine of Pyse, set in metre. Ouer that hath made diuers balade ayenst the seuen dedely synnes. Furthermore it semeth, that he conceiueth wel the mutabilite and the vnstablenesse of this present lyf, and that he desireth, with a greet zele and spirituall love, our goostly help and perpetuel saluacion, and that we shall abhorre and vtterely forsake thabhominable and dampnable synnes, whiche comunely be vsed now a dayes, as pride, periurye, terrible swering, theefte, murdre, and many other. Wherfore he took upon hym the translating of this present werke, named Cordyale, trusting that bothe the redars and the herers thereof sholde knowe them self hereafter the better, and amend thair lyuyng or they departe and lose this tyme of grace to the recouure of their saluacion, which translating in my jugement is a noble and meritorious dede, wherefor he is worthy to be greetly commended, and also singularly remembred with our good prayers; for certaynely, as well the reders as the herers, well conceyuyng in their hertes the forsayd foure last thinges, may therby greetly be prouoqued and called from sinne to the greet and plentiuouse mercy of our blissid saueour, whiche mercy, is aboue all his workis. And no man beyng contrite and confessed, nedeth to fere thobteyning therof, as in the preface of my saide lordes booke made by hym, more playnly it appereth. Thenne in obeying and folowyng my saide lordes comandement, in whiche I am bounden so to do for the manyfolde benefetes, and large rewardes of hym, had and receyued of me undeserued, I haue put me in denoyr taccompliisshe his saide desire and comaundement, whom I beseche almighty God to keep and mayntene in his vertuous and laudable actes and werkis, and sende hym thaccomplisshment of his noble and ioyous desirs and playsirs, in this worlde, and after this short, daungerous, and transitory lyf euerlasting permanaunce in heuen, *amen*. Whiche werke present, I began the morn after the saide purification of our blissid lady, whiche was the daye of Seint Blase, bishop and martir, and finissed on the euen of thannunciacion of our said blissid lady, fallyng on the Wednesday the xxiiii. daye of Marche, in the xix yere of kyng Edwarde the fourth."

10. Ovyde his booke of Metamorphose Translated and fynysshed by me William Caxton at Westmestre the xxii day of Apryll, the yere of our lord m. iiijc. liijxx. And the xx yere of the Regne of kyng Edward the fourth. (A manuscript in folio.)

Of all our Typographer's productions, not one of them (according to Mr. Dibdin) appears so difficult to investigate, as the subject before us. We are informed, that a manuscript copy of the latter part of the above is in the library of Magdalen College, Cambridge, but that a perfect copy has not yet been brought to light. Mr. D. concludes his remarks upon this subject, as follows—

"*I cannot dismiss this curious article, without indulging the hope that the labours of some more successful bibliographer may bring a* printed *copy of the book to light: none of the kind has hitherto, I believe, been seen or heard of. It is not improbable that the love of the marvellous, which seems to have so strongly possessed our venerable typographer, and which was also the ruling literary passion of the day, might have induced Caxton to print, as well as translate, the Metamorphoses of Ovid.*"

11. The Chronicles of Englond &c Enpated by me William Caxton In thabbey of Westmynstre by london &c the v day of Juyn the yere of thincarnacion of our lord god m.cccc.lxxx. &c. Folio. *With which is usually bound.*

12. The descripcion of Britayne &c Fynysthed by me William Caxton the xviii day of August the yere of our lord god m.cccc.lxxx &c. Folio.

These two small volumes, it is said, are to be found in most collections of Caxton's pieces. The Contents of the *Chronicles* commence thus—

"In the yere of thyncarnacyon of our Lord Jhu. Crist M.CCCC.LXXX, and in the 20 yere of the regne of kyng Edward the 4th, atte requeste of dyuers gentilmen, I have endeavoured me to enprinte the cronicles of England, as in this boke shall by the sufferaunce of God follow. And to thende, that every man may see, and shortly find such mater, as it shall please him to se or rede, I have ordayned a table of the maters shortly compiled and chapitred, as here shall followe, which booke begynneth at Albyne, and endeth at the begynnyng of the regne of our said soverein lord kyng Edward IIII."

Then follows the table of chapters, consisting of 268, occupying thirteen pages: on signature a 2 begins the *Chronicle*. The last chapter is short, containing a summary account of the battle of Towton, (so fatal to the interest of Henry VI.) is thus given:

"And on Palm Sunday after, he [Edward IV] had a great battle in the north country at a place called Towton, not far from York, where with the help of God he gat the field and had the victory: where were slain of his adversaries xxv [or x?] thousand men and more, as it was said by men that were there."

He concludes his Chronicle with this pious wish:

"That there may be a very final peace in *all* christian realms; that the infidels and miscreants may be withstanden and destroyed, and our faith enhanced which in these days is sore minished by the puissance of the Turks and heathen men. And that after this present and short life, we may come to the everlasting life in the bliss of heaven. Amen."

In the following August, Caxton published his Description of England, it begins with the following short proheme—

"It it so, that in many and divers places the comyn cronicles of Englond ben had, and also now late enprinted at Westmynstre. And for as moche as the description of this londe, which of old tyme was called Albyon, and after Britayne, is not described, ne comynly had, ne the noblenesse of the same is not knowen, there I entend to sette in this booke the description of the said isle of Britayne, with the commodities of the same."

It contains twenty-eight chapters, the table of which, with the above proheme, forms one page. The last leaf ends thus—

"Here endeth the description of Britain, the which containeth England, Wales, and Scotland; and also because Ireland is under the rule of England, and of old time it hath so continued, therefore I have set the description of the same after the said Britain, which I have taken out of Polycronicon. And because it is necessary to all Englishmen to known the properties, *commodities*, and *merveilles* of them, therefore I have set them in enprint according to the translation of Trevisa, which, at

request of the Lord Berkeley, translated the book of Polycronicon into English. Finished by me, William Caxton, the xviii day of August, the yere of our Lord God m.cccc.lxxx, and the xx year of the reign of King Edward the Fourth."

It is comprised in twenty-nine leaves, and has neither signatures, numerals, nor catch-words.

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13. Thymage or Myrrour of the Worlde. Empryted and Fynysshed in the xxi yere of the regne of the moste crysten kyng, kynge Edward the fourth. (1481.) Folio. With Cuts.

Prologue, declaring to whom the book appertaineth:

"Considering that wordes ben perisshyng, wayne, and forgateful, and wrytynes duelle and abide permanent, as I rede *Vox audita perit, litera scripta manet*. Thise thinges have caused that the faites and deeds of auncient men ben sette by declaracion in fair and nourned volumes, to thende that science and artes, lerned and founden, of thinges passed might be had in perpetuel memorye and remembraunce, for the hertes of nobles in eschewyng of ydleues at suche tyme a they haue none other vertuouse occupacion on hande ought to exercise them in redyng, studyng, and visytyng the noble faytes and deeds of the sage and wysemen, somtyme trauaillyng in prouffitable vertues, of whom it happeth ofte, that som men ben enclyned to visyte the bookes treatyng of sciences, particuler, and other to rede and visyte bookes, speking of faytes of armes, of loue, or of other merueillous histories; and emonge alle other, this present booke, whiche is called the ymage or myrrour of the world, ought to be visyted, redde, and knowen, by-cause it treateth of the world, and the wonderful dyuision thereof; in whiche booke a man resonable may see and understande more clerer, by the visyting and seeyng of it, and the figures therein, the scituacion and moeuyng of the firmament, and how the vnyuersal erthe hangeth in the myddle of the same, as the chapitles here followyng shall more clerly showe and declare to you: whiche sayd book was translated out of Latyn into Frensshe by the ordynaunce of the noble duc Johan of Berry, and Auuergne, the yere of our lorde M CC XLV, and now at this tyme rudely translated out of the Frensshe into Englissh by me symple persone, William Caxton, at the requeste, desire, coste and dispense of the honourable and worshipful man Hugh Bryce, alderman and cytezeyn of

London, entendyng to present the same vnto the vertuous, noble and puissaunt lord, William lord Hastynges, lard-chamberlayn, unto the most crysten kyng, kyng Edward the fourthe, kyng of England and of France, &c. and lieutenant for the same, of the town of Calais and marches there, whom he humbly beseecheth to resseyne in gree and thanke, whiche booke conteyneth in alle lxxvii. chapiters, and xxvii figures, without whiche it may not lightly be vnderstand; and for to declare more openly, it is ordeyned in thre parties, of whiche the first conteyneth xx. chapitres and viii. figures; the second partie xxxiii. chapitres, and ix. figures; and the thirde conteyneth xxiiii. chapitres, and x. figures, whiche was engrossed, and in alle poyntes ordeyned by chapitres and figures in Frensshe, in the toun of Bruggis, the yere of thyncarnacion of our lord M CCCC LXIIII, in the moneth of Juyn, and emprised by me ryght vnable and of lytil connyng to translate and bringe it into our maternal tonge, the second day of the moneth of Janyuer, the yer of our sayd lord M CCCC LXXX, in thabbey of Westmestre, by London, humbly requyring alle them that shal fynde faulte, to correct and amend whereas they shal ony fynde; and of suche so founden, that they repute not the blame on me, but on my copie, whiche I am charged to follow as nyghe as God will give me grace, whom I most humbly beseech to give me sevence, connyng and lyf taccomplysshe, and well to fynysshe it, &c.

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"Thenne who so wille comprise and vnderstande the substaunce of this present volume, for to lerne and knowe specially the creacion of this world, the gretenes of the firmament, and lytilnes of therthe in regard of heuen, how the vii. sciences were founden, and what they bee; by whiche he may the better anaylle in knowleche alle the days of his lyf. Thenne late hym rede this sayd volume treatably, auisedly, and ordynatly, that and in suche thing as he shall rede, he suffre nothing to passe but that he vnderstonde it ryght well, and so may he knowe and vnderstonde veritably the declaracion of this sayd volume. And he thenne that so wille obeye this commandement, may by the content of the same lerne grete partie of the fourme and condicon of this world, and how, by the wille of our Lord it was by him created, made and accomplisshed, and the cause wherfor it was establisshed, wherof the debonayr Lord hath don to vs so grete grace, that we ever ben bounden

to gyve hym lawde and worship, or ellys we had not ben of any valew, ne worth ony thyng, no more than vnreasonable beestis. Thenne late us praye the maker and creatour of alle creatures, God almighty, that at the begynning of this book it liste hym, of his most bounteous grace, to departe with vs of the same, that we may lerne, and that lerned to reteyne, and that reteyned so teche, that we may haue so parfyght seyence and knoleche of God, that we may gete therby the helth of our sowles, and to be partners of his glorye, permanent and without end, in heuen. Amen."

Thus finisheth the book called *The Image, or Mirrour of the World*, &c.

"*And where is it so, that I have presumed and emprised this forsayd translacion into our Englisshe and maternal tonge, in whiche I am not wel parfyght, and yet lasse in Frensshe; yet I haue endeuoured me therein, atte request and desyre, coste and dispence of the honourable and worshipful man Hugh Bryce, cytezen and alderman of London, which hath sayd to me that he entended to present it unto the puissant, noble, and vertuous lord, my lord Hastynges, chamberlayn vnto our soverayn lord the kynge, and his lieutenaunt of the toun of Calais and marches there. In whiche translacion I knowleche my self symple, rude, and ygnorant, wherfor I humbly beseche my sayd lord chamberlayn to pardonne me of this rude and simple translacion. How be it, I leye for myne excuse, that I haue, to my power, followed my copie, and as nyghe as to me is possible I haue made it so playn, that every man resonable may understonde it, yf he aduysedly and ententyfly rede or here it. And yf ther be faulte in mesuryng of the firmament, sonne, mone, or of therthe, or in any other meruayttes herein conteyned, I beseeche you not turette the defaulte in me, but in hym that made my copye; whiche book I began first to translate the second day of Janyuer, in the yer of our Lord* mcccclxxx, *and fynysshed the* viii *day of Marche the same yere. And the* xxi *yere of the regne of the most christen kyng, kynge Edward the fourth, under the shadow of whos noble protection I haue emprysed and fynysshed this sayd lytil werke and boke, beseching almyghty God to be his protector and defendour agayn alle his enemyes, and gyue hym grace to subdue them, and inespecialt them that haue late enterprysed agayn right and reson*

to make warre wythin his royaumme, and also to preserue and mayntene hym in longe lyf and prosperous helthe, and after this short and transitorye lyf he brynge hym and vs into his celestyal blysse in heuene. Amen. Caxton me fieri fecit."

It appears that Caxton printed two editions of the above, the first being upon the best paper, with blanks for the initial capitals; it contains 100 leaves, and has twenty-nine lines in a page. The second is printed with the same type, and capital initials; it contains eighty-four leaves, with thirty-one lines in a page, and concludes with the addition "Caxton me fieri fecit." His large device is on a separate leaf at the end. This is said to have been the first work in which he used signatures; but it appears that he first adopted them in the second edition of the *Dictes, &c.*

14. The Hystorye of Reynart the Foxe &c. Which was in dutche, and by me wilm Caxton translated in to this rude and symple englysh in thabbey of Westmestre fynysshed the vj day of Juyn the yere of our lord m.cccc.lxxxj and the xxi yere of the regne of kynge Edward the iiijth. Folio.

This curious and exceedingly scarce volume is called a quarto by some, and a folio by others; the copy in his Majesty's library is said to be the only one known in this country. After the Table of Contents, which is comprised of forty-four articles, the work commences thus—

"*Hyer begynneth the storye of Reynard the foxe.*

"In this historye ben wreton the parables, goode lernynge, and dyuerse poyntes to be merkyd, by whiche poyntes men may lerne to come to the subtyl knowleche of suche thynges as dayly ben vsed and had in the counseyllys of lordes and prelates, goostly and worldly, and also emong marchantes and other comone peple. And this booke is maad for nede and prouffiyte of alle god folke, as fer as they in redynge or heeryng of it shall mowe vnderstande and fele the foresayd subtyl deceytes that dayly ben vsed in the worlde; not to thentente that men shold vse them, but that every man shold eschewe and keep hym from the subtyl false sherwis that they be not deceyued. Thenne, who that wyll haue the very vn-

derynge of this mater, he must ofte and many times rede in thys boke, and ernestly and diligently marke wel that he redeth; for it is sette subtyily, lyke as ye shall see in redyng of it, and not ones to rede it; for a man shall not, with once over redyng fynde the ryght vnderstandyng ne comprize it well, but oftymes to rede it shall cause it well to be vnderstande. And for them that vnderstandeth it, it shall be right joyous, playsaunt and prouffitable," &c.

The subject closes thus, on the eighty-third leaf—

"Ther is no good man blamed heren, hit is spoken generally, late euery man take his owne part as it belongeth and behoveth, and he that fyndeth hym gylty in ony dele or part thereof, late hym bettre and amende hym; and he that is veryly good, I pray God kepe hym therin; and yf ony thyng be said or wreton herein that may greue or displease man, blame not me, but the foxe, for they be his wordes and not myne; praying alle them that shal see this lytyl treatis, to correcte and amende where they shall fynde fawte; for I haue not added, ne mynusshed, but haue followed, as nyghe as I can, my copye, whiche was in dutche, and by me, William Caxton, translated in to this rude and sympie Englyssh, in thabbey of Westmestre; fynysshed the vi day of Juyn, the yere of our Lord MCCCCLXXXI, and the XXI yere of the regne of kynge Edward the IIIIth."

Hearne called this work "an admirable thing, and the design very good; *viz.* to represent a wise and politic government." Mr. Donce thinks this "celebrated and interesting romance" was composed long before the twelfth century. The name of the original Dutch author has not yet been brought to light.

15. The Boke of Tulle of olde age &c Emprynted by me symple persone William Caxton into Englysshe at the playsir solace and reverence of men growing into olde age the xij day of August the yere of our lord m.cccc.lxxxj. *To which are added,*

Tullius his Book of Friendship; and the Declaracyon, shewing wherein Honoure shold reste. *Printed by the same: in the same year.*

Oldys observes, respecting the above, that

"This threefold work is so sufficiently explained in the prefaces and conclusions of its several parts, that the reader cannot have a better account thereof than by a recital of them: we shall therefore begin with his Proheme, or Preface to the first part."

Here begynneth the prohemye upon the reducynge, both out of Latyn as of Frensshe, into our Englyssh tounge, of the polytyque book, named *Tullius de senectute*; which that Tullies wrote upon the disputations and commyncacions made to the puissant duc Cato, senatour of Rome, by Scipion and Lelius, then being young noble knyghtes, and also senatours of the said Rome, of the worshippe, recommendacion, and magnificence that should be gyven to men of olde age, for theyr deserles and experyence in wysedom of polytyque governaunce, and blamed them that reproven or lothen olde age; and how Caton exhorteth and counselleth olde men to be joyful and bere pacyently old age, whan it cometh to them. And how Tullius, at reverence of Caton, declareth by ways of example, how Ennius thaunceyent philosophre, purposeth and wryteth in three verses compendiously unto his friende Atticus, also a senatour of Rome, how he toke grete thought and charge for the governaunce of the comyn prouffyght, for which he deserved grate lawde and honoure, in preferring the same, named in Latin *Res publica*, kepyng the Romaynes prosperous, and defendyng them fro theyr adversaryes and rebelles. Whiche booke was translated, and thystoryes openly declared by the ordenaunce and desyr of the noble aunceyent knyght, Syr Johan Fastolf, of the countee of Norfolk, Bannerette, lyvyng the age of fourscore yere; excersyng the warrys in the royame of Fraunce, and other countrees, for the deffence and universall welfare of both royames of Englond and Fraunce, by forty yeres endurynge the fate of armes, haunlyng and in admynysteryng justyce and polytique, governaunce, under thre kyngs, that is to wete. Henry IV. Henry V. Henry VI. and was governour of the dutchy of Angeou, and the countee of Mayne, capytayne of many townes, castellys, and fortresses in the said royame of Fraunce, havyng the charge and saufgarde of them dyverse yeres, oeupying and rewlynge thre hondred speres, and the bowes acustomed thenne, and yeldyng good acompt of the forsaid townes, castellys, and fortresses to the seyd kyngs, and to their lieutenauntes, princes of noble recommendacion, as, Johan, regent of Fraunce, duc of Bedford, Thomas, duc of Excester, Thomas, duc of Clarence, and other lyeutenauntes, prayeng to this reducyng pacyently, and submittyng me to the amendyng and correction of the reder and understonder, that is disposed to rede, or have any contemplacion in thystorys of this book, which were drawn and compyled out of the books, of

thauncyent phylosophers of Grece, as in thorygynal text of *Tullius de senectute* in Latin is specifyed compendyously, which is in maner harde the texte. But this book, reduced in Englissh tongue, is more ample empowned, and more swetter to the reder, kepyng the juste sentence of the Latyn.

"Thence for as moche as this book, thus reduced into our Englissh, is with grete instaunce, labour, and coste, comen into myn honde, which I advysedly have seen over, redde, and considered the noble honeste and vertuous mater, necessarily requysite unto men stepte in age, and to yong men, for to lerne how they ought to come to the same, to whiche every man naturelly desyreth to atteyne. And the matter and commynycacion of this said book bytwene that wise and noble man Cato on that one part, and Scipio and Lelius, two yonge knightes, on that other part, is moch behoefful to be knowen to every man, vertuous and well desposed, of what some ever eage resonable that he be. Thenne bycause I have not seen ony of the same here to fore, I have endeauoured me to gete it with grete difficulte, and so gotten have put it in enprynte, and dilygently, after my lytil understandyng, corrected it, to thentente that noble, vertuous and wel disposed men myght have it to loke on, and to understonde it. And this book is not requysite, ne eke convenyent, for every rude and symple man, which understandeth not of science, ne connyng, and for suche as have not herde of the noble polycye and prudence of the Romaynes, but for noble wise and grete lords, gentilmen, and marchauntes that have seen, and dayly been ocupyed in maters towchyng the publyque weal. And in especial unto them that been passed theyr grene yougthe, and eke their myddle age, called virylyte, and ben approchid unto *senectute*, called old and auncient age, wherein they may see how to suffre and bere the same pacyently, and what surete and vertue ben in the same; and have also cause to be joyous and glad, that they have escaped, and passed the manyfolde peryllys and doubteous adventures, that ben in juvente and yougthe, as in this said booke here followyng ye may more playnly see. Which booke endyted and wrote in Latyn by the noble philosopher and prynce of eloquence, Tullius, consul Romayn, within the breste of whom phylosophye naturel and morall had chosen her domycill, out of whiche it hath ben translated into Frensh, and aftir into our Englyssh tongue, as hier aftir al a longe ye may see.

"Also, whan the said Tullius had made his book *de Senectute*, he after made another book called *de Amicitia*, that is to say, of Friendship, in which he rehearceth of two yong knyghtes of Rome, that one named Sevola, and that other Faunius, both sonnes-in-law unto Lelius, a noble senatour of Rome, and felawe and alyed in frendship with Scipio Affrycan, whiche within few days to fore was deed. How they desyred to knowe of the frendship that was betweene the said Scipio whyles he lived, and Lelius theyr said fader in lawe; and of the disputation in frendship, as alle playnly it appiereth in the same; which book was translated by the vertuous and noble erle, therle of Wurcestre, into our Englisshe tongue. And by cause it is accordyng and requysite to have frendship joyned to old eage, I have enprynted the sayd book of frendship, and annexed to it the book of age; which book of frendship is full necessary and be hoefful unto every estate and degree; and aftir I have sette in this said book, followyng them bothe, a noble treatise of the declamacion of two noble knyghtes Romaynes, in makyng of two oracions to fore the senate, to knowe wherein noblesse resteth. And thus this volume is dyvyded into three particular werkes, whiche ben of grete wysdome in olde age, very love in frendship, and the question, wherin nobiesse resteth? Which lytil volume I have emprysed tenprynte under the umbre and shadowe of the noble protection of our moost dradde soueuayn, and naturel lyege lord, and moost cristen kyng, kyng Edward the fourth, to whom I moste humbly byseche to receyve the said book of me, William Caxton, his moost humble subget and litil servaunt, and not to desdayn to take it of me, sy poure, ignorant, and symple a persone; and of his moost bountynous grace to pardonne me so presumyng, besechyng almyghty God to kepe, mayntene, and graunte to him long lyf and prosperous, and thaccomplishment of his hye and noble desyres, and aftir this short and transitorye lyf, euerlasting lyf and joye in heuen. *Amen.*"

After eight leaves of Contents—it closes thus—

"*Thus endeth the boke of Tulle of Olde Age, translated out of Latyn into Frenshe by Laurence de prino Facto, at the comaundement of the noble prynce Lowys, due of Burbon, and enprynted by me symple persone, William Caxton, into Englysshe, at the playsir, solace, and reverence of men growyng into old age, the* 12 *day of August, the yere of our Lorde* 1481."

Caxton has not given us the name of the translator of the foregoing. Leland attributes it to Tiptoft: but Mr. Anstis informs us, that it was done by Wyllyam de Wyrcestre, alias Botaner, and presented by him to Wyllyam Waynflate, Bishop of Winchester. This is confirmed by a Latin memorandum in the MS. library of Bennet College, thus entitled—

"Itinerarium Will Worcester de Bristoll ad Montem S. Michaelis in An Christi 1478"—"The 20th day of August I presented to Wyllyam Waynflete, Bishop of Winchester, the *boke of Tully of Old Age*, translated by me into English."*

The second Treatise is connected thus—

"*Here followeth the said Tullius* de Amicitia, *translated into our maternal Englysshe tongue, by the noble famous erle, the erle of Worcester, sone and heyre to the lord Typtoft, which in his tyme flowred in vertue and cunnyng, to whom I knewe none lyke emong the lordes of the temporalite in science and moral vertue, I byseech almyghty God to have mercy on his sowle, and pray al them that shal here or rede this lityl treatys, moch vertuous of frendship, in likewise of your charyte to remembre his soul emong your prayers. And bycause this werke was made by the prynce of eloquence, Tullius, intituled,* de Amicitia, *after that he had acheuid his boke* de Senectute, *as heretofore ye may more playnly see at large, thene me semeth it requisite and necessdrye, that I sette in folowing the said book, this book* de Amicitia, *which, by Goddes grace, shal playnly folowe.*"

This Treatise, like the former, has signatures, it occupies twenty-eight leaves, and ends thus—

"*Thus endeth this boke, named Tullius* de Amicitia, *which treateth of frendship, uttered and declared by*

* "This William Wyrcestre," says Lewis, "was an antiquary and physician, and perhaps on that account had the name of Botaner, or herbalist; and an astronomer of great abilities for the age he lived in. He was born in the city of Bristol, in the year 1415, and 'sometyme seruaunte and soget withe his reuerent master John Fastolf chevalier, and exercised in the weires above 44 yeres,' and in so great favour with Sir John, that he left him one of the executors of his last will. He wrote a particular treatise of Sir John's Life, but whether in Latin or English is altogether uncertain. But, however, this English translation, by whomsoever made, is not from the original Latin, but, as Mr. Caxton has acquainted us, from the French, &c."

a noble senatour of Rome, named Lelyus, unto his two sones in-lawe, also noble men of Rome, named Fannyus and Scuola, in which they desyred him to enforme them of the frendship, that was betweene the said Lelius and the noble prynce Scipio African; wherein he hath answered, and told to them the noble vertues that ben in frendship, and withoute vertue veray frendship may not be, as he prouyth by many ensamples and notable conclusions, as heretofore is moche playnly expressyd and said all alonge. Whiche werke was translated by the vertuous and noble lord and erle, the erle of Worcestre, on whoos sowle I beseech almyghty God to have mercy; and alle ye that shal rede or here this sayd werke, of your charyte, I beseche you to pray for hym. And by cause this said book, de Amicitia, *is ful necessarye and requysite to be had and knowen, I have put it in emprynte, to thentent that veray amyte and frendship may be had, as it ought to be, in euery estate, and degree; and vertue, withoute whiche frendship may not be had, may be encreaced, and vices eschewid. Thenne whan I had enprynted the book of old age, which the said Tullius made, me semed it accordyng, that this said booke of frendship shold folowe, by cause ther cannot be annexed to olde age a bettir thynge than good and very frendship: whiche two said bokes heretofore wreton ben of grete wisdom and auctoryte, and full necessarye behouefull and requysite unto every age, estate, and degree. And that they prouffyte in encreesyng of vertue, I beseche the blessyd Trynyte to geue and graunte unto alle them, that shal rede and here this ebokes, and so to flee and eschewe vices and synnes, that by the merytes of virtuouse, honeste, and good werkes, we may atteyne, after this shorte transytorye lif, the eternall blessyd lif in heuen, where is joye and glorye withoute ende. Amen."*

Then follows the declarations of Publius Cornelius Scipio and Gayus Flamyneus, competitors for the love of *Lucresse*, explaining wherein true honour and nobleness consists; the former placing it in blood, riches, and the worshipful deeds of his ancestors, without urging any thing of his own life or manners; the latter insisting, that nobleness cannot be derived from the glory or merits of another

man, or from the flattering goods of fortune, but must rest in a man's own proper virtue and glory. After these orations, which, with the argument or introduction, take up nineteen leaves, the whole book is concluded by our Editor in these words:—

"Here I make an ende of this mater for this tyme, prayeng and requyryng all theym, that in this said werke shal haue ony playsyre, that ye wil remembre hym that translated it into our maternal and Englissh tonge. And not only this said werke, but the book of Tullius de Amicitia, *here to fore enprynted, which treateth so wel of frendship and amyte, I mean, the right vertuous and noble erle, therle of Worcestre, which late pytously lost his lif, whos soul I recommend unto your special prayers; and also in his tyme made many other vertuous werkys, whiche I have herd of. O good blessyd Lord God, what grete losse was it of that noble vertuous and wel disposed lord? Whan I remembre and advertyse his lif, his science, and his vertue, me thynketh God not displesyd over grete losse of such a man, considering his estate and connyng, and also the exercise of the same, with the grete laboures in gooyng on pylgremage unto Jherusalem, visytyng there the holy places that our blessyd Lord Jhesu Criste hallowed with his blessyd presence, and sheding there his precious blood for oure redempcion, and from thens ascended unto his Fader in heuen. And what worship had he at Rome, in the presence of our holy fader the pope? And so in alle other places unto his deth, at which deth every man that was there might lerne to die, and take his deth paciently; wherein I hope, and doubt not, but that God received his soule into his everlastyng blysse. For, as I am informed, he ryght advysedly ordeyned all his thynges, as well for his last will of worldly goodes, as for his sowle helthe, and pacyently and holyly, without grudchyng, in charyte to fore, that he departed out of this world, which is gladsom and joyous to here. Thenne I recommend his sowle unto your prayers; and also, that we, at our departyng, may depart in such wyse, that it may plese our Lord God to receyve us into his everlastyng blysse. Amen. Explicit per Caxton."*

Caxton afterwards adds (what has been overlooked by Herbert): "This little Volume, a thin 4°,

I have emprised t'imprint under the *Umbre* and shadow of the noble protection of our most dread sovereign, and most christian king, Edward the fourth; whom I most humbly besought to receive the said book of me, William Caxton, his most humble subject and little servant, and not to disdain to take it of me, so poor, ignorant, and simple a person."

This volume of three tracts, which is rather elegantly printed, contains 120 leaves.

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16. Godefroy of Boloyne; or the last Siege and Conqueste of Jherusalem. Fynysshyd the vii day of Juyn, the yere of our lorde m cccc lxxxi, and the xxi yere of the regne of our sayd Souerayn, kyng Edward the fourth. And in this maner sette in forme and Emprinted the xx day of Novembre the yere aforsayd, in thabbay of Westmester by the sayd Wyllyam Caxton. Folio.

The proheme begins thus:—

"The hye courageous faytes, and valyaunt actes of noble, illustrious, and vertuous personnes ben digne to be recounted, put in memorye, and wreton, to thende that they may be gyuen to them name immortal by souerayn laude and preysyng. And also for to moeue and tenflawme the hertes of the redars and hierers, for teschew and flee werkes vycious, dishonnest, and vytuperable, and for tempryse and accomplysshe enterpryses honnestes, and werkes of gloryous meryte to lyue in remembraunce perpetuel. For as it is so, thystoriagraphes have wreton many a noble hystorye, as wel in metre as in prose. By whiche thactes and noble fayttes of thauncyent conquerors ben had in remembraunce, and remayne in grete, large, and aourned volumes, and so shall abyde in perpetuel memorye, to thentente that gloryous prynces, and hye men of noble and vertuous courage shold take ensample tempryse werkys leeful. and honneste. Fyrst, for goddes quarell, in mayntenyng oure fayth, and the liberties of holy chirche; for the recuperacion of the Holy Land, whiche our blessyd Lord Jhesu Criste hath halowed by his blessyd presence humayne, and by shedyng therin for oure redempcion his precious blood; for the releef of suche cristen men, as there dwelle in grete myserye and thraldom; and also for the defence of theyr royammes, londes, enherytages, and subgettes. And for thyse causes tendevoyre them in theyr noble personnes, with alle theyr puyssaunces and

power to addresse and remyse theym in theyr auncyent fraunchyses and lyberte, accordyng to that we fynde wreton in holy scripture, of many noble historyes, which were here ouer long to reherse. But in especial of thre noble and mooste worthy of alle other, that is, to wytte, fyrst of due Josue, that noble prynce, whiche ladde and conduyted the childeren of Israhel, the chosen people of God, onte of deserte into the londe of promyssyon, the londe flowynge mylke and hony. Secondly, Of Davyd, the kynge and holy prophete, whome God chaas after his herte, and acheyeuyd many grete batayllee, gouernynge the sayd chosen people of God by the space of fourty yeris. And the thyrde of the noble Judas Machabens, how he defended the sayd people in fyghting many and marvellous batayles, for vary zeele and love of his lawe, and mayntenyng of the same unto his deth. For which causes aforesayd the names of thyes thre abyde perpetuel for thre of the most best and noblest of the Jewys, and in the nombre of the most digne and most worthy.

"And by cause valyaunce end prowess is remembryd emong the gentyles and paynmes, as emong thebrewes. I find wreton of the incredible, chevalrous prowesse of the noble and valyaunt Hector of Troye, whos excellent actes, wryten Ouyd, Homer, Virgyle, Dares, Dyetes, and other dyuerse, and eche better than other, reherching his noble vertues, strengthe and humanyte. Secondly, of Alysaundre the grete, kinge of Macedone, which domyned and had to hym obeysaunt the vnyuersal world. And the thyrde the noble Julius Cezar, emperor of Rome, whos noble actes ben wreton by poetes, as Lucan, Stace, and other, and dayly remembryd as newe and fresshe as he yet lyuyd, whiche three ben sette as for the moost worthy emong the gentyles and paynems.

"Now lete us thenne remembre what hystoryes ben wreton of cristen men, of whom ther be many wreton. But in especial, as for the best and worthyest, I find first, the glorvous, most excellent in his tyme, and first founder of the round table, kyng Arthur, kyng of the Brytons, that tyme reguyng in this royamme, of whos retenue were many noble kynges, prynces, lordes, and knyghtes, of which the noblest were knyghtes of the round table, of whos actes and historyes there be large volumes and bookes grete plente and many. O blessyd Lord, whan I remembre the grete and many volumes of seynt Graal, Galehot, and Launcelotte de Lake,

Gawayne Percenal, Lyonel, and Tristram, and many other, of whom were ouer long to reherse, and also to me unknowen. But thystorye of the sayd Arthur is so glorious and shynyng, that he is stalled in the first place of the mooste noble, best, and worthyest of the cristen men. Secondly, of Charlemayn, the grete emperour of Allemayne, and kyng of Fraunce, whos noble actes and conquestes ben wreton in large volumes, with the noble faytes and actes of his douze pieres, that is to saye, Rowland and Olyuer, with the other, whos name and renomme abydeth also perpetuel, and is stalled in the second emong the most worthy of cristen men. Of all thyse hystoryes a for reherced, the bookes and volumes ben had in Latyn, Frenssh, and Englisshe, and other langage.

"Thenne, as for the thyrd of the cristen prynces, taken, reputed, and renommed for to be egal emong thyse worthy and best that ever were, I mene the noble Godefray of Boloyne, whiche now but late, not yet four C. yere syth he flowred, and was stalled in the thyrd stalle of the moost worthy of crysten men, whos hystorye is made and wreton in Latyn and Frensshe, in large and grete volumes, and as not knowen emong us here, whiche ben adjacent and neighbours to the place of his natynyte, whos noble hystorye I late fonde in a booke of Frensshe, al along of his noble actes, valyaunces, prowesses, and accomplysshment of his hye empryses, in whiche I fynde very causes as me semeth moche semblable and lyke unto suche, as we haue nowe dayly to fore vs, by the mescreauntes and Turkes emprysed ayenst Cristendom. And yet moche more nowe than were in his dayes; for in his dayes the Turkes had conquerd vpon Cristendom, but vnto the Braas of seynt George by Constantynople, and had no foote on this syde the sayd Braas. But at this daye it is so, that they haue comen ouer and goten that imperyal cyte Constantynople a foresayd, and many royamme and contre, to the grete dommage and harte of alle Cristendom, to the resistence of whom as yet fewe cristen prynces haue put theym in deuoyre. Thenne I retorne agayn unto the conqueste at suche tymé as they were come to the sayd braas, that by the dylygent solicitude of a pour heremyte, the sayd Godeffroy of Boloyne, and other dyuerse prynces, lordes, and comyn peple, auowed the croysynge and empryse to warre agayn the miscreauntes, and to recouere the holy cyte of Jherusalem, whiche afterward they achyeuyd,

and conquered fro the sayd braas unto the holy lande, and recouered the holy cyte of Jherusalem, as in this sayd book al alonge and playnly shall appere. In whiche cyte the sayd Godeffroy was elect and chosen for his vertue, prowesse, and blessyd disposicion, to be kyng of the sayd Jherusalem, and the londe therabout.

Thenne, I thus vysytyng this noble hystorye, whiche is no fable ne fayned thynge, but all that is therin trewe; considerynge also the grete puyssaunce of the Turke, grete enemye of oure crysten fayth, destroyar of cristen blood, and vsurpar of certayn empyres, and many cristen royammes and countrees, and now late this sayd yere hath assaylled the cyte and castel in the isle of Rhodes, where valyantly he hath be resisted: but yet, notwithstondyng he hath approached more ner, and hath taken the cyte of Ydronte in Puylle, by whiche he hath goten an entre to entre in to the royamme of Naples, and fro thens, withoute he be resisted, vnto Rome and Ytalye, to whos resistence I beseech almyghty God to prouyde, yf it be his wylle. Thenne me semeth it necessary and expedyent for alle crysten prynces to make peas, amyte, and allyaunce eche with other, and prouyde by theyr wysedommes, the resistence agayn hym for the defense of our fayth and moder holy chirch, and also for the recuperacion of the holy londe, and holy cyte of Jherusalem, in whiche our blessyd saviour Jhesu Crist redemed vs with his precious blood, and to doo as this noble prynce Godeffroy of Boloyne dyde, with other noble and hye prynces in his compayne. Thenne, for thexhortacion of all cristen prynces, lordes, barons, knyghtes gentilmen, marchantes, and all the comyn peple of this noble royamme, Walys, and Yrlond, I haue emprysed to translate this book of the conquest of Jherusalem, out of Frensh into our maternal tongue, to thentente tencourage them by the redyng and heeryng of the merueyllous historyes herin comprysed, and of the holy myracles shewyd, that euery man in his partye endeuoyre them vnto the resistence a foresayd, and recuperacion of the sayd holy londe. And for as moche as I knowe no cristen kynge better prouyd in armes, and for whom God hath shewed more grace, and in alle his empryses gloryous vaynquysshour, happy and eurous, than is our naturel, lawful, and soueraygn lord, and moost cristen kynge, Edward, by the grace of God kynge of Englond and of Fraunce, and lorde of Yrlond, vnder the shadowe of whos noble protection I haue achyeved this symple translacion, that he of his moost noble grace wold

adresse, styre, or commaunde somme noble capytayne of his subgettes to empryse this warre agayn the sayd Turke and hethen peple, to whiche I can thynke that euery man wyll put hand to in theyr propre persones, and in theyr meuable goodes. Thenne to hym my moost drad naturel and souerayn lord I adresse this symple and rude booke, besechyng his moost bounteous and haboundaunt grace to receyue it of me, his indigne and humble subjette, William Caxton, and to pardonne me so presumynge, besechyng almyghty God, that this sayd book may encourage, moeue, and enflamme the hertes of somme noble men, that by the same the mescreauntes maye be resisted and putte to rebuke, crysten fayth encreaced and enhaunced, and the holy lande, with the blessyd cyte of Iherusalem, recouered, and may come agayn in to cristen mens hondes. Thenne, I exhorte alle noble men of hye courage to see this booke, and here it redde, by which ye shal see what wayes were taken, what noble prowesses and valyaunces were aschyeuyd by the noble companyes, and especial by the said noble prynce, Godeffroy of Boloyne, duc of Loreyne, by whiche he deserueyd the name of one of the moost worthy that euer were, and ys stalled in the thyrd stalle of the cristen conquerours, and in the nynthe of the moost worthy, where his name and renomme shal remayne and abyde perpetuel. And for to deserue the tenthe place, I beseche almyghty God to graunte and ottroye to our sayd souerayn lord, or to one of his noble progenye, I meane my lorde prynce, and my lord Richard, duc of Yorke and Norfolke, to whom I humbly beseche, at theyr leyzer and playsyr, to see and here redde this symple book, by which they may be encoraged to deserue lawde and honour; and that their name and renomme may encreace, and remayne perpetuel; and after thys lyf short and transytorye, alle we may atteyne to come to the euerlastyng lyf in heuen, where is ioye and reste withoute ende. *Amen.*

This book, which is divided into two hundred and twelve chapters, closes with the following epilogue of the translator:—

"*Thus endeth this book, intitled, the laste siege and conquest of Iherusalem, with many other historyes therin comprysed; fyrst, of Erades, and of the meseaues of the cristen men in the holy londe, and of their relief and conquest of Ihersalem, and how Godeffroy of*

Boloyne was first kyng of the Latyns in that royamme, and of his deth, translated and reduced out of Frensshe into Englysshe by me symple persone Wyllyam Caxton, to thende that euery cristen man may be the better encoraged tenterprise warre for the defense of Cristendom, and to reconer the sayd cyte Iherusalem, in which oure blessyd sauyour Ihesu Crist suffred deth for al mankynde and roose fro deth to lyf, and fro thē same holy londe, ascended into heuen; and also that cristen people, one vnyed into a veray peas, myght empryse to goo theder in pylgremage with strong honde for to expelle the Sarasyns and Turkes out of the same, that our lord myght be ther serued and worshipped of his chosen cristen people, in that holy and blessyd londe, in which he was incarnate and blissyd it with the presence of his blessyd body, whyles he was here in erthe emongē vs; by whiche conquest we myght deserue, after this present, short, and transitorye lyf, the celestial lyf to dwelle in heuen eternally, in joye without end. Amen. Which book I presente vnto the mooste cristen kynge, kynge Edward the fourth, humbly besechyng his hyenes to take no displesyr at me so presumyng. Whiche book I began in Murche the xii daye, and fynysshyd the vii day of Juyn, the yere of our lord M CCCC LXXXI, *and* XXI *yere of the regne of our sayd sauerayn lord kyng Edward the fourth. And in this manner sette in forme, and enprynted the xx day of Nouembre, the yere aforsayd in thabbay of Westmestcr, by the sayd Wyllyam Caxton."*

The above work is comprised in 146 leaves.

17. The Polycronycon; conteynyng the Berynges and Dedes of many Tymes, in eyght Books, &c. Imprinted by William Caxton, after having somewhat chaunged the rude and old Englysshe, that is to wete, certayn Wordes which in these Dayes be neither vsyd ne understanden. Ended the second Day of Juyll, the xxij Yere of the Regne of Kynge Edward the fourth, and of the Incarnacion of oure Lord a thousand four Hondred four Score and tweyne. 1482. Fol.

This translation was made at the request of Thomas, Lord Berkeley, by John de Trevisa, vicar of Berkeley, (who ranks among the earliest of our English Poets) from the Latin of Ranulph Higden,*

* This work contains the transactions of many ages, and is said to border upon the marvellous and fabulous, the first chapter describes all countries in general, particularly Britain. The other six

one of the monks of St. Werberg's Monastery (now the cathedral in Chester), who died in 1360, at the advanced age of between eighty and ninety.

Trevisa's translation of Higden closes in the year 1357, to which Caxton added the eighth book, thereby extending the history to the year 1460. The work opens with a preface of four pages; 2dly, an alphabetical table of persons, places, and principal things, containing thirty-two pages; 3dly, a dialogue between a clerk, the lord and the vicar of Berkeley, comprising four pages and a half; 4thly, the epistle of John Trevisa unto Thomas of Berkeley, consisting of thirty-five lines. At the end, he observes—

"*God be thanked of al his dedes, this translacion is ended on a thursdaye, the eightenthe daye of Aprill, the yere of our lord a thousand thre hondred and lvii, the xxxi yere of kyng Edward the thyrd, after the conquest of England, the yere of my lordes age, Sir Thomas, lord of Berkley, that made me make this translacion, fyue and thyrty.*"

Then follows Caxton's addition, in which he informs us, that the original was "made and compiled by Ranulph, monke of Chestre," &c. He continues,

"*Therefore I, William Caxton, a symple persone, haue endeuoyred me to wryte fyrst ouer all the sayd book of Proloconycon, and somewhat haue chaunged the rude and old English, that is to wete, certain wordes, which in these days be neither vsyd ne vnderstanden; and furthermore haue put it in enprynte, to thend that it may be had, and the matters therof comprised to be knowen; for the boke is general, touching shortly many notable matters; and also am auysed to make another booke after this sayd werk, whiche shall be sette here after the same, and shall haue his chapyters and his table a parte; for I dare not presume to sette my*

comprise a concise account of civil history, from the creation down to the author's own time: viz. the reign of Edward III. terminating in 1357. It has been asserted that Higden was not the real author, but that he borrowed it from the Polycratica Temporum of Roger Cestrensis, (a Benedictine monk of the above Monastery), without making the least acknowledgement of the source from whence he derived his materials.

booke ne ioyne hit to his, for dyverse causes, one is, for as moche as I have not, ne can get no bokes of auctoryte treatyng of suche cronykes, except a lytel boke named Fasciculus temporum, *and another called* Aureus de vniuerso, *in whiche bookes I find ryght lytel mater syth the sayd tyme; and another cause is, for as moche as my rude symplenesse, and ignorant makyng ought not to be compared, set ne ioyned to his booke. Thenne I shal, by the grace of God, set my werke after aparte, for to accomplisshe the yeres syth that he fynysshed his book, vnto the yere of our Lord* 1460, *and the fyrst yere of the regne of kyng Edward the fourth, whiche amounte to an hondred and thre yere.*"

The great scarcity of books, prior to the invention of printing, it is conjectured by Oldys and Mr. Burnett, gave our Typographer cause for the foregoing complaint. The fifteenth century has not been accounted a very fruitful one in historical writers; and Lewis, in his *Life of Caxton,* thus remarks upon the above subject—

"*Particularly of the reign of Edward IV. that even the favorers of justice and his cause, have not known what account to give of the times, or how to form a regular history from such a heap of confusion.*"

Yet in that age lived such manuscript authors as Froissart, R. Avesbury, Rosse, Knyghton, Walsingham, Otterburne, &c. of whom, had Caxton known of their existence, or could have gained access to them, it is probable that he might have obtained far more ample materials for his history. It appears that he was censured for the liberty he had taken in changing the obselete language.*

* Lewis, in his 'Life of Caxton,' thus commends his modesty, and justifies his alteration of the obsolete terms:—

"One cannot well help observing here, the great modesty and humility of Mr. Caxton, how mean an opinion he had of himself and his works, and with what deference and respect he treated others and their learned labours. It is likewise obvious to remark what Mr. Caxton says of the alteration of the English language in his time; which was so great, that there were many words in Trevisa's translation of the Polychronicon, which, in his days, were neither used nor understood. Now it was but 124 years since that translation was made; whereas Archbishop Parker noted it as very strange, that our language should be so changed in 400 years from his time, that the MS. book of the 'Lives of the Saints,' written about A. D. 1200, in old English verse, now in Bennet College library, was so written that people could not understand it."

At folio 391 he introduces his own performance, with a short prologue, it differs considerably from the English Chronicle printed by him in 1480.

"*Thenne followyng this fore wreton booke of Policronycon I haue emprised to ordeyne this newe booke, by the suffraunce of almyghty God, to contynue the sayd werk briefly, and to set in hystoriall thynges, such as I haue, come gete, from the tyme that he lefte, that was in the yere of oure Lord a thousand thre hondrede and seven and fifty, vnto the yere of our sayd Lorde a thousand four hundred and syxty, and to the fyrst yere of the regne of kynge Edward the fourth.*"

Caxton's additional book consists of thirty-three chapters, and concludes thus—

"*And here I make an end of this lytell werke as nygh as I can fynde, after the forme of the worke to fore made by Ranulph monke of Chestre. And where as there is fawte, I beseche them that shall rede it to correcte it, for if I coulde haue founde moo stories I woulde haue sette in it moo; but the substaunce that I can fynde and knowe I haue shortly set them in this boke, to the entente that such thynges as haue bene done syth the deth or end of the sayd boke of Polycronycon sholde be hadde in remembraunce, and not put in oblyuyon ne forgetlynge, prayenge all them that shall se thys symple werke to pardonne me of my symple and rude wrytynge.*"

This volume is comprised in 428 folios, and is considered by Mr. Dibdin as one of the most curious and interesting productions of his press.

18. The Pylgremage of the Sowle; translated out of Frensche into Englisshe, with somewhat of addicions, the yere of our Lorde m.cccc and thyrteen, and ended in the vigyle of Seynt Bartholomew, Emprynted at Westmestre by William Caxton, and fynyshed the sixth day of Juyn, in the yere of our lord 1483, and the fyrste yere of the regne of kynge Edward the fyfth. Folio.

This work is divided into five books: the first treateth of the soul from its departure out of the body; to its being sentenced to purgatory. The second, of the soul being brought to purgatory: these contain 65 chapters. The third, of an angel shewing the soul hell, and describing the pains thereof

by the causes; 10 chapters. The fourth, of the green tree and the dry, and by the other wonderful sights; 38 chapters. The fifth, of the soul taken out of purgatory, and led up through the heavenly spheres; with a description thereof, and of the calendar of heaven, &c. 14 chapters.

Mr. Dibdin is of opinion that this work, and not *Bernard's Isle of Man*, laid the foundation of John Bunyan's *Pilgrim's Progress:* it is a curious work; and full of devout matter touching the soul. Caxton has not given the name of the translator: his colophon begins thus—"Here endeth the dreme of pylegremage of the soule," &c. The work is comprised in 110 leaves, numbered with running titles: in which are twelve poems, or songs, upon religious subjects.

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19. Liber Festivalis; or Directions for Keeping Feasts all the Yere. Explicit: Emprynted at Westmynster by William Caxton the laste Day of Juyn Anno Dómini m cccc lxxxiij. Folio.

To which is usually added:

20. Quatuor Sermones, &c. Emprynted by wyllyam Caxton at Westmestre. Without Date. Folio.

This curious work is much esteemed by theological scholars, and is considered to have been the foundation stone of our *Common Prayer Book.*

The prologue informs us, that

"For thelp of suche clerkes this booke was drawn to excuse them for defaulte of bookes, and by simpleness of cunnyng, and to shew unto the people what the holy saints suffered and did for God's sake, and for his love, so that they should have the more devotion in God's saints, and with the better will come to the church to serve God, and pray his saints of their help."

Then follows Sermons on nineteen Sundays and Festivals, beginning with the first Sunday in Advent, and ending with Corpus Christi day. Next, are discourses on forty-three holidays: then five other sermons. It contains 33 leaves, not numbered.

21. Confessio Amantis; That is to saye in Englisshe, The Confessyon of the Louer, maad and compyled by John Gower, Squyer. &c Enprynted at Westmestre by me Willyam Caxton and fynysshed the ij daye of Septembre the fyrst yere of the regne of Kyng Richard the thyrd the yere of our lord a thousand cccc lxxxxiij * Folio.

John Gower, Esq. was born in Wales, in the time of Richard II. His work teateth how he was confessed to Genius, priest of Venus, upon the causes of love in his five wits, and seven deadly sins, as appeareth in the said book; in which is comprised divers histories and fables touching every matter. Caxton observes, that he has ordained a table of all such histories and fables, as follows:

"Fyrst the prologue, how Johan Gower, in the xvi. yere of kynge Rychard the second began to make thys book, and dyrected to Harry of Lancastre thenne erle of derby.

"Of the state of the royames temporally the sayd yere.

"Of the state of the clergy the tyme of Robert Gylbonensis namyng hymself Clement, thenne antipope.

"Of the estate of the comyn people.

"How he treatyth of the ymage that Nabugodonosor sawe in his sleep, havyng a heed of golde, a breste of sylver, a bely of brasse, legges of yron, and feet half yron and half erth.

"Of thenterpretacion of the dreme, and how the world was fyrste of gold, and after alway werse and werse."

It contains 211 leaves, which are numbered.

22. The Golden Legende--Accomplisshed at the commaundemente and requeste of the noble and puyssaunte erle, and my special good lorde, wyllyam erle of arondel; and fynysshed at Westmestre the twenty day of Nouembre, the yere of our lorde m,cccc,lxxxxij, and the fyrst yere of the reygne of kyng Rychard the thyrd By me wyllyam Caxton. Folio.

This work, which has many wooden cuts, contains an account of all "the high and great fates of our Lord, the fates of our blessed Lady, the lives, passions, and miracles of many other Saints, and other histories and acts."

* By mistake for 1483, as the designation of the king's reign clearly testifies.

St. George being our English patron, we shall extract the following from the close of his life:—

"Thys blessyd and holy martyr, saynt George, patrone of thys roiame of Englond, and the crye of men of warre, in the worship of whom is founded the noble ordre of the garter, and also a noble college in the castle of Wyndesore, by kynges of Englond, in whiche college is the herte of saynt George, whyche Sygysmond, the emperor of Almayn, broughte and gafe for a grete and a precious relique to kyng Harry the fyfthe; and also the sayd Sygismonde was a broder of the sayd garter; and also there is a pyece of his heed: which college is nobly endowed to thonoure and worshyp of almyghty God, and hys blessyd martyr saynt George. Theune lete us praye unto hym, that he be special protectour and defendour of thys royame. Thus endeth the lyf of saynt George. *And folio* CCCLXXXXI. Thus endeth the lyf of saynt Saturnine. Thys feste is the last feste of the yere, for to begynne at the feste of saynt Andrewe, and herafter shall folowe dyuers feestes, whiche been added and sette in thys sayd book, called the Golden Legend."

This work is printed in double columns, contains 464 folios, and is, Mr. Dibdin observes, "without exception, one of the most elaborate, skilful, and magnificent specimens of printing which ever issued from Caxton's press." Jacobus de Voraigne, Archbishop of Genoa, first composed it in Latin, about 1260. In the subsequent century Jean de Vignay translated it into French, from which our Typographer's translation was taken.

23. The Same. Printed by the Same. Small Folio.

This edition is said to have been printed soon after the other, with wood cuts, but without date.

24. The Same. Fynysshed at westmestre the xx day of May, The yere of our lord m cccc lxxxxiii And in the viii yere of the reygne of kynge Henry the vii. By me wyllyam Caxton. Folio.

At the beginning and end of this work it is observed respecting the title, the *Golden Legend*; "for like as passeth gold in value all other metals, so this Legend exceedeth all other books." This work was

translated at the request of the Earl of Arundel. The date of 1493 appears irreconcilable. Herbert remarks, "This is a knot I must acknowledge myself unable to untie, or reconcile with the account of Mr. Caxton's death in 1493, as mentioned in Mr. Lewis' *Life of Caxton*." Mr. Dibdin believes the work to have been printed by Caxton, and the colophon added by De Worde, who affixed his master's name out of respect to his memory.

25. The Booke callyd Cathon (Magnus) Translated oute of Frenche into Englyssh by William Caxton in thabbay of Westmystre the yere of our lorde mcccclxxxxiij And the fyrst yere of the regne of Kyng Rychard the thyrde the xxiij day of Decembre. Folio.

Caxton's Preface, which is both curious and interesting, after informing us that this work had been translated out of Latin into English by Master Benet Burgh, late Archdeacon of Colchester, &c. But, that his translation was made from the French, which he presents to the city of London. He says,

"Unto the noble, auncyent, and renoumed cyte, the cyte of London in Englond, I, William Caxton, cytezeyn and conjurye of the same, and of the fraternyte and felaushyp of the mercerye, owe of ryght my servyse and good wyll, and of very dute am bounden naturelly to assiste, ayde, and counceille, as ferforth as I can to my power, as to my moder, of whom I have receyved my nourcture and lyuynge, and shall praye for the good prosperite and poleeye of the same duryng my lyf, for as me semeth it is of grete nede, bycause I have knowen it in my yong age moche more welthy, prosperous, and rycher than it is at this day, and the cause is, that there is almost none that entendeth to the comyn wele, but only every man for his singuler prouffyte. O whan I remember the noble Romayns, that for the comyn wele of the cyte of Rome, they spente not only theyr moevable goods, but they put theyr bodyes and lyves in jeopardy, and to the deth, as by many a noble ensample we may see in the dctes of Romans, as of the two noble Scipions, Affrican and Asyan, Actilius, and many other; and amonge al other the noble Catho, auctor and maker of this book, whiche he hath lefte for to remayne ever to all the peple for to

lerne hit, and to knowe how every man ought to rewle and governe hym in this lyf, as well for the lyf temporall, as for the lyf spyrytuel. And, as in my judgment, it is the beste book for to be taught to yonge children in scole, and also to peple of every age, it is full convenient yf it be wel vnderstanden. And bycause I see that the children that ben borne within the sayd cyte encrease, and prouffyte not like theyr faders and olders, but for the mooste parte, after that they ben comeyn to theyr parfight yeres of discrecion, and rypenes of age, how well that theyre faders have lefte to them grete quantite of goodes, yet scarcely amonge ten two thryue. I have seen and knowen in other londes, in dyuers cytees, that of one name and lynage successyvely have endured prosperously many heyres, yea v. or vi. hundred yere, and some a thousand; and in this noble cyte of London, it can vnnethe contynue unto the thyrde heyr, or scarcely to the second. O blessyd Lord, whan I remembre thys I am al abasshyd; I can not juge the cause, but fayrer, ne wyser, ne bet bespoken children in theyre youghte ben nowher than ther ben in London; but at thyr ful rypng there is no carnel ne good corn founden, but chaff for the moost parte. I wote wel there be many noble and wyse, and prove wel, and ben better and richer than ever were theyr faders; and to theude, that many myght come to honoure and worshyppe, I entende to translate this sayd book of Cathon, in whiche I doubte not, and yf they wylle rede it, and understande, they moche be the better conne rewl themself therby; for among all other bookes this is a singular book, and may well be callyd the regyment, or governaunce of the body and sowle.

"There was a noble clerk named Pogius, of Florence, and was secretary to pope Eugenye, and also to pope Nychcolas, which had, in the cyte of Florence, a noble and well stuffed librarye, whiche all noble straungyers comynge desyred to see, and therin they fonde many noble and rare bookes, and whan they had axyd of hym which was the best booke of them alle, and that he reputed for the best, he sayd, that he held Cathon glosed for the best book of his lyberary," &c.

This volume is divided into four books, containing 72 heads. Mr. Dibdin having never seen a printed French edition of it before the publication of Caxton's, therefore conjectures that our Typo-

grapher made his translation from a manuscript. It was held in great esteem by Poggius of Florence.

26. Parrus Chato (Cato) Explicit Chato. Without Printer's Name or Date; but evidently the production of Caxton's press. Folio.

This may be considered as a supplement to the foregoing; it was originally written by Daniel Churche, (or Ecclesiensis) a domestic in the court of Henry II. about 1180, and translated by De-Burgh. It closes with the following verse—

Beholde my maistre this litel tretise,
Whiche is full of wit and sapience.
Enforse the this matere taccomplice,
Theuke hit is translated at your reverence;
Enrolle hit therefore in your advertance,
And desire for to knowe what Cathon mente.
When ye it rede let not your hert be thense,
But doth as this saith with al your hole entente.

Mr. Dibdin says it contains 26 unnumbered pages; Mr. Ames states twenty-seven.

27. The Knyght of the Toure. Translated oute of Frensh in to our maternall Englysshe tongue by me william Caxton; whiche book was ended and fynysshed the first day of Juyn the yere of our Lord mcccclxxxiij And enprynted at Westmynstre the last day of Janyuer the fyrst yere of the regne of kynge Rycharde the thyrde. (1484) Folio.

Caxton's Prologue affords no bad specimen of his courteousness towards the fair sex. Then follows the table of chapters, on three leaves, containing cxliiij heads: next, the Author's Prologue, from which the following extract was taken—

"In the yére of our Lord a M. 3 c. 71, as I was in a garden, under a shaddow, as it were in thyssue of Aprylle, all mournyng and pensyf, but a lytel I rejoysed me in the sowne and songe of the fowles sauvage, whiche songe, in theyr langage, as the merle, the manys, the thrustell, and the nyghtyngale, whiche were gay and lusty; this swete songe enlustyed me, and made myn herte all temoye," &c.

Mr. Dibdin informs us, that this work derived its title from the name of the author, *De la Tour Landry*; and seems to have been printed from a MS. of the 14th century, written in 1371.

28. The subtyl historyes and Fables of Esope. Translated out of Frenshe in to Englysshe, by William Caxton at Westmynstre In the yere of our lorde m cccc lxxxiii, &c. Emprynted by the same the xxvj daye of Marche the yere of our lorde m cccc lxxxiiij,' And the fyrst yere of the regne of kyng Rychard the thyrde. Folio.

On the first leaf is a wood-cut of Æsop, surrounded with birds and beasts. It commences with his life, in which we are informed, that he was born in Greece, in a town named Amones, not far from Troy; that he was much deformed, having "a great head, large visage, long jaws, sharp eyes, a short neck, *curb*-backed, great belly, great legs, and large feet; and yet that which he was worse, he was dumb and could not speak; but notwithstanding all this, he had a great wit and was greatly ingenious; subtle in cavillations, and joyous in words."

Then follows his life, fortune, and death,* to which is prefixed a cut of him, his master, and the two servants that had stolen the figs. The preface (at the head of which is a cut of the translator) commences thus:—

"I Romulus son of *thybare* (the bear) of the city of Attica, greeting, Esop man of Greece, subtle and ingenious; teacheth in his fables how men ought to keep and rule them well—In which he hath written the malice of the evil people and the argument of the *Improbes*. He teacheth also to be humble and to use words. And many other fair ensamples rehearsed and declared hereafter; the which I, Romulus, have translated out of Greek's tongue in to Latin tongue; the which, if thou read them, they shall *agyse* [sharpen] and sharp thy wit, and shall give to thee cause of joy."

* The death of Æsop, we are told, happened as follows:—

"And as they were all come to the place for to cast down Esop, he said to them another fable, saying in this manner—'A man which was enamoured so his daughter, the which by force he took and defloured her; and the daughter said to the father, 'Ha, father, thou art an evil man and out of thy wit that hast done to me such shame and *vergogne!* for rather I should have suffered this crime and lothly deed of an hundred other men than of thee, of whose blood I am made and formed.' Semblably is of me: *for I had leave* and rather I should suffer *all the peril* of the world of noble men, than to be put of you churls so villainously to death. But I render and yield thankings and mercy to the gods, praying to them that they punish you of the evil which ye have, and will do to me.' And then they cast and threw him down from the top of the hill to the foot of it. And thus died Esop miserably."

The Fables of Æsop end on the reverse of cv.; at cvi. begin those of Avian, or Avienus, being 27 in number, which conclude on page cxx: upon cxxi. follow eight Fables of Alfonce, which terminate with folios cxxxvii-viii. To these succeed twelve Fables by Poggius of Florence, which close on page cxlii. immediately after which, Caxton thus takes leave of his work:—

"*Now then I will finish all these fables with this tale that followeth, which a worshipful priest and a parson told me late: he said, that, There were dwelling in Oxenford, two priests, both Masters of Arts—of whom that one was quick and could put himself forth—and that other was a good simple priest. And so it happed that the Master, that was pert and quick, was anon promoted to a benefice or twain, and after to prebends, and for to be a Dean of a great Prince's chapel, supposing and weening that his fellow, the simple priest, should never be promoted, but be alway an annual, or, at the most, a parish priest. So after a long time that this worshipful man, this Dean, came running into a good parish with v or vii horses, like a prelate, and came into the church of the said parish, and found there this good simple man, sometime his fellow; which came and welcomed him lowly. And that other bade him, 'good morrow, master John,' and took him slightly by the hand, and axyd (asked) him where he dwelt—And the good man, 'In this parish'—'How,' said he, 'are ye here a sole priest, or a parish priest?' 'Nay, sir,' said he, 'for lack of a better, though I be not able nor worthy, I am parson and curate of this parish.'—And then that other pulled his bonnet, and said, 'Master Parson, I pray you to be not displeased—I had supposed ye had not been benefised—But master,' said he, 'I pray you what is this benefice worth to you a year?'—'Forsooth,' said the good simple manner, 'I wote never; for I make never accompts thereof; how well I have had it four or five year'—'And know ye not,' said he, 'what it is worth—it should seem a good benefice.' 'No forsooth,' said he, 'but I wote well what it shall be worth to me.'—'Why,' said he, 'What shall it be worth?'—'Forsooth,' said he, 'if I do my true dealing in the cure of my parishes in preaching and teaching, and do my part (be) longing to my cure, I shall have heaven*

therefore. And if their souls be lost, or any of them, by my default, I shall be punished therefore—And hereof I am sure.' And with that word the rich Dean was abashed—and thought he should be the better, and take more heed to his benefices than he had done. This was a good answer of a good priest and an honest. And herewith I finish this book, translated and imprinted by me William Caxton, at Westminster, in the Abbey—and finished the xxvj day of March, the year of our Lord m cccc lxxxiij, and the first year of the reign of King Richard the Third."

This volume contains 142 leaves, which are numbered, but there are no catchwords.

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29. The Book of the Ordre of Chyvalry, or Knyghthode. Translated oute of Frensshe into Englisyhe at a requeste of a gentyl and noble esquyer by me William Caxton &c (No printer's name or date, but undoubtedly the production of Caxton's press; and supposed to have been printed in the year 1484.) Folio.

This has been considered by Oldys, whose words have been repeated by Ames and Herbert, as "one of the scarcest books now remaining of our first printer;" and Mr. Dibdin adds, that it is also one of the most amusing.

After a short prohæme, in praise of chivalry, it commences with the following table of contents:—

"¶ The first chapitre sayth, how a knyght, beyng an heremyte, devysed to the squyer the rule and ordre of chyvalrye, ¶ The second is of the begynnynge of chyvalry. ¶. The thyrde is of thoffice of chyvalrye. The fourthe of thexamynacion that ought to be made to the esquyer, whan he wylle enter in to the ordre of chyvalry. ¶ The fyfthe is in what maner thesquyer ought to receyne chyvalry. ¶ The sixthe * is of the sygnefyaunce of the armes longynge to a knyght all by ordre. ¶ The seventh is of the costommes that appertayne to a knyght. ¶ The eyght is of the honour that oughte to be done to a knyght."

Caxton informs us, that the translation was made out of French into English, in such manner as God had suffered him; which book was not necessary

* Mr. Dibdin particularly recommends this chapter to the reader's notice, as giving a full description of ancient chivalry.

for every common man, but only for such as intend to enter into the noble order of chivalry, the decay of which, in his day, he much laments, because the noble acts of the knights of old had spread renown throughout the universal world.* He proceeds:

"As for to speke to fore thyncarnacion of Ihesu Cryste, where were there ever ony lyke to Brenius and Belynus, that from the grete Brytayne, now called England, unto Rome and ferre beyond, conquered many royammes and londes, whos noble actes remayne in thold hystoryes of the Romayns: and syth the incarnacion of oure Lord, byhold that noble kyng of Brytayne, kyng Arthur, with all the noble knyghts of the round table, whos noble actes and noble chyvalry of his knyghtes occupye so many large volumes, that is a worlde, or as thyng incredyble to beleue. O ye knyghtes of England, where is the custome and usage of noble chyualry that was used in tho dayes? What do ye now but go to the baynes and play at dyse? And some, not well advysed, use not honest and good rule, ageyn all ordre of knyghthode, leue this, leue it!" &c. &c.

He then requests all knights to read the noble volumes of those who had greatly distinguished themselves in former times; and after enumerating a long list of them, he thus resumes:—

"Alas, what doo ye, but sleep and take ease, and ar al disordered fro chyvalry? I wold demaunde a question yf I shold not displease, How many knyghtes ben ther now in England, that have thuse and thexercise of a knyghte? that is to wete, that he knoweth his hors, and his hors hym; that is to saye, he beyng redy at a poynt to have al thyng that longeth to a knyght, an hors that is according and broken after his hand, his armures and harneys mete and fyttyng, and so forth, et cetera. *I suppose and a due serche sholde be made, ther sholde by many founden that lacke, the more pyte is; I wold it pleasyd our soverayne lord, that twyes or thryes a yere, or at the lest ones, he wold do cry iustes of pees, to thende that every knyght shold have hors and harneys, and also the use and craft of a knyght, and also to tornoye one*

* Mr. Dibdin informs us, that this interesting epilogue of our first Typographer, has found its way into almost every work of repute that has treated of the ancient customs, manners, and literature of the English.

agcynste one, or ii. against ii. and the best to have a prys, a dyamond or iewel, suche as shold please the prynce. This shold cause gentylmen to resorte to thaunceyent custommes of chyvalry to grete fame and renomme, and also to be alwey redy to serve theyr prynce whan he shalle calle them, or have nede. Thenne late every man that is come of noble blood, and entendeth to come to the noble ordre of chyvalry, rede this lytyl book, and do therafter, in keping the lore and commaundements therin comprysed, and thenne, I doubt not he shall atteyne to thordre of chyvalry,* et cetera."

He concludes with presenting his little work to King Richard the Third, praying that he may command it to be read to all yonng lords, knights, and gentlemen, to induce them to imitate the example of the worthy knights of old, for which he shall have his prayers for a prosperous reign on earth, and everlasting bliss in heaven.

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30. The Ryal book; or a Book for a Kyng. Reduced in to englisshe at the request and specyal desyre of a singuler frende of myn a mercer of lõdon the yere of our lord m. iiij^{c}. lxxxiiij. Folio.

Mr. Dibdin states, that Herbert has given a correct account of this book, which was unknown to Ames, but that he had seen five copies of it:† it begins—

"The ryal book, or book for a kyng, in whiche ben comprysed the x. commandements, the xii. artycles of

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* Mr. Lewis, in his Life of Caxton, thus explains our Typographer's view of this subject:—

"The design of these diversions being, as has been intimated, in part to please the ladies, and recommend to their favour the combatants, for their dress and manhood. But Mr. Caxton seemed to have another view in advising their encouragement, namely, the employing the nobility and gentry, that they might not spend their time worse, in gaming and debauchery, and preserving their ancient courage and valour, that the honour and security of the English nation might not suffer through *their* sinking and degenerating into delicacy and effeminacy."

† Mr. D. gives this curious extract from signature f. j. recto:—

"They that live after their *folliry will* hold company with fools: such folk can not, may not, ne will not, hold ne keep measure ne reason. They that live after hypocrisy be they that be martyrs to the devil: such hypocrites have two measures: for the two devils that torment the hypocrite be much contrary that one to that other. That one saith, eat enough, so that thou be *fair* and *fat*: that other saith, thou shalt not, but thou shalt fast, so that thou be pale and lean, to the end that the world hold thee for a good man; and that it may appear that thou doest much penance. Now it behoveth that the hypocrite have ii measures; one little and one great: of which they use the little measure before the people, and the great measure they use so that no man can see them. They retain not the true measure that be *vertuous*. In such manner as the mouth will; which is the lady of the

the fayth, the vii. dedely synnes, the vii. petycious of the patef-noster, the gyftes of the holy ghoust, the vii. vertues," &c.

The work closes thus—

"This boke was compyled and made at the requeste of kyng Phelyp le Bele of Fraunce, 1279, reduced out of Frensshe into Englisshe by me, Wyllyam Caxton, atte requeste of a worshipful marchaunt and mercer of London, whiche instantly requyred me to reduce it for the wele of alle them, that shalle rede or here it, as for a specyall boke to knowe al vyces and braunches of them, and also all vertues, by which, well understonden and seen, may dyrecte a parson to everlastynge blysse, whiche boke is called in Frensshe, *Le Livre Royall;* that is to say, the royal boke, or boke for a kynge; for the holy scrypture calleth every man a kynge, which wysely and parfytly can governe and dyrect hymself after vertue. And this boke sheweth and enseygneth it so subtylly, so shortly, so perceynyngly, and so parfyghtly, that for the shorte comprehencion of the noble clergye, and the ryght grete substaunce, which is comprysed therein, it may and ought to be called well, by ryght and gaycke reason, above all other bookes in Frensshe or in Englisshe, The boke ryal, or the boke for a kynge, and also bycause that it was made and ordeyned at request of that ryght noble kynge, Phelyp le bele, kynge of Fraunce, ought to be called ryall, as to fore is sayd, whyche translacyon or reducyng out of Frensshe into Englysshe was achyeued, fynyesshed, and accomplysshed xiii. September, the second of Richard III."

The volume is a thin folio, with printed initials, and has rude wood cuts. The leaves are unnumbered.

81. A Book of the noble hystoryes of kynge Arthur and of certeyn of his knyghtes. Whiche book was reduced in to englysshe by syr Thomas Malory knyght and by me devyded into xxi bookes chaptured and emprynted, and fynysshed in thabbey of Westmestre the last day of July the yere of our lord m.cccc.lxxxv. Folio.

Different opinions have been entertained respecting the original author of this work: it is said

house and commander. Then between the belly and the mouth of the glutton be three disputacions. The belly saith, I will be full; the mouth saith, I will not be full: the belly saith to him, I will that thou eat, and take enough, and *dispend* largely: the mouth saith, I shall not, I will thou restrain thee!---and what shall the sorry caitiff do which is servant to his two evil lords! Two measures make the peace. The measure of the belly in an other man's house good and large; and the measure of his mouth in his own house sorrowful and over scarce."

to be a translation of a French romance, intituled, *Lancelot*. Caxton's Preface commences with informing us, that, "having completed the translation of divers histories of great conquerors and princes," as well as "certain books of good examples and doctrine," he was solicited by "many noble and divers gentlemen to print the *History of the Saint Greal*," &c. And, after briefly noticing the great heroes before the Incarnation, he continues —

"And syth the sayd incarnacion have ben thre noble cristen men, stalled and amytted thrugh the unyversal world, in to the nombre ix. best and worthy of whom was Tyrn the noble Arthur, whose noble actes I purpose to wryte in this present boke her followyng; the second was Charlemayn, or Charles the grete, of whom the history is had in many places, both in Frenssh and Englissh; and the thyrde and laste was Godefray of Boloyn, of whose actes and lyf I made a boke unto the excellent prynce and kynge of noble memory, kynge Edwarde the fourth. The sayd noble gentylmen instauntly requyred me to enprynte the story of the sayd noble kynge and conqueror, kynge Arthur, and of his knyghtes, wyth the hystory of the Sangreall, and of the deth and endyng of the sayd Arthur, affermynge, that I ought rather to enprynte his actes and noble feates, that of Godefray of Boloyn, or ony of the other viii. consideryng that he was a man born wythin this reame, and kyng and emperor of the same, and that there ben in Frenssh dyverse and many noble volumes of his actes, and also of his knyghtes, to whom I have answerde, that dyverse men holde oppynyon, that ther was no suche Arthur, and that al suche bokes as ben made of hym, be but feyned and fables, by cause that some cronycles make of hym noo mencyon, ne remembre hym no thynge, ne of his knyghtes. Wherto they answerde, and one in specyall sayd, that in him that sholde saye or thynk that ther was never suche a kynge callyd Arthur, myght be aretted grete foly and blyndnesse; for he said, that there were many evydence of the contrary. Fyrst ye may se his sepulture in the monastery of Glastynbury. And also in Polycronycon in the v. bok, the vi. chapyter, and in the seventh boke, the xxiii. chapyter, wher his body was buryed, and after founde and translated in to the sayd monastery. Ye shall se also in the histori of Bochas in his boke, *De casu*

principum, part of his noble actes, and also of his fatte, Also Galfridus, in his brutyssh boke, recountyth his lyf, and in dyvers places of Englonde, many remembraunces ben yet of hym, and shal remayn perpetually of hym, and also of his knyghtes. Fyrst in the abbay of Westmestre, at Saint Edwardes shryne, remayneth the prynte of his seale in redd wexe, closed in beryl, in whyche is wryten, *(Patricius, Arthurus, Britannie, Gallie, Germanie, Ducie imperator.)* Also in the castel of Dover ye may se Gawayns skulle, and Cradoks mantel. At Winchestre the round table. In other places Launcelot's swerde, and many other thynges. Therne all thise thynges considere, there can no man resonably gaynsaye, but there was a kynge of this lond namyd Arthur; for in all places, crysten and hethen, he is reputyd and taken for one of the ix. worthy, and the fyrst of the thre crysten men. And also he is more spoken of beyond the see, moo bokes made of his noble actes than there ben in Englonde, as well in Duche, Italyen, Spanyssh and Grekyssh, as in Frenssh. And yet of recorde remayne in wytnesse of hym in Walys, in the towne of Camelot, the grete stones, and marvellous werkes of yren lyenge undeothe grounde, and ryal wantes, whyche dyvers now have seen. Wherefore it is a merveylle why he is not more renommed in his owne countre, sauf only that it accordeth to the word of God, whyche sayth, That no man is accept for a prophete in hys owne countre. Therne all thyse thynges forsayd alledged, I cowde not well denye, but that there was suche a noble kynge namyd Arthur, and reputyd one of the ix. worthy, and fyrst and cheyf of the cristen men. And many noble volumes ben made of hym and of his noble knyghtes in Frenssh, whyche I have seen and redde beyond the see, whych ben not had in our maternal tongue. But in Walsh ben many, and also in Frenssh, and some in Englyssh, but no where nyghe alle. Wherefore suche as have ben late drawen oute bryefly into Englyssh I have, after my symple cunnyng that God hath sent to me, under the favour and correction of all noble lordes and gentylmen enprysed to enprynt a boke of the noble hystoryes of the sayd kynge Arthur, and of certen of his knyghtes, after a copy unto me delyuerde, whyche copi Syr Thomas Malory toke out of certen bokes of Frenssh, and reduced it into Englyssh. And I accordyng to my copi have doon set it in enprynt, to the entent that noble men maye se and rede the noble actes of chivalry, the gentyll and vertuous dedes that some knyghtes used in those dayes, by whyche they came to honour, and

how they that were vicyous were punyshed, and off put to shame and rebuke, humbly besechynge all noble lordes and ladies, wyth all other estates, or comynaltee, of what estate or degree they ben of, that shall se and rede this same boke and werk, that they take and entende to the gode and honest actes in theyr remembraunce, and to folow those same where in they shall welle fynde many joyous and pleysaunt historyes, and the noble and renommed actes of humanyte and gentylness, and chyvalries; for here in may be seen noble chyualrye, curtoysye, humanyte, frendlyesse, hardynesse, love, frendshyp cowardys, murdre, hate, vertue and synne; doo after the good, and lene the evyle, and it shall bryng you to good fame and renomme. And for to passe the tyme this boke shall be pleysaunt to red it; but for to geve faythe and byleve that al is true that is conteyned therin, ye bo at youre lyberte. But all is wryten for our doctryne, and for to beware that we fall not to vyce ne synne, but to exercyse and folowe vertue, by whyche we may come and atcyne to gode fame and renomme in this lyf, and after this short and transytory lyf to come unto everlastyng blysse in heven, the whyche ne graunte us that reigneth in the heven, the blessyd Trynyte. *Amen.*"

Sir Thomas Malory thus closes his work:—

"And when I am deed, I pray you all pray for my soule; for the translacion of this boke was fynysshed the ix yere of the reygne of kynge Edward the fourth, by syr Thomas Maleore, knyght, as Ihesu helpe hym for his grete myghte, as he is the servaunt of Ihesu bothe day and nyghte."

Then follows Caxton's colophon—

"Thus endyth this noble and joyous boke, entytled *La morte d'Arthur*. Notwythstondyng it treateth of the byrth, lyf and actes of the sayd kynge Arthur of his noble knyghts of the rounde table, theyr merueylous enquestes and adventures, thacheuynge of the sangreal, and in the ende the dolourous deth and depaytynge out of this worlde of them al; whyche boke was reduced into Englysshe by syr Thomas Malory, knyght, as afore is sayd, and by me devyded into xxi. bokes, chapitred and enprynted, and fynisshed in thabbay, Westmestre, the last day of Juyl, the yere of our Lord M CCCC LXXXV."

Mr. Dibdin speaks of the popularity of this work, even so late as the reign of Charles the First, in proof of which he gives the following extract,

which was written in the reign of King Henry the Eighth:—

"*Roger Aschām, in his Toxophilus and Schoolmaster, severely reprobates this and similar 'bookes of fayned chevalrie; wherein a man, by readinge, shoulde be led to none other ende, but onely to manslaughter and bawdrye.' He says, the whole pleasure of this work standeth 'in these two special points;' and after asking whether 'this is good stuff for wise men to laugh at, or honeste men to take pleasure in?'—he concludes by saying that, 'he knew the time when* GOD'S BIBLE *was banished the court, and* LA MORTE D'ARTHUR *received into the prince's chamber!*"

The above gentleman observes, that the book has a handsome margin, that the press work is exact, and that it is one of the finest specimens of Caxton's press. It consists of about 550 pages.

32. The Lyf of Charles the Great. Fynysshed in the reducyng of it in to engly sshe the xviij day of Juyn the second yere of kyng Rychard the thyrd, and the yere of our lord m cccc lxxxv. And emprynted the first day of Decembre the same yere of our lord & the fyrst yere of Kyng Harry the seventh. Explicit per William Caxton. Folio.

Oldys, after informing us that scarcity of this work has prevented its having been sufficiently described in the histories of our first printed books: thus coöntinues—

"Though it was originally compiled, mostly to the honour of Frenchmen, yet, as our translator observes, it is for the profit of every man. Herein, besides the history of CHARLEMAGNE himself, the reader will find that of RICHARD OF NORMANDY, with the feats of ROWLAND and OLIVER, and several other of his champions. Much of that vein which was in the spiritual inspirers of invasions against the Turks, Saracens, and other miscreants, as they were called under the title of the *Holy War*, appears in this book," &c.

The preface begins with an exhortation to good deeds and noble acts, and concludes thus—

"*Thenne, for as moche I late had fynysshed in prynte the book of the noble and victorious kyng Arthur of the thre moste noble and worthy of crysten kynges; and also tofore had reduced into Englisshe the*

noble hystorye and lyf of Godefroy of Bolayn, kynge of Jherusalem, last of the sayd iii. worthys: somme persones of noble estate and degree haue desyred me to reduce thystorye of the noble and crysten prynce, Charles the grete, kyng of Fraunce and emperour of Rome, the second of the thre worthyy; to thende that thystoryes, actes, and lyues may be had in our maternal langue lyke as they be in Latyn or in Frensshe, for the most quantyte of the people understande not Latyn ne Frensshe here in this noble royame of England; and for to satysfye the desyre and requeste of my good synguler lordes and specyal maysters and frendes, I haue enpryused, and concluded in my self to reduce this same book into our Englysshe, as all alonge and playnely ye may rede, here, and see in this book here folowyng, besechyng al them that shall fynde faute in the same, to correcte and amende it, and also to pardonne me of the rude and symple reduevyng, and though so there be no gaye termes, ne subtyl, ne new eloquence, yet I hope that it shal be understonden, and to that entente I haue specially reduced it, after the symple connyng that God hath lent to me, whereof I humbly, and with all my herte thanke hym, and also am bounden to pray for my fader and moders soules, that in my youthe sette me to scole, by whyche, by the suffraunce of God, I gete my lyuynge, I hope truly; and that I may so do, and continue, I beseche hym to graunte me of his grace, and so to labour and occupye my self vertuously, that I may come out of dette and dedely synne, that after this lyf I may come to hys blysse in heuen. Amen."

Caxton closes the work with a most pious exhortation to the memory of Edward the Fourth; and also praying his readers to pardon him of the simple and rude translation, beseeching them that should find fault to correct it; in doing which they should not only have his thanks, but also his prayers to God for them, that he may bring both them and him, after this short and transitory life, to everlasting bliss, &c.

The volume is a thin folio, in double columns, which extends to M 7 in octavos, and it is conjectured that his cypher was printed on the eighth leaf, to complete the sheet.

33. Thystory of the noble and ryght valyaunt and worthy knyght Parys and of the fayr Vyene &c. Translated out of frensshe into englyssne by william Caxton of Westmestre fynyshed the last day of August the yere of our lord m cccc lxxxv, and enprynted the xix day of december the same yere, and the fyrst yere of the regne of Kynge Harry the seventhe. (1485) Explicit per Caxton. Folio.

The Harleian catalogue informs us, that this is 'a very scarce book.' It appears that this romance has been slightly noticed by our early writers, and its author's name lies buried in obscurity. It is said to be of provincial growth, and to have been translated into French by Pierre de la Sippade.

The work commences thus—

"Here begynneth Thistory of the noble and ryght valyannt and worthy knyht Parys, and of the fayr Vyenne, the daulphyns doughter of Vyennoys, the whyche suffred many adversytees, bycause of theyr true lofe, or they coude enjoye the effect thereof of eche other, in the tyme of kynge Charles of Fraunce, the yere of our Lord M CC LXXI, &c."

Mr. Dibdin observes, that this is a small folio, printed in double columns, with capital initials, and contains E 5. A, B, C, &c. in octavos; D has only six leaves, and E five. The last page is generally blank. The leaves are not numbered.

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34. The Book of Good Maners. Fynysshed and translated out of frensshe in to englisshe the viij day of Juyn the yere of our Lord m iiii^c lxxxvj and the first yere of the regne of kyng harry the vij. And enprynted the xj day of Maye after etc. (1487.) Folio.

A copy of this work appears to have been rarely seen: the prologue commences thus—

"When I consider the conditions and manners of the common people, which, without information and learning, be rude and not mannered, like unto beasts brute; according to an old proverb, he that is not mannered is no man—" &c.

Caxton informs us, that this work was

"Compiled by the venerable frere Jaques le Graunt, in Latin *Jacocus Magnus*, lycencyat in theology, religions of the order of St. Austin; and, that the book is of auctorite, or as moche as there is nothyng sayde therin,

but for the moost part it is alledged by scripture, or ellis by sayeng of holy seyntes, doctours, philosophres, &c."

It appears that the original French work was delivered to Caxton "by a special friend of his, a mercer of London, named William Praat." Le Grand, the author, was a native of Thoulouse, and confessor of Charles VII: he is said to have refused the archbishoprick of Bourdeaux. It is comprised in four books.

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38. The Doctrinal of Sapyence. Translated out of Frensshe in to Englysshe by wyllyam Caxton at Westmestre. Fynyshed the vij day of May the yere of our lord m. cccc. lxxx ix. Folio.

This book has no title, it commences with a preface of two parts, the former accounting for its being translated into English, and the latter gives some account of the original; which proceeds thus:—

"The ryght reverent fader in God, Guy de Roye, by the dyuine myseracion arche byshop of Sence, hath doon it to be wreton for the helthe of his soule, and of the soules of alle hys people; and in specyal it is made for symple layemen to styr them up to devotion."

It has two wood cuts, the first of our Saviour with the doctors in the Temple, the other exhibiting the crucifixion. The work closes thus:—

"Thus endeth the doctrinal of sapyence, which is ryght vtile and prouffytable to all cristen men, whyche is translated out of Frenshe into Englisshe by W. Caxton, at Westmestre, and fynysshed vii. of May, M CCCC LXXXIX. Caxton me fieri fecit."

The table contains the heads of 93 chapters, though in reality it consists of 94—it has capital initials and signatures: the leaves are unnumbered.

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* The Harleian catalogue contains the following memorandum relative to this work:—

"This book was written in the year 1338, by Guy de Roye, Archbishop of Sens: but, the year after, a religious brother, of the Order of Cluny, enriched it with divers historical examples, parables, &c. as what would move the people more to devotion, than great authority of science. Which argument, of the force of examples, is proved in the prologue, by examples themselves."

36. The Fayt of Armes and Chyvalrye. Whiche Translacyon was fynyssshed the viii day of Juyll the said yere (1489) and emprynted the xiiii day of Juyll the next folowing and ful fynysshyd. Folio.

The following is the contents of this volume—

"The fyrst partye deuysëth the manere that kynges and prynces oughten to holde in the fayttes of theyr werres and battayles after thordre of bokes, dictes, and examples of the most preu and noble conquerours of the worlde. And how and what maner fayttes ought best to be chosen, and the maners that they oughte to kepe and holde in theyr offices of armes. ¶ Item, The second partye speketh after. Frontyn of cawteles and subtyltees of armes, whiche he calleth stratagenies of thordre and maner to fyghte and defende castellis and cytees, after Vegece and other auctours. And to make warre and gyve battayle in ryuers, and in the see. Item, The thyrde parte speketh of the droytes and rygtes of armes after the lawes and droyt wreton. Item, The iiii. partye speketh of the droytes of armes in the faytes of sauf-conduytes, of the tryewes of marke, and after of champ of baitayile, that is of fyghtyng withyn lystes."

The first part is divided into xxix. chapters; the second into xxxviij. or rather xxxix—chapter xxv. being numbered twice: the third into xxviii: the fourth into xvii.

The printer's narrative, in the colophon, runs thus,

"*Thus endeth this boke, whiche Xpyne of Pyse made and drewe out of the boke named* Vegecius de re militari, *and out of thurbre of battayiles, with many other thynges sett into the same requisite to werre and battailles, whiche boke beyng in Frenshe, was delyuered to me Wiltm. Caxton, by the most crysten kynge, and redoubted prynce, my naturel and souerayn lord kyng Henry the vii. kyng of Englond and of Fraunce, in his palais of Westmestre the xxiii. day of Janyucre, the iiii. yere of his regne, &c.*"

It appears that Christian of Pisa was blamed for meddling with this subject; it was said, "that the handling of her distaff and spinning wheel are occupations more suitable to a woman than concerning herself with the feats of arms, and the battles of heroes:" in her preface she quotes the example of Minerva, whom she addresses, in her justification.

37. The Arte and Craſte to knowe well to dye. Translated out of frenssh in to englysshe by Willm Caxton the xv day of Juyn the yere of our Lord a m iiij^c. lxxxx. Folio.

The following article, which was given in the Harleian catalogue, is partly copied from Lewis—

"This important subject, of such universal behoof, was wisely undertaken by Master Caxton, at the age he was now arrived at, and under the decay he might feel upon him, which put an end to his laudable labours, before he was a twelvemonth older. It is the more to be regarded, in that he chose, by this work, to set himself the example of the doctrine therein inculcated. It is divided into six parts; treating, Of the Praise of Death; and how we ought to die gladly; of the temptations we are under at the Point of Death; of the Questions that ought to be made at that Time: of the Instructions that ought to be given; of the Remembrance of God's Doings and Sufferings for us: of certain devout prayers that ought to be said by, or for, the dying Person. From all which articles it may evidently appear, as the author concludes, that to every person who would die well, it is necessary that he learn to die, before death comes, and prevents him."

The commencement of the work is thus given by Mr. Dibdin:—

"*When it so, that, what a man maketh or doeth, it is made to come to some end, and if the thing be good and well made it must needs come to good end; then by better and greater reason every man ought to intend in such wise to live in this world, in keeping the commandments of God, that he may come to a good end. And that out of this world, full of wretchedness and tribulations, he may go to heaven unto God and his saints into joy perdurable.*"

"The *origin* of this performance, (one of the most popular works in the 15th and 16th centuries)" Mr. Dibdin observes, "was probably the celebrated ARS MORIENDI: the composition of a Polish monk, and printed, as it is supposed, before the middle of the fifteenth century."

This work ranks amongst the rarest of Caxton's printed books; it contains thirteen leaves, with capital initials, the leaves are not numbered.

38. The Boke of Eneydos, compyled by Vyrgyle: Oute of Frenshe reduced in to Englysshe by me Wyllm Caxton, the xxij daye of Jayn, the yere of our lorde m. iiij^C. lxxxx. The fyfthe yere of the regne of kynge Henry the seventh. Folio.

The translator's preface commences thus:

"After dyverse werkes made, translated and achieved, having noo werke in hand, I sittyng in my studye, whereas laye many dyverse paunflettis and bookys, happened that to my hande cam a lytyl book in Frenshe, which late was translated out of Latyn by some noble clerke of Fraunce; whiche booke is named Eneydos, made in Latyn by that noble Poete, and grete clerke, Virgyle, which book I sawe over, and redde therein, how after the generall destruccyon of the grete Troye, Eneas departed, beryng his old fader, Anchises, upon his sholdres, his lityl son Yolus on his hond; his wyfe wyth moche other people followynge; and how he shyped and departed, with alle thystorye of his adventures, that he had er he cam to the achievement of his conqnest of Ytalye, as all a longe shall be shewed in this present boke, in which book I had gret playsyr, bycause of the fayr and honest termes and wordes in Frenche, which I never saw toforelyke, ne none so playsaunt, ne so well ordered; which booke, as me semed, sholde be moche requysite to noble men to see, as wel for the eloquence as the hystoryes, how wel that many hondred yerys passed was the sayd booke of Eneydos, with other werkes made and learned dayly in scolis, specyally in Ytalye and other places; whiche historye the sayd Vyrgyle made in metre. And whan I had advised me in this sayd booke, I delybered and concluded to translate it into Englysshe, and forthwyth toke a pen and ynk, and wrote a leef or tweyne, which I oversawe agayn to corecte it; and whan I saw the fayr and straunge termes therein, I doubted that it sholde not please some gentylmen whiche late blamed me, saying, that in my translacyons I had over curyous termes, which coude not be understande of comyn peple, and desired me to use olde and homely termes in my translacyons, and fayn wolde I satisfye every man. And so to doo toke an olde boke and redde therein, and certaynly the Englisshe was so rude and brood, that I coude not wele understande it. And also my lord abbot of Westmynster ded do shewe to me late certayn evydences wryton in old Englisshe, for to reduce it into our Englisshe now usid; and certaynly it was wreton in such wyse, that it was more lyke to Dutche than Englysshe. I coude not reduce ne brynge it to be under-

stonden. And certaynly our langage now used varyeth ferre from that which was used and spoken whan I was born; for we Englissh men ben borne under the domynacyon of the mone, which is never stedfaste, but ever wauerynge, wexyng one season, and waneth and dyscreaseth another season; and that comyne Englyshe that is spoken in oneshyre varyeth from another, Insomuche, that in my dayes happened, that certayn merchauntes were in a shipp in Tamyse, for to have sailed over the see into Zelande, and for lacke of wynde they taryed atte Forland, and went to laude for to refreshe them; and one of them, named Sheffelde, a mercer, came into an hows, and axed for mete, and specyally he axed after egges, and the goode wyf answerde, that she coude speke no Frenshe. And the marchaunt was angry, for he also coude speke no Frenshe, but wolde have hadde egges, and she understode hym not. And thenne at laste another sayd, that he wolde have had eyren; thenne the good wyf sayd, that she understode him well. Loo what sholde a man in thyse days now wryte, egges or eyren? Certaynly it is harde to playse every man, by cause of dyversyte and chaunge of langage; for in these days every man, that is in ony reputacyon in his countre, will utter his communicacyon and matters in such manners and termes that fewe men shall understonde them; and som honest and grete clerkes have ben wyth me, and desired me to wryte the moste curyous termes that I coude fynde. And thus between playn, rude and curious, I stand abashed. But in my judgmente, the comyn termes that be dayli used, ben lyghter to be understonde than the old and auncyent Englisshe. And forasmoche as this present booke is not for a rude uplondysh man to labour therein, ne rede it, but only for a clerk and a noble gentleman, that feleth and understondeth in faytes of armes, in love, and in noble chyvalry; therfor, in meane, betwene both, I have reduced and translated this sayd book into our Englisshe, not over rude, ne curyous, but in such termes as shall be understanden, by Goddys grace, accordyng to my copye. And yf ony man wyll entermete in redyng of hit, and fyndeth suche termes that he cannot understande, late hym goo rede and lerne Vyrgyll, or the pystles of Ouyde, and ther he shall see and understande lyghtly all, yf he have a good redar and enformer; for this booke is not for every rude and unconnynge man to see, but to clerkys and very gentylmen that understands gentylnes and scyence. Then I pray all theym that shall rede in this lyttel treatys, to hold me for excused for the translatynge of hit; for I

knowleche myself ignorant of connynge to enpryse on me so hie and noble a werke. But I praye mayster John Skelton, late created poete laureate in the unyversite of Oxenforde, to oversee and correcte thys sayd booke, and taddresse and expowne whereas shall be founde faulte, to theym that shall requyre it; for hym I knowe for suffycyent to expowne and Englysshe every dyfficulte that is therein; for he hath late translated the epystles of Tulle, and the book of Dyodorus Syculus, and dyverse other werkes, out of Latyn into Englisshe, not in rude and olde langage, but in polyshed and ornate termes, craftely, as he that hath redde Vyrgyle, Ouyde, Tullye, and all the other noble poets and oratours, to me unknowen: and also he hath redde the ix muses, and understands their musicalle scyences, and to whom of them eche scyence is appropred: I suppose he hath dronken of Elycon's well. Then I pray hym, and such other, to correcte, adde, or mynyshe, whereas he, or they, shall fynde faulte; for I have but folowed my copye in Frensshe, as nygh as me is possible. And yf ony worde be sayd therin well, I am glad; and yf otherwyse, I submytte my sayd book to theyr correctyon; which book I present unto the hye born my to comynge naturell and soverayne lord, Arthur, by the grace of God, prynce of Walys, duc of Cornwayll, and erle of Chester, fyrst begotten sone and heyer unto our most dradde naturall and soverayn lorde and most crysten kynge Henry the VII. by the grace of God, lord kynge of Englonde, and of Fraunce, and lord of Ireland, byseching his noble grace to receyue in thanke of me his most humble subget and servaunt. And I shall praye unto almighty God for his prosperous encreasyng in vertue, wysdom and humanyte, that he may be egal with the most renouned of alle his progenytours, and so to lyve in this present lyf, that after this transitofye lyf, he and we all may come to everlastynge lyf in heven." Amen.

Caxton's edition was never reprinted, it was doomed to sink into silent oblivion, being eclipsed by the popular versions of Gawin Douglas, Phaer, Twine and Stanyhurst. The original from which this was taken, is supposed to be a French edition published at Lyons, in 1483, by Guillaume le Roy, who was both translator and printer. It has signatures, but no catchwords, it contains 48 leaves.

Having given a complete List of Caxton's Works with Dates; together with copious Extracts from the Colophons, which we trust will give the Reader a sufficient idea of their Contents; therefore, we shall merely give the Titles of those Works without Dates, (with the exception of a few occasional Extracts), which, in the opinion of Bibliographers, have been considered as Caxton's productions.

39. The Book of the Tales of Cauntyrburye. (No place, Folio.)

Ames and Tyrwhitt are of opinion that this edition was printed in 1475-6; but Mr. Dibdin takes it to be earlier. Herbert states, that it contains 372 leaves, but Mr. Dibdin thinks it nearer 400. There are neither numerals, signatures, nor catchwords. It has no preface: the poetry is printed in single columns, with 29 verses in each page.

40. The Same. (Folio. No place.)

41. The Boke of Consolacion of Philosophie; whiche that boecius made for his comforte and consolacion &c Atte requeste of a singuler frend and gossib of myne I william Caxton have done my debuoir & payne tenprynte it in fourme as is here afore made &c. (Folio. No place.)

"*Thus endeth this boke, whiche is named, The boke of consolacion of philosophie, whiche that Boecius made for his comforte and consolacion, he beyng in exile for the comyn and publick wele, hauyng grete heuynes and thoughtes, and in manner of despayr, rehercyng in the sayde boke howe philosophie appiered to him, shewyng the mutabilite of this transitorie lyfe; and also enformyng how fortune and happe shold bee vnderstonden, with the predestynacion and prescience of God, as moche as may and is possible to be knowen naturally, as afore ys sayd in thys sayd boke, whiche Boecius was an excellente auctour of dyuerce bookes, craftely and curiously maad in prose and metre; and also had translated dyuerce bookes, out of Greke into Latyn, and had ben senatour of that noble and famous cite Rome; and also his two sonnes senatours for their prudence and wisedom. And for as moche as he withstode to his power*

the tyrannye of Theodorick thenne emperour, and wold have defended the sayd cite and senate from his wicked hendes, whereupon he was conuict and putte in prison, in whiche prison he made this forsayide boke of consolacion for his singuler comfort. And for as moche as the stile of it is harde and difficile to be understonde of simple persones, therefore the worshipful fader and first foundeur and embellissher of ornate eloquence in our Englissh, I mene, master Geffrey Chaucer, hath translated this sayd werke out of Latyn into our vsual and moder tonge, followyng the Latyn as neygh as is possible to be vnderstande; whorein, in myne oppynyon, he hath deservid a perpetual lawde and thanke of all this noble royame of Englond, and in especiall of them that shall rede and vnderstande it; for in the sayd boke they may see what this transitorie and mutable worlde is, and whereto euery man liuing in hit ought to entende. Thenne for as moche as this sayd boke, so translated, is rare, and not sprede ne knowen as it is digne and worthy, for the erudition and lernyng of such as ben ignorant, and not knowyng of it, atte requeste of a singuler frende and gossib of myne, I, William Caxton, haue done my debuoir and payne tenprynte it in fourme, as is here afore made, in hopyng that it shall prouffite moche peple, to the wele and helth of their soules, and for to lerne to haue and kepe the better pacience in adversitees. And furthermore, I desire and require you, that of your charite ye wold pray for the soule of the sayd worshipfull man, Geffrey Chaucer, first translatour of this sayd boke into Englissh and embellissher in making the sayd langage ornate and fayr, whiche shal endure perpetuelly, and therefore he ought eternelly to be remembrid, of whom the body and corps lieth buried in thabbay of Westmestre, beside London, to fore the chapele of seynt Benet, by whos sepulture is wreten on a table, honging on a pylere, his epitaphye maad by a poete laureat, whereof the copye followeth, &c.

"Epitaphium Galfridi Chaucer, per poetam laureatum Stephanum Surigonum Mediolanensem in decretis licenciatum.

Beginning: "Pverides muse si possunt numina detus;
Fudere, diuinas atq; rigare genas
Galfridi vatis chaucer crudeli fata
Plangite, &c.

Concluding: Post obitum Caxton voluit te uincere cura
Willelmi, Chaucer clare poeta tui.
Nam tua non solum compressit opuscula formis
Has quoq; sed laudes jussit hic esse tuas."

It has neither signatures, numerals, catchwords, nor capital initials; it consists of 93 leaves.

41. Infancia Salvatoris. Hic incipit tractatus qui intitulatur Infancia salvatoris. 4to.

43. A Collection of Chaucer's and Lydgate's Minor Poems. 4to.

44. The Book of Fame, made by Gefferey Chaucer. Empryntyd by wylliam Caxton. Folio. (No place.)

The Poem is divided into three books, and ends—

"Thus in dreming and in game
Endeth thys lytyl book of Fame."

It contains 28 leaves. Caxton thus concludes—

"I fynde no more of this werke to fore sayde; for as far as I can understonde, this noble man Gefferey Chaucer, fynnysshyd, at the sayd conclusion of the metyng of Iesyng and sothsawe, where as yet they ben chekked, and may not departe, whyche werke, as me semeth, is craftyly made, and dygne to be wretón and known; for he towcheth in it ryght grete wysdom and subtyll understondyng. And so in alle hys werkys he excellyth, in myn oppynynon, all other wryters in our Englysshe; for he wrytteth no voyde wordes, but alle his mater is full of hye and quycke sentence, to whom ought to be gyven laude and preysyng for hys noble makyng and wrytyng; fro hym all other have borowed syth, and taken, in all theyr well sayeng and wrytyng. And I humbly beseeche and pray yow, emonge your prayers, to remembre hys sonle, on whyche, and on alle crysten sonlis, I beseche almyghty God to have merey. Amen."

45. Troylus and Creside: Hereendeth Troylus astouchyng Cresceyde. Explicit per Caxton. Folio. (No place.)

46. A Book for Travellers: Folio.

Whereby one may learn French and English.

47. The Lyf of St. Katherine of Sene; with the reuelacyons of Sayut Elysabeth the Kynges Doughter of Hungarye. Folio. (No Place nor Name.)

The work begins thus—

"Here doughter, and see fructuous example of vertuous lluing, to edyfycation of thy sowle, &c."

A little lower, says Ames—

"Here I purpos, by the Lordis mercy, only in his worshyppe, wyth truste of his grace, and leue, by helpe

of your prayers to translate in Englysshe tongue the legende and the blessid lyf of an holy mayde and virgyn, whiche was and is callyd Katheryn of Sene. This legend compyled a worshypfull clerke, fryer Reymond, of the ordre of saynt Domynik, doctor of devynyte, and confessour of this holy virgin. But in this translacion I have of the two prologues whiche, in the begynnyng, the same clerke made in Latyn. This boke shall be deuyded in three partyes, and each part of the boke shall be departed into divers chapyters."

48. Speculum Vite Christi; or the myrroure of the blessyd Lyf of Jhesu Criste. Emprynted by Wyllyam Caxton. Folio.

"*Compiled from the Latin book of doctour Bonaventure*, De Meditatione vite Cristi, *together with a shorte treatyce of the hyest and moste worthy sacramente of Cristes blessid body, and the marveylles thereof.*"

The proheme concludes thus—

"And so for as moche as in the boke ben conteyned dyuerse ymagynacyons of Crystes lyf, the whiche lyf, from the begynnynge to the endyng, eyver blessyd, and without synne, passynge alle the lynes of alle other sayntes, as for a singular prerogatyue may be cleped, The blessyd lyf of Ihesu Criste; the whyche also, bycause hyt maye not be fully descryved, as the lynes of other sayntes, but in a manere of lykenesse, as the ymage of mannes face is shewed in the myrrour; therfore as for a pertinent name to thys boke hyt may skylfully be cleped, The myrroure of the blessyd lyf of Ihesu Criste. *Per Willielmum Caxton.*"

49. Directorium Sacerdotum: Siue *ordinale* secundum usum Sarum &c Impressum per william Caxton apud Westmonasterii prope London: Folio.

50. The Werke (or Court) of Sapience. Composed by John Lydgate. Folio.

This book contains 37 leaves: Mr. Ames conjectures that Caxton was the author.

51. A Boke of Divers Ghostly Maters. Emprynted at Westmynstre. Folio.

52. The Curial made by Maystre Alain Charretier. Translated in Englysshe by Wyllyam Caxton. Folio.

"Here followeth the copye of a lettre whych maistre Alayn Charetier wrote to his brother, whyche desired to

come to dwelle in court; in whyche he reherseth many myseryes and wretchednesses therin used, for tadvyse hym not to entre into it, leste he after repente, like as hier after followe; and late translated out of Frensshe into Englisshe; whych copye was delyuerid to me by a noble and vertuous erle, at whos instance and request, I have reduced it into Englysh."

Herbert states, that this piece is so full of good reasoning, to dissuade his brother from taking on him a courtier's life, that he could scarce refrain from giving the whole article. It commences thus:

"Ryght well belovyd brother and person eloquent, thou admonestest and exhortest me to prepare and make redy place and entree for the unto the lyf curiall, whych thou desirest, and that by my helpe and requeste thou myghtest have therin offyce, &c."

"Frnably, I praye the, counseylle, and warne the, that yf thou hast taken ony holy and honeste lyf, that thou wyl not goo and lese it; and that thou take away that thought, and despyse alle thy wyl for to come to court, and be content to wyth drawe the wythin thenclose of thy pryve hous; and yf thou have not in tyme passed knowen that thou hast ben ewrous and happy, thenne lerne now to know it fro hensforth, and to God comande the by thys wrytyng, whych gyue the hys grace. Amen."

Mr. Dibdin informs us, that Alain Charretier, a Norman, was one of the most distinguished French poets, historians, and orators of his time; and successively secretary to Charles V. VI. and VII. He flourished towards the middle of the fifteenth century. It is contained in six leaves.

53. The Lyf of our Lady made by dan John lydgate &c. Folio, (No place.)

"This book was compyled by dan John Lydgate, monke of Burye, at the excitation and styrynge of the noble and victoryous prynce, kyng Harry the fyfthe, in th'honoure, glory and reverence of the byrthe of our moste blessyd lady, mayde, wyf, and moder of our Lord, Ihesu Cryst, chapytred as followeth by this table."

It is a small folio, the leaves are unnumbered, it extends to m 5 in eights.

54. The Lyf of the holy and blessid vergyn Saynt Wenefryde, &c Reduced in to Englysshe by me William Caxton. Folio.

"*Here begynneth the lyf of the holy and blessyd vyrgyn, saynt Wenyfrede, In the weste end of grete Britayn, whyche now is called Englond, is a prouynce,* &c." At the conclusion,

"*Thus endeth the decollacton, the life after, and the translation of saynte Wenefrede, virgyn and martir, whiche was reysed after that her hede had been smyton of the space of fyfteen yere; reduced into Englisshe by me, Wm. Caxton.*"

55. A Lytel Tretise, intytuled or named, The Lucidarye. Good and profitable for euery well disposed person. 4to.

56. Reverendissimi viri dni. Guilelmi Lyndewodi, LLD. et epi Asaphensis constitutiones provinciales ecclesiæ Angliceanæ Im. pressū per Willm Caxtonum, sine commentariis, 24mo.

57. The Hystorye of Kynge Blanchardyne and Queen Eglantyne his Wyfe. (Folio. Imperfect.)

This book is divided into liiij chapters, and has printed initials. Mr. Dibdin believes the Roxburgh copy to be unique.

58. The Siege of the noble and inuyncable cytee of Rhodes. Folio. No Printer's Name, Place, or Date.

Mr. D. considers this work a curiosity: it contains twenty-four leaves, and has neither signatures, numerals, catchwords, nor running titles.

59. Statuta ap'd westmonasterii edita Anno primo Regis Ricardi tercij. Folio.

60. Statutes. Made in the first, second, and third parliaments of Henry VII. Folio.

It contains 16 leaves, it has no initials, nor numbers to the leaves.

61. The Accidence.

62. The Prouffytable boke for mānes soule, and right comfortable to the body, and specyally in adversite and tribulacyon; whiche boke is called The Chastysing of Goddes Chyldern. Folio.

63. Horæ &c 12mo.

64. Ballad (Fragment of.)

Cold and indifferent must be the heart that can peruse language like that of our first Typographer, without being warmed with admiration in favour of the mind that gave birth to sentiments such as is therein contained: almost every sentence breathes the language of a good Christian, and a truly moral man; they are, unquestionably, the production of a heart filled with adoration of the Divine Being—of one who was anxious, to the utmost of his power, to inculcate similar notions of piety and good living throughout mankind in general—and who, though "well stricken in years," ceased not to labour in the vineyard, for the improvement and extension of the infant art, up to the last day of his life.

When we reflect upon the numerous attempts which have been made to deprive poor Caxton's memory of that fame which he so dearly earned, we cannot help expressing our astonishment, that Englishmen should have been guilty of this ingratitude! Was it not reasonable to suppose that the pride of country (even admitting his claim to have been doubtful), would have induced them to attempt a defence of him, in honour of our national character? But, true it is, Englishmen are ever too prone to bestow upon foreigners that which they would reluctantly yield to their fellow-countrymen! Look at the conduct of the Hollanders? Did they act so ungratefully by the memory of their *beloved Coster?* No: They stood manfully by their *hearsay evidence*, and though Coster's claim had scarcely a shadow of probability to support it; yet their enthusiasm carried them beyond all reasonable bounds, they were not content with granting him the merit for the invention of typography, but they also asserted, that he was the first who discovered calcography; they even erected statues to the memory of their *incomparable Coster!* at a time

that many were even doubting if such a person had ever existed. What a contrast is here exhibited of the two nations?—Well may some Englishmen exclaim, *Alas! my countrymen, I pity your weakness!!!*

Again—When we view St. Peter's Abbey, the grand depository of the manes of England's Worthies, and saunter through its majestic aisles, what admiration and awe fills our imaginations, while guzing on those massive piles which croud its lofty walls? Oft have we explored every corner, in the hope of finding some niche, however small, that contained a trace of our first Typographer; but, vain our labour! What could have caused this neglect? Have not a great portion of those monuments been erected at the public expense? Were his services less deserving than many of those who have been thus honoured? But, why should we waste our time in fruitless inquiry? Did he not build a monument with his own hands, which has already stood the test of ages? And though it is formed of more perishable articles, still we trust that his monument will survive as long as any that grace that venerable pile! yea, even till the final wreck of Time!!!

Although the nation have thus neglected to call in the Sculptor's aid to perpetuate his memory; we are highly gratified on finding that a few highly respected and exalted characters, associated under the title of *The Roxburghe Club*, (long acknowledged as lovers and admirers of ancient lore) have performed that duty, which more properly belonged to the nation: in executing this act of justice to the memory of so worthy a man, they have not only perpetuated the remembrance of him, but they have also raised a monument for themselves. It is thus described:

The tablet erected to the memory of Caxton, by *The Roxburghe Club*, is composed of the finest

dove-coloured marble, enclosing an oblong panel of white, delicately veined with blue. Above the panel rises a pediment having the device of Caxton engraved in the centre; and on either side of the inscription are two small pillasters. The words of this inscription are as follow:—

TO THE MEMORY
OF
WILLIAM CAXTON,
WHO FIRST INTRODUCED INTO GREAT BRITAIN
THE ART OF PRINTING;
AND WHO, A. D. 1477, OR EARLIER,
EXERCISED THAT ART
IN THE ABBEY OF WESTMINSTER.
THIS TABLET,
IN REMEMBRANCE OF ONE
TO WHOM
THE LITERATURE OF THIS COUNTRY
IS SO LARGELY INDEBTED,
WAS RAISED
ANNO DOMINI MDCCCXX.
BY THE ROXBURGHE CLUB.
EARL SPENCER, K. G. PRESIDENT.

Was it not his venerable hands which laid the foundation stone of that great fountain [*the press*], the inexhaustible streams of which have swept away the dark clouds of ignorance and superstition, which (for ages) had infested our native land? But let us view our own times—amid the shocks and convulsions which recently agitated Europe, and made her tremble to the very centre; was it not this fountain's pure streams which cherished and supported Great Britain in all her splendour? and while other nations were wrecked by this storm, Britannia's vessel of state rode the gale, and harboured safe in port! May Caxton's fountain continue to flow [unsullied], without the least interruption, till Time has run his course, and commenced his final work of destruction!

TO

The Memory

OF

OUR REVERED AND RESPECTED COUNTRYMAN,

WILLIAM CAXTON,

WHO HAVING,

(AFTER A THIRTY YEARS' RESIDENCE ABROAD),

obtained a knowledge of

THE ART AND MYSTERY OF PRINTING.

returned to

His Native Country,

and indefatigably laboured

(FOR THE BENEFIT OF MANKIND),

to

THE LAST DAY OF HIS LIFE.

Alphabetical List of the Books printed by Caxton, * With their supposed Degrees of Rarity: the figures at the end of the line denote the degree, six being the highest.

Accidence	(No date.)	6
Æsop	1484	5
Arthur, Histories of	1485	6
Ballad, Fragment of	No date.	6
Blanchardin & Eglantine	Do.	6
Boetius	Do.	6
Book of Divers Ghostly Matters	Do.	5
—— of Good Manners	1487	4
—— for Travellers	Do.	5
Cato Magnus	1483	4
Cato Parvus	No date	5
Charles the Great	1485	6
Chastising of God's Children	No date.	4
Chaucer's Book of Fame	Do.	4
—— Canterbury Tales	Do. (1 ed.)	5
—— Ditto	Do. (2 ed.)	4
—— Troilus & Cressida	Do.	4
—— Minor Works with Lydgate's	Do.	5
Chess, Game of	1474	5
——	No date.	4
Chivalry, Fait of Arms &	1489	4
—— Order of	1484	6
Chronicle of England, &c	1480	3
Cordial	1480	4
Craft to Know well to Die	1490	5
Curial of Alain Chartier	No date.	6
Dictes of the Philosophers	1477	4
De Fide & Cante, &c.	No date.	6
Directorium Sacerdotum	Do.	5
Doctrinal of Sapience	1489	4
Edward the Confessor	qu ?	-
Godfrey of Boulogne	1481	5
Golden Legend	1483	4
Gower's Confessio Amantis	1483	3
Horæ	No date.	6
Jason	1476	5
Infancia Salvatoris	No date.	6
Katherine of Sienne	No date.	4
Knight of the Tower	1484	4
Liber Festivalis	1483	4
Life of our Lady	No date.	4
—— Saint Wenefrid.	Do.	5
Lombardy, History of	qu ?	-
Lucidary	No date.	6
Lyndewood	qu ?	-
Mirror of the World	1481	4
Ovid's Metamorphoses	1480	6
Paris and Vienne	1485	6
Pilgrimage of the Soul	1483	4
Polychronicon	1482	4
Proverbs of Pius	1478	5
Reynard the Fox	1481	6
Royal Book	1484	4
Russel, Oration of	No date.	6
Siege of Rhodes	No date.	6
Speculum Vitæ Christi	Do.	4
Statutes	Do.	6
Troy, Recueil des Histoires	No date.	6
—— Histories of	1471	5
Folly of Old Age, &c.	1491	3
Virgil's Æneid	1490	4
Work of Sapience	No date.	4

This list of the books printed by Caxton cannot, perhaps, be better closed than by the following anecdote from Herbert: "At my first setting out (says he) in this arduous undertaking, I entertained hopes of being able to give a more correct and certain account of Mr. Caxton's works, having been informed that there were still existing complete copies of most, if not all, of Caxton's books, collected and preserved by the late Mr. Cheswell, a very eminent bookseller of the last age, and that they were then in the possession of a gentleman, who, no doubt, would favour me with the perusal of them, and be glad of the opportunity of communicating materials so curious, and necessary to illustrate and authenticate the memoirs of our first printer. Without delay I waited on the gentleman, who very politely promised me the use of them, but said that they were sent over to Amsterdam, for the inspection of a friend there, but that he would write for them the first opportunity. A short time after, I took the liberty to write to him that I would with pleasure wait on him, in order to take extracts from his Caxtons; in such a manner as should be most agreeable to him. In a few days I was indulged with an answer, informing me 'he had received from Holland the very disagreeable intelligence, that all his fine Caxtons had met with the unfortunate accident (*Heu lamentable dictu!*) of being burnt, and totally destroyed, as he understood, by the neglect of a servant, in his master's absence, throwing down from a shelf a large bottle of aquafortis into the box where the said books were, and neglecting them in his fright, so that more mischief was done in the room.' 'I am very much afraid," concludes *Herbert*, "that my friend received but a *Plenish* account of his Caxtons."

* *Taken from Dibdin's edition of Ames' Typographical Antiquities.*

William Caxton used two devices in his printing, one of which we have already given, (vide page 195), and another much smaller, having a different border, and a flourish inserted above and below the letters. The device itself consists of the initials W. C. within an upper and lower border of rude foliage and lozenges, upon black and white grounds. Between the letters is an arbitrary sign meant to convey the date 74, as 1474 is usually supposed to have been the year when Caxton commenced printing in England. The earliest impression of the large device now known, is in the copy of "The Dictes and Sayinges of the Philosophres," 1477, preserved in the Lambeth library, where it occurs on the recto of the first leaf. In conformity with other typographical works, we have placed to the accounts of several of the English printers, copies of the heads usually accepted as their portraits; but Mr. Dibdin, in his "Typographical Antiquities," and his "Bibliographical Decameron," has shewn, that most of them may be considered as spurious. The portrait of Caxton has been copied from a head introduced in La Zucca, of A. F. Doni, to illustrate a particular kind of cap and streamer, which has been supposed to represent the Italian poet, Burchiello Domenico: as the same engraving is to be found in the early editions of his works. This portrait was originally engraved by W. Faithorne, for Sir Hans Sloane, as the head of W. Caxton; it was then re-copied on a copper-plate, with some alterations, for the Rev. John Lewis's life of that printer, and afterwards by Marchand, Ames, and Herbert. The Rev. T. F. Dibdin, to whose works we are indebted for the above information, thus relates the circumstance in his Bibliographical Decameron, Vol. II. Page 268. "Would you believe it, a portrait of Burchiello, an Italian Poet of the XVIth century, was most wickedly foisted into the public notice, by Ames, as that of William Caxton! Yet Ames, on second thoughts, must not be too severely criticised. As an antiquary in the art of engraving, his knowledge was exceedingly limited; and it was sufficient for him that the name of Faithorne was subscribed to a book of drawings in the Harleian Collection, *purporting to be* portraits of printers—in which this identical portrait appeared! and so, a draped head (as the phrase is) of Master Burchiello, aforesaid, came forth as that of the venerable and our well beloved William Caxton!"

Notwithstanding all this, as a certain degree of concurrence is required with popular sentiments, although in themselves erroneous, we have, as before stated, engraved the heads usually esteemed to be those of our first Printers, and in the course of the text will be found some observations upon their authenticity.

JOHN LETTOU,

AND

WILLIAM MACHLINIA.

As these typographers were at one period in partnership with each other, and as little is now known concerning either, we have placed both their names at the head of this article. Letton is considered, from his name, to have been a foreigner, and most probably a German; but neither Ames, Herbert, nor Dibdin, have been able to discover any thing relating to his life. The first of these authors supposes that he came to England, with others, from the Continent, on the invitation and encouragement of Caxton and Hunt, to work at the newly-established presses of Britain. He appears to have been first employed in the office of Machlinia, as a pressman, but he afterwards was received into partnership with his master, and his name is even placed first in the colophons of those books which they printed in connection. It does not appear that Lettou ever printed abroad; and there are probably but *two volumes now existing* to which his name is affixed alone; these are as follow:—

1. *Quæstiones Antonii Andreæ Ord. Minor. super xii libros Metaphysicæ emendatæ per Ven. fratrem Magistrum Thomam Penketh Ord. ſt. Augustin. m.cccc.lxxx. Folio.*
2. *Expositiones Super Psalterium. London. m.cccc.lxxxi. Folio.*

It remains only to add concerning Lettou, that his types were rude, mutilated, and most resembling those of the early volumes of Lyons and Milan. In connection with Machlinia, Lettou printed two volumes of Law, which were thus entitled:—

3. *Tenores. Novelli Impressi per nos Johannem lettou et Wilhelmum de Machlinia in Civitate Londoniarum juxta ecclesiam omnium Sanctorum. Folio.*

This was the first edition of Littleton's Tenures,

which was without a Title-page, the above forming the colophon. Herbert gives the following detail of the arrangement of this book. On the reverse of the first leaf appears, "*Incipit tabula hujus libri,*" which is divided into three parts:—

"This table gives the beginning Tenure by the directing letter or signature to the binder, for folding the sheet at the bottom of the leaf, as, a i, a ii, a iii, a iiii. then four leaves blank, after b i, b ii, b iii, b iiii, &c. to the end. No leaves numbered nor catchword; the initial letters were left for the illuminator to colour. The letters are very much combined together as Caxton's, but many more abbreviations are used."

To this Mr. Dibdin adds, that—

"The first book of the Tenures ends on the reverse of the fourth leaf, after sign. a. iii; the second book on the recto of the fourth leaf, after sign. c. iiii; the third on the reverse of the third leaf after sign. c iii. The colophon is at bottom,—*Explicunt Nouelli*, &c. as above."

It is supposed that this edition was superintended by Lord Littleton himself.

4. *Vieux Abrigement des Statutes. Folio.*

Also without a Title-page, and printed with the same rude types as the foregoing, with which it is usually bound. According to the Rev. T. F. Dibdin, its arrangement is as follows. The table four leaves. The body of the book commences on a i, and ends on the reverse of the fourth leaf after signature n. iiii; in eights, comprehending 108 leaves. A full page contains 40 lines. There are neither numerals, catchwords, nor colophon.

Of William Machlinia there is as little information as of Lettou; Ames supposes, that he might originally have come from the City of Mechlin, which, at the period when he printed, belonged to the Emperor of Germany. The Colophon to Littleton's Tenures above printed, seems to warrant such a conclusion, as he there evidently calls himself

William of Mechlin, which was afterward corrupted into a surname. His letter-press, paper, and types, were superior to those of Lettou; but his books are all without dates, and consisted only of law and religious publications. Before entering on a list of Machlinia's works, it should be stated, that he lived in Holborn, near the Fleet-bridge, but while in connection with Lettou, their dwelling was by All-Saints Church. The volumes supposed to have been printed by Machlinia alone, are as follow:—

1. *The Year-Book xxxiii. xxxv. and xxxvi. Hen. VI. Folio.*
2. *Ditto. . xxxiv. Hen. VI.*

Year-Books, says Jacob, are

"Reports, in a regular series, from the reign of King Edw. II., inclusive, to the time of Hen. VIII. which were taken by the Prothonotaries, or chief scribes of the Court, at the expense of the Crown, and published annually; whence, they are known under the title of Year-Books."

3. *Tenores.---Nouelli Impressi per me Wilhelmu de Machlinia in opulentissima Civitate Londoniar. juxta pontē, que vulgariter dicitur Flete-brigge. Folio.*

This edition of Littleton, like the former, commences with the table on the reverse of the first leaf, with references to the chapters by the signatures, which run in sixes. The work begins at sign. a i., and ends on the reverse of i. vi. At the end is the Colophon as above printed. A full page contains 40 lines, but the initial letters are omitted for the illuminator: there are neither numerals nor catchwords.

4. *Statuta apud Westmonasterium edita Anno primo Regis Ricardi tercii. Folio.*

The Rev. T. F. Dibdin states, that the above volume is exceedingly rare, that it is written in Norman French, commencing on the recto of sign. a. ii, and ending upon the recto of the fourth leaf, after sign. b. iiii. at chap. xiii. A full page contains

33 lines, but there are neither catchwords nor numerals.

5. *Nova Statuta. Folio. Without date, place, or printer's name.*

A large volume of Statutes, containing 344 leaves, probably printed about the year 1482-3.

6. *Incipit liber qui vocatur Speculum Xpristiani. No date. Quarto. London.*

Chiefly in Latin, but also containing some English verse. The former consists of an exposition of the divinity of the period in which it was written; the unprofitable nature of which may be conceived, when it is stated, that the Creed is commented upon by assigning to each Apostle that article of faith which he is said to have contributed; as in the following translation:—

"Peter the Apostle.---I believe in God, the Father Almighty, creator of Heaven and Earth.---Andrew.---And in Jesus Christ his only Son our Lord.---James the Great.---Who was conceived of the Holy Ghost, born of the Virgin Mary," &c.

The English verses commence with these lines:

"In heuen shall dwelle alle christen men,
That knowe & kepe Goddes byddynges ten."

There are also many more verses, and some pages of prose in English; of the former, Herbert has given a specimen, in "*A devout prayer to the blessed Mary,*" which may remind the poetical reader, of Ellen's *Hymn to the Virgin*, in Sir Walter Scott's *Lady of the Lake*, as in each she is addressed as Mary, mother, and *maiden mild*. An extract from the present poem will be sufficient for a specimen.

"Mary Moder wel thou bee
Mary Moder thenke on me
Mayden and Moder was neuer none
Togeder ladý saf thou allone
Swete lady Mayden clene
Schilde me fro lle schame and tene*

* Loss.

And onte of synne lady schilde thou me
And onte of dette for charittee
Swete lady, Mayden mylde,
From alle fomen thou me schilde
That the feende me not deere
Swete lade thou me weere
Both be daye and be night
Helpe me lady with alle thy might."

At the close of the Speculum Christiani, follows:

"An exposition of the Lord's prayer, and seven chapters on Sins, with their branches," in Latin;

and, succeeding this, comes—

"The Admonitory words of the blessed Isidore, extracted to instruct men in the quality of vice, how to avoid it, and of the good of which they should be informed."

The whole concludes with this Colophon:—

"Iste Libellus impressus est in opulentissima Ciuitate Londoniarum per me Wilhelmum de Machlinia ad instanciam necnon expensas Henrici Vrakenbergh mercatoris."

The author's name is supposed to have been John Watton.

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7. *Liber Aggregationis seu liber secretorum Alberti Magni de virtutibus herbarum lapidum et animalium quorundam.* *No date.* *Quarto.*

The Rev. T. F. Dibdin states this to be the most elegant specimen of Machlinia's press with which he is acquainted. The book is without catchwords or numerals, and consists of 41 leaves. The following Colophon occurs on sign. f ii.

"Albertus Magnus de Secretis nature Explicit Necnon per me Wilhelmum de Machlinia Impressus In opulentissima Civitate Londonarum Juxta pontem qui vulgariter dicitur Flete-brigge."

The three remaining pages are occupied by directions for finding the changes of the moon, and moveable feasts of the Church. The work itself consists, as the title states, of the properties and virtues of stones, herbs, and animals, a knowledge of which was, at one period, denominated natural magic. A single translated extract will give a perfect conception of the whole.

"And if any be willing that a cock should not crow, anoint his head and forepart with oil. And in the book of

Archigenes it is said, that when one suffereth the cholic, the windpipe of a hare should be hung over him: and it is said by Aristotle that whoever sitteth upon a lion's skin the *Hæmorrhoides will depart from them.* And the Philosophers have said that if the head of a goat be suspended over those who suffer the scrofula they shall be by it restored unto health."

The foregoing occurs upon the recto of the first leaf, after sign. d. iiij.

Besides these acknowledged productions of Machlinia, there are other books without name, date, or place of imprint, but which, from a variety of evidence, have been ascribed to him; of which the following is a list:—

8. *Here begynneth a litill Boke necessarye and behoveful agenst the Pestilence. Quarto. Without name, date, or place of imprint.*

By the introduction to this book, the reader is informed that Ramicus—

"The bishop of Arusiens in the royalme of Denmark, Doctour of Phisique wille write by the moost experte and famous doctours auctorised in Phisike somme thynges of the infirmitie of pestilence whiche dayly enfecteth and sone suffreth us to departe oute of this lyfe. First I wil write of the tokenes of this infirmitie, the second the causes whereof yt cometh, the thirde remedies for the same, the fourth comfort for the herte and the principal membres,"

On the recto of the fourth leaf, in "the remedies for the Pestilence," it is thus remarked:—

"Now it is to wete by what remedies a man may pserve him self fro pestilence first see the writing of Jeremy the pphete that a man ought to forsake evil thinges and do gode dedes and mekely to confesse his sinnes for whi it is the hiest remedie in that time of pestilence penance and cofession to be pferred to al other medicines."

This singular production consists of nine leaves, and was first introduced into the Typographical Antiquities, by the Rev. T. F. Dibdin.

9. *Vulgaria Terentii in anglicanam linguam traducta. Quarto.*

Only a fragment of eight pages is now extant of this curious work, which is preserved in the library of Peter-house College, Cambridge. It contains 24 lines in a page, and is printed in alternate pages of Latin and English, the former being in a large, and the latter in a smaller type.

10. *Reuelacion of a Monke in the Abbey of Eulshamo. Quarto.*

This most singular volume commences on the recto of the first leaf, with the following introduction, which, with the succeeding narrative, will be sufficient to give an iden of the contents.

THE PROLOGE OF THIS REUELACION.

"The reuelacion that foloweth here in this boke treyth how a certeyn deuowt person the whiche was a monke in the abbey of Euishamme, was rapte in spirite by the wille of god and ladde by the hand of Seint Nycholas the space of ii days and ii nyghtes to see and knowe the peynys of purgatorye and the iowys of paradyse and in what state the sowlis ware that ware in purgatorye and also in paradyse. Sothly in bothe this placis he sawe and knewe many persons bothe men and women the whiche he knewe welle before when they lyuyd in thys world and spake with hem there mowthe to mowth in bothe the placys as he founde hem as hit foloweth wele aftir in this boke. This reuelacion was not shewed to hym only for hym butte also for the confort and profetyng of all cristyn pepulle that none man shuld dowte or mystruste of anothir life and world the whiche euery man and woman must go to and lyke as they deserue here in this world by here lyuyng so there to be rewarded. And as for the trowthe of this reuelacyon no man nother woman ought to dowte in any wise for and a man wele rede and vndirstonde the begynnyngs with the endyng he shalle so large ly see it approuyd in grete myraclis by almyghty god shewyd vnto the same person that same tyme that all resons and mocions of infydelite the whiche risith often tymes of manis sensualite shalle vtwardlie be excludyd and quenchid and gretely shalle cause all crysten pepulle that herith it to drede god and loue hym and also to preyse him in hys werkys, for seche anothir reuelacion and so opyn y trowe was newyr shewid in this lond ne in no nothir that we rede of." *(Here endyth the Prologe.)*

Here begynne the chapitres of this reuelacyon. Table 4 pages. *Expliciunt Capitula.*

Reverse.---Here begynnyth a meruelous reuelacion that was schewyd of almyghty god by sent Nycholas to a monke of Euyshamme yn the days of kynge Richard the fyrst, and the yere of oure lord, mc.lxxxxvi.---*Ca primum lviii Chap. in all.*

The story which then ensues, states that the monk who was favoured with this vision, was a young man who had been converted from the world to a religious life, and that soon after his being entered in Evesham Monastery he was afflicted with an illness which lasted fifteen months. After medical skill had been found in vain, and his sickness had increased to a great height, toward the Feast of Easter, he somewhat recovered, and on the Thursday in Passion-week, joined his bretheren in the Church, where he behaved with peculiar fervour and devotion. His weakness however again increases, and with it his religious zeal, and at length, on Good-Friday morning, he is found prostrate before the Abbot's seat in the Chapter-house.

"As a man lyfeles," says the story, "without any mocyon of any membre of his body.---Trewly his yes ware falle doun depe into his hede & tho yes & nose of him ware blody or as a manne had ouyr lede hem with mekyl bloode."

In this state he continues, notwithstanding the endeavours of his bretheren to restore him, until the following afternoon, when he slowly recovers, and about the time when the Resurrection took place, he leaves his bed and goes to the Church. After this he relates to the Convent, "in the Colloke the which ys a place where the may speke to geder," all the wonderful things he had seen and heard. This curious book contains 65 leaves, four of which are double, and 30 lines on a full page. There are neither Title-page, Signatures, Pages, Catchwords, nor Colophon.

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11. *Chronicle of England. Folio.*

Of this exceedingly rare volume, Herbert gave only the following very unsatisfactory account—

"A Chronicle of England, partly written, and partly printed, on paper and vellum; was in the possession of the late John Anstis, Garter. It is a miscellaneous piece, and has printed in it, first, *The promise of Matrimonie*: second, *The Lettre annuelle port*: third, *The obligation of Nisi*: fourth, *Tharticles of the convencion bitwene the Frensshe king and the duc of Austrice, late called duc of Bourgoigne*."

Mr. Dibdin has considerably improved upon the above, and from him we learn, that this book is printed with worn and broken types, and that the printing is executed in a rude unfinished manner. As all the copies he had met with were imperfect, he is able only to state his supposition, that it originally commenced with the table on sign. a. i., which at present occupies ten leaves. The number of chapters is cc. lxxiij, and the chronicle begins with—

"How the lande of Englonde was fyrst namd Albion and by what encheson it was so namd,"

which is printed in a stout square German-text type, similar to the titles in Caxton's books, and the earlier ones by Wynkyn de Worde. The text commences:

"In the noble lande of Surre ther was a noble kyng and myhty a man of grete renome:"

which comprehend the first two lines. Mr. Dibdin mentions, that the most perfect copy he has seen, terminated on sign ee. iiii.

Herbert also mentions one other work from Machlinia's press, which is

12. *A Book of Devotion.*

Printed on vellum, in Latin, and with the same type as the Nova Statuta.

Neither Lettou nor Machlinia appear to have used any device, but only to have printed their names in the Colophons to their respective works.

WYNKYN DE WORDE.

THROUGHOUT the whole range of our ancient Typographers, there is scarcely one whose memory beams with greater effulgence than that of Wynkyn de Worde: he gained this high distinction not only from the number of his publications, but also from the typographical excellence which they exhibit. By an examination of the Patent, in the Chapel of the Rolls, it will appear that W. de Worde was born in the Dukedom of Lorraine: he became a denizen of England in the year 1496. It has been conjectured, that he was an assistant, or workman, with William Caxton, during his residence at Bruges, or Cologne: be this as it may, there is no doubt of his having been a servant to our first Typographer, and remaining in that capacity till his death, which event, we are informed, took place about 1491: from this period he most successfully practised the art of printing on his own account; and continued to print in his master's house. At the present time it appears improbable where to fix an exact date to his first production: the Rev. T. F. Dibdin is of opinion that he did not print on his own account before the year 1493; and maintains, that if he be not the printer of the colophon of the *Golden Legend* of the above date, he undoubtedly executed an edition of the *Liber Festivalis*, bearing the date of 1493. He also imagines, that the interval between the death of his master, and the appearance of his first publication, was

principally occupied in re-arrangements, and in procuring new types. In the colophon to Hilton's *Ladder of Perfection*, printed in 1494, Wynkyn de Worde notices the death of his master, Caxton; and in the second verse he mentions the patronage which he himself had obtained from Margaret Beaufort, Countess of Richmond, only daughter of John Beaufort, Duke of Somerset, and mother of King Henry VII.

"This heuenly boke, more precyous than golde,
Was late dyrect, wyth great humylyte,
For godly plesur therein to beholde,
Unto the right noble Margaret as ye see,
The Kynges moder, of excellent bounte,
Herry the Seuenth, that Jhu hym preserue,
This myghty pryncesse hath commanded me
Temprynt this boke, her grace for to deserue."

In the following year, Wynkyn de Worde produced from his press the *Vitas Patrum*, the *Polychronicon*, and, most probably, *Bartholomæus de Proprietatibus Rerum*; as they are all printed with the same types, and under the same patron, namely, Robert Thorney, Mercer. The colophon of the *Constitutiones Prouinciales Ecclesie Anglicanæ*, 1496, shews that Wynkyn de Worde was at that period still living at Westminster, in Caxton's house; as was also the case when he printed *Withal's Short Dictionary*, the *Accidence*, the *Chorle and the Byrde*, and the *Doctrynalle of Dethe*; all of which have a similar notice in their colophons. In this office he appears to have continued until the year 1499, and soon after he removed to the "sign of the Golden Sun, in the parish of St. Bride, in the Fletestrete, London;" the neighbourhood of which he appears never to have left, as in his will he directs his body to be buried in the parochial church of St. Bride, Fleet-street, before the high altar of St. Katharine. He was also a considerable benefactor to that

parish, as he bequeathed to the Church, £36 in money, to be laid out in lands, and *with the rents* thereof, an Obit, or funeral service, was to be said for his soul, on the day of his death, for ever. But it is possible, although Wynkyn de Worde did not change the part of London in which he dwelt, that he lived in a different house; as in the colophon of *Stainbridge's Vocabulary*, 1532, he is stated to be living "in flete-strete, at the sygne of the Sonne, agaynst the Condyth," Now, as the sign he had assumed was arbitrary, he could erect it at any abode he might select; but his vicinity to the Conduit was a locality not to be taken up or discarded at pleasure; and, therefore, the office where this was printed, was, in all probability, not the same as that which he first inhabited in the City. The situation of this latter house, must, according to what is now known concerning the Conduit, have been near the Fleet-bridge, which crossed from Ludgate-hill to Fleet-street; since, according to Stow, the Conduit, or "Cistern for the receipt of Spring-water," stood upon the bridge itself. The same authority mentions our Typographer's residence, although nothing is stated relative to the part of the parish where it stood. "In this parish of St. Bridget;" says Stow, "was a messuage or inn, called the Falcon, in the tenure of the famous printer, in the latter part of Henry the Seventh's time, and beginning of Henry the Eighth's, namely, Wynkyn de Worde:" such are all the particulars which remain concerning the dwelling of this celebrated man. It is supposed that Wynkyn de Worde died in the year 1534; although the colophon to his edition of *Esop* is dated 1535, yet the circumstance adduced by Mr. Dibdin, of his will having been proved in January 19th in that year, is almost a

sufficient evidence that it must be a typographical error. It is not known whether Wynkyn de Worde was ever married; but in the Church-Warden's books of St. Margarets', Westminster, are three entries for fees paid on tolling the bell, and for torches at the funerals of Elizabeth and Julian de Worde: for the former of these in the year 1498, and the latter in 1500, which was about the period that Wynkyn left Westminster. According to the custom of his time, this eminent typographer was a Stationer, since, he calls himself in his will, "Citizen and Stationer of London;" yet Stow is certainly in an error when he states that Wynkyn de Worde was one of the Corporation, since the Stationer's Charter was not granted until 1555-6, and he had then been deceased about twenty years. Herbert endeavours to obviate this anachronism, by adducing a receipt given by the Stationer's Collectors, circ. ann. 1554, and by this he supposes they might have been qualified to act as an associated body, previous to their receiving an Act of Incorporation. The name of Wynkyn de Worde also appears on the books of the Leatherseller's Company, in the reign of Henry VIII. and he was one of the Brotherhood of our Lady's Assumption, which, probably, was a fraternity belonging to St. Bridget's Church, as Stow relates that such associations "were numberless", in "most churches and chapels." The same laborious antiquary supposes that Wynkyn de Worde was a native of Holland.

Having thus concluded our detail of all the circumstances known relative to the domestic history of Wynkyn de Worde, we next proceed to recount his typographical productions, and the characters of his works, &c. Herbert remarks of him,

that "although he was the immediate successor of Caxton, yet he improved the art to a very great degree of perfection; cutting a new set of punches, which he sunk into matrices, and cast the several sorts of printing letter which he made use of himself; and some of them have been in use to this day, being cast so true, and standing so well in line, as not to be excelled by any: and of these he had also a larger variety of sorts and sizes than his predecessors." It has been supposed by some authors, that Wynkyn de Worde was the first printer who introduced the Roman letter into England; but that honour has usually been claimed and assigned to Richard Pynson, his contemporary. Mr. Rowe Mores, in his Treatise "of English Founders and Founderies," seems inclined to believe that Wynkyn de Worde was his own letter founder; and the Rev. T. F. Dibdin remarks, that "the type with which he printed most of his early folio volumes, is not, to the best of his recollection, to be found in any of the books printed abroad at the same period;" this latter evidence gives force to the assertion of Mr. Mores, when he states that Wynkyn de Worde's Gothic type has been "the pattern for his successors in the art."

In many classes of Literature, this eminent typographer produced several volumes from his press, but his principal fame rests on the Grammars which he printed; although his curious romances and poetical books have also greatly contributed to procure respect for his memory. We now proceed more particularly to specify the productions of Wynkyn de Worde.

1. *Liber Festivalis. Westminster. m.cccc xciii. Quarto: Quatuor Sermones. Westminster. m.cccc xciii. Quarto.*

An account of the Editio Princeps of the above

volumes, printed by Caxton, in 1483, in folio, will be found at page 175, ante, in the nineteenth and twentieth articles of that printer.

2. *The same, Westminster. m.cccc. Nonagesimo sexto.* 1490. *Quarto.*

Herbert, when speaking of the above work, states, that it is an English book bearing a Latin title, which is—

"Not very distinctly divided into four Sermons; but the first two seem to be comprehended under certain topics, by which we are instructed how to attain the knowledge of God; giving short expositions on the Lord's Prayer, Creed, Ten Commandments, Seven Sacraments, Seven Deeds of Mercy, Seven Deadly Sins, and the Nine Torments of Hell. The third Sermon, beginning at fol. xxxj. treats of the three parts of Penance; Contrition, Confession, and Satisfaction. And that which seems to be the last Sermon, is called the General Sentence, or Church Curses, which were read to the Congregation quarterly; some of which are singularly observable, ending very particularly against the withholding of tythes. After which, follows the *Modus Fulminandi Sententiam*, in Latin, wherein all violators of any articles mentioned in the said General Sentence, are excommunicated, anathematised, given over to the Devil, and damned by the Holy Church to all intents and purposes; wherever they are, or whatever doing, unless they repent and make satisfaction; after which sentence, the lights are put out *ad terrorem*, and all the bells set a jangling. Then follow the bedes or orders of prayer on the Sunday, with the titles of several prayers more to be said, and ends with a general collect in Latin."

3. *The same. Westminster. m.cccc. Nonagesimo nono.* 1499. *Quarto.*

This edition contains the *Liber Festivalis* only, without the *Quatuor Sermones.*

4. *The Festyuall, or Sermons on Sondays and Holidaies, taken out of the Golden Legend. London, in Flete-strete, at ye Sygne of ye Sonne. m.cccc. viii. And ended the xi. daye of Maye. Quarto.*

5. *The same. Imprynted at London, in Flete-strete, at the Sygne of ye Sonne, by Wynkyn de Worde, in the yere*

of our Lorde m.cccc. xxviii. ye fyfth day of Nouember: the xx yere of the reygne of kynge Henry the VIII. Quarto.

6. *Liber Festyualis, with the Quatuor Sermones. Imprinted 23 October,* 1532. *Quarto.*

In this edition, the *Generall Sentence*, and the *Bedes on the Sondaye*, are both printed in English; and it was from the present work that they were copied by Strype into his *Memorials*, where copies of them will be found in the Appendix to Vol. I. vide Nos. xlvi. and xxxvii.

7. *Scala Perfeccionis: Englysshed: The Ladder of Perfection. Impressus anno Salutis. m.cccc.lxxxxiiii. Folio.*

Both Herbert and Dibdin agree that Wynkyn de Worde was the original printer of this singular volume, of which we have already given the poetical colophon, (vide page 128, ante.) The author of the work, Walter Hilton, was, according to Herbert, a Carthusian Monk of Syon Monastery, although Bishop Tanner supposes him to have been of Shene: he flourished between 1390 and 1433, and is thought to have filled the office of Canon of Thorgorto. The work itself is, as the table to a subsequent edition states—

"Deuyded in two partyes. The fyrst boke of this present volume conteyneth lxxxxiij. chapytres. The seconde boke conteyneth xlvj. whiche hole volume amounteth to an hundred and xxxix chapytres."

The purport of the contents is thus declared in the colophon of the second book, in the same edition.

"Thus endeth this present booke, whiche, expowneth many notable doctrynes in cotemplacyon which is (as me semeth) ryght expedyent to those yt set theyr felicite in occupyenge themselfe specyally for theyr soules helth."

The chapters have various titles prefixed to them, such as, "How every man may be saved by

passion of Christ, be he never so wretched." "What profit it is to have desire of Jesu." That "the hole of imagination be stopped, as well as the windows of the wits." "Of the privy voice of Jesu sowning in a soul, whereby it shall be known." And "how all the gracious illuminations made in a soul ben called the speaking of Jesu." These chapters are all composed in the style of the monkish Sermons, and the following extract will give a perfect idea of the work in general. Speaking of the power of spiritual grace upon a renewed soul, by which it is as it were exalted to Heaven, the author thus remarks:—

"There is none upbraiding of sins, ne sharp reproving of defaults, made in that soul; for they have kissed and made friends, and all is forgiven that is misdone. Thus feeleth the soul then with full meek sikernesse, (sureness) and great ghostly gladness, and conceiveth a full great boldness of salvation by this accord making, for it heareth a privy witnessing in conscience of the Holy Ghost, that he is a chosen son to heavenly heritage. Thus Saint Paul saith; Ipsem Spiritus testimonium perhibet Spiritui nostro quoniam filii dei sumus, that is, the Holy Ghost beareth witness to our spirit that we are God's sons. This witnessing of conscience sothfastly (faithfully) felt through grace, is the very joy of the soul, as the apostle saith; Gloria mea est testimonium conscientiæ meæ. That is, by joy is the witness of my conscience: and that is, when it witnesseth peace and accord, true love and friendship, betwixt Jesu and a soul: and when it is in this peace, then it is in highness of thought." Cap. xi.

8. *The Same. Printed in* 1525. *Quarto.*

The Rev. T. F. Dibdin was the first bibliographical author who mentioned this edition.

9. *The Same.-- London in Flete-strete---m cccc xxxiij. The xxvij daye of Maye. Quarto.*

We have already made some extracts from the table and colophon of this edition, and it remains only to add, that at the end of the first work, another tract is thus introduced:—

"This is a deuoute boke compyled by Master Walter Hylton to a deuoute man in temporall estate how he should rule him." xvi. Chapters.

10. *Speculum Vite Christi.---Impressum Westmonasterij. Anno Dni m cccc lxxxxiiii. Folio.*

On the recto of the first leaf is a wood-cut of the Virgin and Child, and on the reverse a Crucifixion; while smaller ones, of scriptural subjects, precede every chapter of the book. On the recto of a, ii. is, *Incipit Speculum Vite Christi,*—in the begynnynge the Prohemy of the Booke. Then a Table of 4 pages—*Prohemium*, 8 pages—*Life of Christ*, including the above, 168 pages—*Tractatus Brevis de Sacramento corporis Xpi.* 16 pages—Colophon, *Empryntyd by Wynkin the Worth.* Oracio—Colophon,

"Explicit vita Xpi cum utilissima tractatu breve de Sacramento corporis Xpi et oratione ejusdem Sacramenti. Impressum Westmonasterij Anno Dni. m cccc lxxxxiiii.

On the reverse, Caxton's large cypher. (Vide the account of Caxton's edition of this work, page 202, No. 48 ante.)

11. *Vitas Patrum. Empryntyd in the towne of Westmynstre by me Wynkyn de Worde the yere of our lorde m cccc lxxxxv. and the lenth yere of our souerayne lorde Kyng Henry the Seuenth. Folio.*

This title is printed in large white letters on a black ground, and on the following leaf is this Prologue, declaring the contents and history of the book.

"Here followeth the right devout, most lowable and recommendable life of the old ancient holy fathers hermits, late translated out of latin into frenche, and diligently corrected in the city of Lyon, in the year of our Lord, m cccc lxxxvi, upon that which hath been written, and also translated out of Greek into latin, by the blessed and holy Saint Jerome, right devout and approved doctor of the Church, and other solitary religious persons after him. And after in the year of our lord, m cccc lxxxxi. reduced into English, following the copy, alway under correction of doctors of the church."

Then follows "The Prologue of the French translator," and after that "The declaration of the table of the chapters of this present volume." The work contains cccxlvij leaves, numbered — beside the table in double columns; and it is divided into five parts ornamented with several engravings on wood. After the contents, comes the Prologue of St. Jerome, then Part the First. The Second Part commences at folio cl.xvj, and contains an account of the holy fathers of Egypt.—Part 3 begins at folio cccxvij, consisting of the conversation of the holy fathers of Egypt, Mesopotamia, and Palestine. The fourth division is at folio cccxxxi, and opens with the Prologue of St. Paschayse upon the fourth part of the lives of the holy fathers, as well of Egypt as of Greece. The fifth part occurs on folio cccxxxvij, and is formed of some small treattys of the praysing of vertues, which continue to the reverse of folio cccxlvj. Then the word, Explicit, and afterward—

"Thus endyth the moost vertuouse hystorye of the deuoute and right renowned lyues of holy faders lyuynge in desertę, worthy of remembraunce to all wel dysposed persones, which hath be translated out of Frenche into Englisshe by William Caxton of Westmynstre, late deed, and fynysshed at the laste daye of his lyfl."

Emprynted, &c. as above.

Mr. Dibdin esteems this to be "one of Wynkyn de Worde's most magnificent typographical productions."

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12. *Polycronycon.---Ended the thyrtenth daye of Aprylll, the tenth yere of the regne of kynge Harry the seuenth, and of the Incarnacyon of our Lord m cccc lxxxxv. Enprynted by Wynkyn Theworde, at Westmestre. Folio.*

This Chronicle was printed from Caxton's edition of 1482, (vide page 171, No. 17. ante) with a fine new letter, and was executed as some stanzas inform the reader, at the request of Roger Thorney,

Mercer, already alluded to in the Memoir of Wynkyn de Worde. A portion of these verses will give an idea of the whole.

> What thynge maye sowne, to gretter excellence
> Than morall vertue, hyghly to preferre
> And vice oppresse, with besy dylygence
> That ydelnesse approche, ne come no nerre
> Redynge of bokes, slouth wyll ay forbarre
> In soudry wise, whiche gyve Instruccyon
> As dothe this boke of Polychronicon.
> Whiche Roger Thorney Mercer hath exhorted
> Wynkyn de Worde, of vertuous entent
> Well to correcte, and greatly hym comforted
> This specyal boke, to make and sette in prent
> This is the grounde, of all that he hath ment
> Reders be glade, and voyde all ydelnesse.
> Trustynge to plese both god and man I gesse.

After five verses of this nature, a copy of Caxton's Prohemye follows; in which Wynkyn de Worde promises to continue the Chronicle to 1485, although the present work is carried no farther than Caxton's. Succeeding the Proheme, are Tables of Contents for the eight books, and afterwards the leaves begin to be numbered with Roman numerals, to the amount of cccxlvj. The remainder of the volume closely resembles the former edition of 1482, except in the regularity of the register, the beauty of the ink, and the copiousness of the tables.

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13. *Constitutiones Prouinciales Ecclesie Anglicane per D. Wilhelmum Lyndewode vtriusq; iuris doctorem edite. Incipiunt Feliciter. Apud Westmonasterium. In domo caxston. Anno Incarnacionis Millesimo quadrigentesimo nonagesimo sexto. (1496). Vltima die acabatunq: Gloria Deo. Octavo.*

Title, over a wood-cut of the author in his ecclesiastical habit; with a pastoral staff in his hand. Here are only the five books collected by Lindwood, without any of the Constitutions by Otho, or Othobone. The work commences on the back of the Title-page, which is marked A, and it ends with signature v, all in eights; on half sheets. There

are running titles and initials, but neither catch-words, nor numbers to the leaves. On the last leaf of the *Constitutiones*, are the words, "*Explicit opus Magistri wilhelmi Lyndwode super constitutiones prouinciales. Laus deo.*" Then the Table, beginning at signature x, eight leaves. Colophon: "*Opus presens fabricatum est. Et diligenter correctum per Wynandum de Worde. Apud Westmonasterium,*" &c. as above. On the reverse of the last leaf of the Table, Caxton's small device.

14. *The same. Westminster.* 1499. *Octavo.*

A reprint of the above edition, with a fuller page, which runs to signature s, in eights. On the reverse of the last fly-leaf, is Caxton's small device.

15. *The Medytacyons of Saynt Bernard which for very fauour and charytable loue of all such persones as haue not vnderstonding in Latyn, hath be translatyd fro Latyn into Englysshe by a deuoute student of the vnyuersyte of Cambrydge and hath been put it to be enprynted at Westmestre, by Wynkyn de Worde the ix Daye of Marche the yere of our Lorde. m. cccc. lxxxvi. Quarto.*

The frontispiece contains a wood-cut effigy of St. Bernard in a hood, with a cross and book, and beneath him are the words "*Meditacons of Saynte Bernard.*" The volume contains 18 chapters, and begins, "Ful prouffytable ben to us travayllynge and freyl Synners, the fruytfull Werkes and Treatyses of holy Faders." The Colophon is, "Here we make an End of this ryght prouffytable Treatyse The Medytacyons," &c. as above. The Translator, in his Preface to this edition, cautions his readers against incorrect copies of it, which had got abroad against his will, and shews the difference between them and the present.

16. *The same. Translated out of latyn into Englysshe by a deuoute student of the vniuersitie of Cambrydge the*

whiche caused it fyrst to be put in prynt. And now the seconde tyme enprynted &c. m.cccc xxv. the xix daye of Sept. Quarto.

17. *The Treatyses perteynynge to Hawkynge Huntynge and Fysshynge with an angle: and also a ryght noble treatise of the Lygnage of Cot Armours endynge with a treatise which specyfyeth of blasynge of Armys. Emprynted at westmestre by Wynkyn the Worde the yeare of thyncarnacyon of our Lorde m.cccc.lxxxxvi. Folio.*

This very rare and singular volume has, within these few years, been reprinted under the care of Mr. Joseph Haslewood, whose editorial abilities for such a work, are so well known and esteemed by every one in the least acquainted with Bibliography. Of this reprint there were only 150 copies executed; on stout cream-coloured paper, in small folio, with the arms emblazoned, and every wood-cut embellishment faithfully engraved. There were no large paper impressions of it. The present ancient edition commences on the reverse of the first leaf, under an engraving of a group of noblemen and gentlemen, attended by servants with greyhounds, &c. On the recto of this leaf is another engraving of two by a stream, and various kinds of birds scattered through the picture, both on shore and in the water. The volume begins with—

"This present boke shewyth the manere of hawkynge and huntynge: and also denysynge of Cote Armours. It shewyth also a good matere belongynge to horses: with other comendable treatyses. And ferdermore of the blasynge of armys as hereafter it may appere"

Then the Treatise on Hawking is thus introduced—

"In so moche that gentylmen and honeste persones haue grete delyte in hawkynge and desyre to haue the manere to take hawkys: and also how and in what wise they sholde guide them ordynatly and to knowe the gentyll termes in comynynge of theyr hawkys and to vnderstonde theyr syknesses & infyrmytees and also to knowe medycynes for theym accordynge: and many notable termys that ben vsyd in hawkyng both of theyr hawkes & of the

foules that theyr hawkes shall slee. ¶ Therefore this boke folowynge in a dewe fourme shewyth very knowlege of suche plesure to gentylmen and persones dysposyd to se it."

At the close of this tract, is—

"Here endyth the processe of hawkyng: & now folowith the names of all manere (of) hawkys and to whom they belong."

The next subject is the Treatise on Hunting, which is thus introduced:—

"Lyke wyse as in the boke of hawkynge aforesayde are wryten and noted the termys of playsure belongynge to gentylmen: hauynge delyte therein. In the same manere this boke folowyng shewyth: to suche gentyll persones the manere of huntynge for all manere of bestys whether they ben bestys of Chase or of Rascall. And it also shewith all termys conuenyent as well to the houndes as to the beestys aforesayd. And in certain there ben many dyuers of theym: as it is declaryd in the boke folowynge."

This treatise is chiefly in two line verse, although some instructions on the same subject at the end of it, are written in prose; it finishes with "Explicit dame Julyans Bernes doctryne in her boke of huntynge." After a miscellaneous collection of maxims, hunting memoranda, &c. follows, "The Lygnage of Cote Armures," which occupies fifteen pages, and concludes thus—

"Here we shall make an ende of the most specyall thynges of the boke of the lygnage of Cote armurys: and how gentylmen shall be knowen from vngentylmen. And consequently shall folowe a compendyous treatyse of fysshynge with an angle whiche is ryght necessarye to be had in this present volume: by cause it shewyth afore the manere of hawkynge and huntynge wyth other dyuers maters right necessary to be knowen of noblemen and also for it is one of the dysportes that gentylmen vse. And also it is not soo laboryous ne soo dishonest to fysshe in this wyse as it is wt nettes and other engynes which crafty men vse for theyr dayly encrease of goodes."

Immediately succeeding, is, "Here begynnyth the Treatyse of Fysshynge with an Angle," over the well-known wood-cut of a man fishing, a facsimile of which was introduced by Sir J. Hawkins into his edition of Izaak Walton's *Complete Angler*.

There are also cuts illustrative of the hooks, floats, and other materials used in angling. The whole Treatise occupies twenty-three pages; which contain an Introduction, shewing the superiority of Fishing over Hunting and Hawking, the pastoral simplicity and beauty of which have been greatly admired. Then come directions for making the "harnays," with descriptions of fifteen sorts of river fish, with the time and method of catching them. The "*Blasynge of Arms*," which follows, is contained in fifty pages, with a great number of woodcuts, and has a new series of signatures, A, B, and C, have six leaves each, and D seven. At the end is the ensuing Colophon:—

"Here in this boke afore ben shewed the treatyses perteynynge to hawkynge & huntynge with other dyuers playsaunt materes belongynge vnto noblesse: and also a ryght noble treatise of Cotarmours, as in this present boke it may appere. And here we ende this laste treatyse whyche specyfyeth of blasynge of armys Enpryuted at Westmestre by Wynkyn the Worde the yere of thyncarnacyon of our lorde. m. cccc. lxxxvi."

On the last leaf is a large and splendid woodcut of the Arms of England and France surmounted by an angel, enclosed within a border formed of the royal badges of the white hart, antelope, greyhound, and red dragon; the portcullis, rose, peacock, arms of Edward the Black Prince, and the motto, *Dieu et mon droit*. On the reverse of this, is Caxton's large device printed in red. The foregoing treatises contain five leaves upon signature A; six upon B, C, D, and E; four upon F and G, six upon H; and four upon I. The Blazing of Arms re-commences as before described. "This work," says Mr. Dibdin, "is very rarely to be found in a complete state, whether on paper or upon vellum."

18. *Here begynneth a treatyse of fysshynge with an Angle. No date. Quarto.*

Only a single copy of this edition, preserved in the library of Mr. Haworth, is known. It has been doubted whether the present work were a separate publication, or formed a part of a selection made from the preceeding book. The signatures commence with A, and end at D iiij; but as the word "Fysshing" is inserted on the right of the signatures B, C, and D, it seems probable that it formed a portion of the larger work. The spelling is changed, and there are several omissions from the folio edition.

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19 *Dives et Pauper: Fynysshed the iij daye of Decembre. The yere of our lorde god m.cccc.lxxxxvj. Emprynted by me Wynken de Worde at Westmonstre. Deo gracias. Folio.*

On the recto of the first leaf is a large wood-cut, representing Lazarus coming to Dives, with a view of a city on two hills in the back-ground; above are the words "*Dives & Pauper*," in gothic letters. On the reverse of this, is another engraving of St. Jerome, mentioned in *The Vitas Patrum*, which is succeeded by a table of contents on nine leaves; on the reverse of the last, the cut of Dives and Lazarus, as before. The work begins on the opposite page, "of Holy Pouerte" of which a more particular account will be given in Pynson's edition of this work, 1493, as the present is only a reprint. At the end, after Caxton's large device, is a leaf having a wood-cut of the Virgin and Child on one side, and a third impression of Dives and Pauper upon the other. The book commences on signature A. j. and extends to Z 8; all in octaves, except Y and Z, which have but six: then follows &. with five leaves, on the last of which are the following Colophon, and Caxton's large device.

"Here endeth a compendyouse treatyse or dyalogue of Dives and Pauper, That is to saye the ryche and the poore,

functuously treatyngo upon the x Comaundements, Emprynted by Wynkyn de Worde, at Westmoustre, fynysshed" &c. as above."

20. *Nicholas Uptouns Sarisburiensis Canonicus et scriptor heraldicus: De re heraldica: Anglicè Westmynster. Folio.*

All that Herbert could find to say upon this volume was, that it had "the King's Arms and Caxton's mark printed in red ink." Mr. Dibdin seems inclined to think, that the work probably had no existence, or at least that it was printed from Wynkyn de Worde's edition of the book of *Hunting, Hawking, and Heraldry*, printed in 1496. Upton was the first English writer upon Heraldry.

21. *Cronycle of Englonde with the Frute of Tymes newly in the yer of our Lord God m. cccc. lxxxxvij. emprynted at Westmestre by Wynkyn de Worde. Folio.*

The Descrypcyon of Englonde: Fynysshed & emprynted at Westmestre by me Wynken de Worde, the yere of our lorde m. cccc. and foure score and xviij. Folio.

This Chronicle, which is supposed to be a compilation from Caxton's *Fructus Temporum*, and the St. Alban's edition of the same work. It is thus described by Herbert:—It begins on the left hand page with the Table:

"Here beginneth a shorte and breue table on these cronycles, and ye must understand that euery leef of ye A. B. C. is marked in the margyne i. ij and iij and so forth to v. all the letters unto the bookes ende. Whatsoeuer ye fynde shortly wryten in this table, ye shall fynde it openly in the same numbre of that lettre."

The volume commences on the reverse of signature a i., which contains six leaves. The Prologue begins on another signature a. i, and contains the names of those authors from whom the Chronicle was translated, as Galfridus Munmouth, Bede, William of Malmesbury, &c. Although the Preface proceeds to state that the book is divided into seven parts, and that—

"The vii parte, fro the Normans continued vnto our Dayes, that is to saye King Edwardes regnes the fourth the xxiij yere."

yet the English History is brought no lower than 1460, and the Coronation of Edward IV. The first three leaves of sign. H, in the second, and the first two of I, are marked with only H and I. The following is the Colophon:—

"Here endyth this present cronycle of Englonde with the frute of tymes: Compiled in a booke, and also enprynted by one sometyme scole mayster of Seynt Albons, on whoos soule God haue mercy, and newly in the yer of our Lord God, m.cccc.lxxxxvii, enprynted at Westmestre, by Wynkyn de Worde."

On the reverse of the last leaf is Caxton's large device, which is followed by

"THE DESCRYPCYON OF ENGLONDE.

"Her foloweth a lytel treatyse, the whiche treateth of the descrypcyon of this londe, which of olde tyme was named Albyon, and after Brytayn, and now is called England, and speaketh of the noblenesse and worthnesse of the same."

Then the Table is introduced, and afterwards the Colophon, as above. Farther extracts, with an account of the nature of this book, may be seen by a reference to page 153, No. 12 ante, where Caxton's original edition of 1480, is described. It remains only to be noticed, that Herbert has observed that this volume "has been oftener reprinted than any work of equal antiquity." There were not any wood cuts to this and the following edition.

22. *The same, with The Descrypcyon of Englonde, Walys, Scotland, and Irlond; speaking of the Noblesse and Worthynesse of the same. Fynysshed and enprynted in Flete strete in the syne of the Sonne by me Wynkyn de Worde, the yere of our lorde a m.cccc. and ij mensis maytis. Folio.*

23. *The same, 1515. Folio.*

On the first leaf, according to Herbert, is a wood cut of the Royal Arms crowned, with a Dragon and Greyhound for supporters, and a portcullis on either

side. Over the crown is a rose and two angels; that on the left holding a label with the motto—

"Hec rosa virtutis de celo missa sereno."

On the scroll held by the other, is—

"Eternum flores regia aceptra feret."

The Table commences on the back of this frontispiece, and the Chronicle extends to folio c.lxiii; on the reverse of which is Caxton's original cypher. *The Descripcion of Englonde* follows, which has a kind of pictorial map for the frontispiece, and a title over it, similar to the editions of 1498 and 1502. The leaves are without numbers, but they extend to D iii. One of Wynkyn de Worde's tripartite devices is under the Colophon, on the last page. The Rev. T. F. Dibdin has given a fac-simile of the map above mentioned, in his *Typographical Antiquities*, vol. i. page ix.

24. *The same*, 1520. *Folio.*

The Chronicle, in this edition, ends on the recto of the third leaf, after bb iiij, with Caxton's large device on the reverse. *The Description of England* concludes on the reverse of D iij, with a large tripartite device of Wynkyn de Worde beneath. The Colophon is nearly the same as that in the edition of 1502.

25. *The same*, 1528. *Folio.*

26. *The Hylle of Perfection; intituled in Latin Mons Perfectionis: written by Dr. John Alcock, bishop of Ely, and emprynted at the instance of the reverend relygyous fader, Tho. Prior, of the hous of St. Ann, the order of the charterouse.* (23d May, 1497.) *Quarto.*

27. *The same. By the same: fynished the xxii. daye of the month of May, in the year abovesayd.* (1501.) *Quarto.*

An account of this work will be given in the catalogue of books produced by Pynson; who printed it in 1497.

23. *Legenda Aurea; that is to saye in Englysshe The Golde Legende. Accomplysshe & fynysshe att Westmynster the viii daye of Janeuer the yere of oure lorde Thousande cccc lxxxviii. And in the xiii yere of the reygne of kynge Henry the vii. By me wynkyn de worde. Folio.*

On page 178, ante, it has already been remarked, that Wynkyn de Worde probably finished Caxton's third edition of this work, printed in 1493; and the present impression was probably the first of his works in 1498. Although the wood-cuts which are inserted in this volume are rude in their execution, yet it is, nevertheless, both rare and magnificent. The opening engraving consists of God the Father wearing a triple crown, surrounded by angels, and having the Virgin Mary on one side and our Saviour upon the left. Beneath, is a large assembly of Saints of various denominations. Above this cut is the following title:—

"Here begynneth the legend named in latyn legenda aurea That is to saye in Englysshe the golden legende, ffor lyke as passeth golde in value all other metallys so this legende excelleth all other bookes."

On the reverse of this leaf is Caxton's preface, and then follow 52 leaves of lives and histories, extracted from the Bible. Next occurs a separate leaf with Caxton's device on one side, and a folio wood-cut divided into two parts on the other; the upper part of which represents the Salutation of the Virgin, and the lower the Crucifixion. Succeeding this, some copies have the large cut of Saints, and Caxton's preface inserted to divide the volume. Then follows an alphabetical table for the Feasts of the Church, and the lives of the Saints, with a new series of pages and signatures; and these conclude with *The lyf of sayut Erasmus*, which ends on folio ccclxxxxviii. The Colophon is over two wood-cuts, and sets forth, that in this volume—

"Ben conteyned all the hyghe and greto festes of oure lord. The festys of oure blessyd lady. The lyues passyons and myracles of many other sayntes hystoryes and actes, as all alonge here afore is made mencion."

One of the wood-cuts beneath this Colophon, represents the Virgin and child, and the other the Crucifixion.

On the recto of the following leaf are the wood-cuts of the Salutation and the Crucifixion, and on the reverse of them—

"Tabula. Here followeth a lytell Table conteynynge the lyues and hystoryes shortly taken out of the Byble."

The lives are those of Adam, Noah, Abraham, Isaac, and Joseph; and the histories are those of Moses, Saul, David, Solomon, Roboas, Job, Tobit, and Judith: then *Explicit Tabula.* Two short legends from this most curious work will give a good idea of its style and matter:—

THOMAS A BECKET.

"And anon after, Saint Thomas came to Rome on Saint Marcus day at afternoon, and when his Catour should have brought fish for his dinner, by cause it was fasting day, he could get none for no money, and came and told his lord Saint Thomas so. And he bade him buy such as he could get; and then he bought flesh, and made it ready for their dinner; and Saint Thomas was served with a capon roasted, and his meyne with boiled meat; and so it was that the Pope heard that he was come, and sent a Cardinal to welcome him: and he found him at his dinner eating flesh; which anon returned, and told the Pope how he was not so perfect a man as he had supposed; for, contrary to the rule of the church, he eated this day flesh. The Pope would not believe him, but sent another Cardinal, who, for more evidente; took the leg of the capon in his kouerchyef, and affirmed the same. And opened his kouerchyef to fore the Pope, and he found the leg turned in to a fish called a Carp. And when the Pope saw it, he said they were not true men to say such things of this good Bishop. They said faithfully it was flesh that he eat. And after this, Saint Thomas came to the Pope, and did his reverence and obedience, whom the Pope welcomed; and after certayn communication, he demanded what meat he had eaten? and he said flesh, as ye have heard to fore; because he could find no fish, and very need compelled him thereto. Then the Pope (understood of the miracle that the capon's leg was turned

into a carp) of his goodness; granted to him and to all them of the Diocese of Canterbury, license to eat flesh for ever on Saint Marcus day, when it falleth on a flesh day, and pardon withall; which is kept and accustomed unto this day." Fol. lxi. rev.

The other extract, is a description of a terrestial Paradise, seen by Saint Brandon and his companions during a voyage.

"Soon after, as God would, they saw a fair island full of flowers, herbs, and trees, whereof they thanked God of his good grace: and anon, they went on land, and when they had gone long in this, they found a full fair well, and thereby stood a fair tree full of boughs; and on every bough sat a fair bird; and they sat so thick on the tree, that unneth any leaf of the tree might be seen. The number of them was so great, and they sang so merrily, that it was an heavenly noise to hear; wherefore Saint Brandon kneeled down on his knees and wept for joy, and made his prayers devoutly to our Lord God, to know what this birds meant. And then, anon; one of the birds fled from the tree to Saint Brandon; and he, with flickering of his wings, made a full merry noise like a fiddle, that him seemed he never heard so joyful a melody. And then Saint Brandon commanded the bird to tell him the cause why they sat so thick on the tree, and sang so merrily. And then the bird said, Sometime we were angels in heaven; but when our Master Lucifer fell down in to hell for his high pride, and we fell with him for our offences; some higher and some lower, after the quality of the trespass. And by cause our trespass is but little, therefore our Lord hath sent us here, out of all pain, in full great joy and mirth, after his pleasing, here to serve him on this tree, in the best manner we can. The Sunday is a day of rest from all worldly occupation; and therefore that day all we be made as white as any snow, for to praise our Lord in the best wise we may. And then all the birds began to sing even-song so merrily, that it was an heavenly noise to hear; and after supper, Saint Brandon and his fellows went to bed and slept well; and on the morn they arose by times, and then those birds began matins, pryme, and hours, and all such service as Christian men used to sing. And Saint Brandon with his fellows abode there viii weeks, until Trinity Sunday was passed." Fol. cccl vij. rec.

29. *The same. Fynyshed the xv. daye of Februarye. The yere of lorde. m.cccc & xii. the thyrde yere of the reygne of our soueraygne lorde kynge Henry the eyght. Emprynted &c. by me Wynkyn de Worde. Folio.*

On each side of the first leaf, is a cut representing the Saints in Heaven. "The Hystoryes taken out of the Byble," extend to fol. liiij; and are prefixed to the "feestes of our lord Jhesu cryst," which commence with "Thaduent of our lorde" on fol. primo, sign. A j, and occupy cccevi. leaves, although numbered only to cccc. In this edition are small engravings on wood, and the Colophon is similar to that in Caxton's work, and the reprint last mentioned.

30. *The same. Finysshed the xxvij. daye of August, the yere of our lord m.cccccxxvii. the xix yere of the regne of our souerayne lorde kynge Henry the eyght, &c. Imprynted at London in Flete strete, at the sygne of the Sonne by Wynkyn de Worde xxvii. (daye of) August (m.)cccccxxvii. Folio.*

The Colophon is after the conclusion of *The life of St. Erasmus*, on the recto of fol. ccc.lxxxiiij:—

"Thus endeth the legenda, &c. which werke hath ben diligently amended in diuers places, whereas grete nede was Finysshed, &c. as above.

On the reverse, one of Wynkyn de Worde's devices.

31. *Morte Darthur: Inprynted and chapitres of the same furbrisshed at Westmestre by Wynkyn de Worde, the yere of lorde, m.cccc lxxxxvij. and ended the xxvij. day of Marche, the same yere. Folio.*

At page 186, No. 31 ante, is an account of Caxton's Editio princeps of this most singular volume. The Colophon to the present is—

"Here is the ende of the hoole boke of kynge Arthur, and of his noble knyghtes of the rounde table. That whanne they were hoole togyder, there was euer an c. and xl. And here is the ende of the deth of Arthur. J praye you all gentylmen and gentylwymmen that rede thys boke of Arthur and his knyghtes from the begynnyge to theendynge praye for me whyle J am a lyue, that god send me good delyueraunce. And when J am deed, J pray you all pray for my soule: for the translacion of this boke was fynysshed the ix yere of the regne of kyng Edwarde the fourth, by syr Thomas Maleore knyght, as Jhesu helpe hym for his

grete myghte, as he is the servaunt of Jhesu both day and nyghte. Enprynted fyrst by William Caxton on whose soul god haue mercy And newely inprynted," &c. as above. This edition is adorned with wood-cuts, and is of undoubted rarity.

32. *Psaltérium: Impressum apud Westmonasterium per me wynandum de worde. Anno dni. m.cccc.lxxxix. xx die Maii. Folio.*

First edition of the *Psalter* printed in England. It has no Title-page, but commences with a Calendar on signature A, which is contained in 12 leaves. The first Psalm begins a new series of signatures, which extends to s in octaves. At the end of the Psalms, are the hymns of the New Testament; and the Colophon is given above. On the last page, is Caxton's small device, enclosed by four ornamental head-pieces. The *Psalter*, however, had been previously printed abroad, by Fust and Schoeffer, in 1457; which is the earliest book with a date that has yet been discovered. It was also reprinted in 1459, 1499, &c.; and in these editions, which are of singular magnificence, the Gregorian musical notes are inserted.

Another edition of this *Psalter* was printed in England, in 1502.

33. *The Contemplacyon of Synners. Emprented at Westmynster by Wynkyn de Worde the x daye of July, the yere of our lorde m.cccc.lxxxix. Quarto.*

This very rare book is divided into seven parts, each appropriated to a different day of the week, and consisting of short sentences extracted from the Scriptures, Moral Philosophers, Fathers, and Doctors of the Church, all in Latin, with the author's name affixed to each. Then follows a poetical paraphrase or concordance of the same, in English verse; with a wood-cut attached to

every meditation taken from the subject of it. Thus, the meditation for Monday, shews the vanity of this world; the engraving is a Globe in the Sea, significative of continual peril and trouble.* Tuesday, sets forth the state of innocence, with the picture of Adam and Eve in Paradise. Wednesday, displays the state of deadly sin, with three skeletons, terrifying three young men on horseback, and a hermit pointing to a crucifix between them.† Thursday, dilates upon the general doom, and has a print of the final punishment and reward of the departed. Friday, discourses of the Passion of Jesus Christ, with a print upon the same subject. The meditation for Saturday is upon the Torments of Hell, with a delineation of them; and for Sunday, is a reflection on the Joys of Heaven, which, with a corresponding cut, closes the meditations. There is also at the commencement and conclusion, an engraving of a Bishop sitting and receiving a book from a kneeling priest. This alludes to the circumstance related in the Prologue, which states, that—

"At the devout and diligent request of the right reverend father in God, and Lord Richard (Fox), Bishop of Durham, and lord privy seal of England, this little book; named Contemplation of Sinners, is compiled and finished. The said blessed father in God, desiring greatly all virtue to increase and vice to be exiled, hath caused this book to be enprinted, to the intent that oft reading this book may surely search, and truly know, the state of his conscience."

The Colophon is—

"Here endeth the treatyse called the Contemplacion of Synners, for every daye of the weke a singular medytacyon," &c. as above.

* In the Harleian copy, the engraving is a peasant with a spade in one hand, and a whip in the other. The same cut was used for the first pawn in Caxton's second edition of The Game of Chess. Vide ante. p. 141, No. 5.

† An altered copy of this cut was often afterwards used in the various foreign editions of la Danse Macabre. It also occurs in the "Ordinary of Christian men," 1532.

This is succeeded by eight Latin verses and one of the printer's devices. Hugh Singleton reprinted the Contemplation of Sinners in 1578.

34. *Here begynneth a lytell treatyse or booke named Johan Maundeuyll Knyght born in Englonde in the towne of sayut Albone and specketh of the wayes of the holy londe towarde Jherusalem, and of maruelyes of Ynde and of other dyuerse countrees. Emprynted at Westmynster by Wynken de Worde. Anno dni m.cccc.lxxxix. Octavo.*

The above title is on signature A, and fol. j. The work contains one hundred and nine chapters, exclusively of the introduction, and has several ordinary wood-cuts. It has also c.viij. leaves, which extend to s in sixes. On the back of the Colophon is one of Wynkyn de Worde's smaller devices. The following is an extract from the conclusion of the volume—

"What tyme Johan Maundeuyll departed oute of Englonde. ca. C.ix. J Johan Maundeuyll that went out of my countree, and passed the see, the yere of our lorde a m.ccc. xxxij. and J haue passed through many londes, & yles, and and countrees, & now am come to rest J haue compyled this boke, & do wryte it the year of our lord m.ccc.lxvi. at xxxiij. yere after my departynge fro my countree; & for as moche many men bylcue not but that they se with theyr eyen, or yt. they may conceyue in theyr kyndly wytte; therefore I made my waye to Rome, in my comyng homewarde to shew my boke to the holy fader the pope, & telle hym of the meruayles yt J had seene in dyuerse countrees; so yt he with his wyse counseyll wolde examyne it with dyuerse folke that are at Rome, for there dwelle men of all nacyons of the worlde: & a lytell tyme after whan he & his counseyll had examined it all thorugh, he sayd to me for certayne yt all was true, for he sayd he had a booke of latyn that conteyned all that & moche more of the whiche the Mappa mundi is made; the whiche boke J sawe, & therefore our holy fader the pope hath ratyfyed and confermed my booke in all poyntes. And J praye to those yt rede this boke that they wyll praye for me.---Here endeth the boke of Johan Maundeuyll Knyght, of the wayes towarde Jerusalem, & of the meruayles of Ynde & of other countrees Emprynted," &c. as above.

The author of this work was born at Saint

Albans, about 1300; and, as he delighted in learning, gave himself up to literary improvement. He studied poetry, philology, natural and moral philosophy, medicine, and more particularly the doctrines of the Christian Religion. His travels in Asia and Africa, lasted thirty years; but even after his return home, he set out a second time to visit the continent. Maundeville, or Monteville, wrote his travels in Latin, French, and English, and is supposed to have died at Leige, in 1372. The above work has been reprinted in 1722, 1725, and 1727.

35. *The same:—Enprynted in the cyte of London in the Flete strete, at the sygne of the Sonne, anno domini m.ccccciii.*

Herbert states, that this edition contains 108 leaves, with 75 wood-cuts and a map. The Colophon is—

"Here endeth the book of Johan Maundeuyll knyght, of the ways toward Jerusalem, and of the marvayles of Inde, and of other countries," &c. Enprynted as above.

36. *Ortus Vocabulorum:—alphabetico ordine fere omnia quæ in Catholico breviloquo Coruncopia Gemma Vocabulorum atque Medulla Grammatices ponuntur cum perpulcris Additoribus Ascens. Et vernaculæ Linguæ Anglicanæ expositionem continens. Per virum laudabilem ciuem providum magistrum Wynandum de Worde prope celeberrimum monasterium quod Westmynstre appellatur M.D; impressum. Quarto.*

The original foundation of Ainsworth's Latin and English Dictionary.

37. *The same: Londini: impressus per wynandum de worde 1508. Quarto.*

38. *The same: Londini: impressus per wynandum de worde hac in urbe in parrochia sancte brigide (in the Flete strete) ad signum solis morum trahentem. Anno—m.cccc.xiiii. die vero xv. februarii.*

This title is over Wynkyn de Worde's large tripartite device, and the Colophon is on the

reverse of the last leaf. The work begins on the recto of the leaf succeeding the Title, at sign. A. ij.; and the Prologue is on the reverse of the Title. The conclusion is on the third leaf after sign. LL.iij. The signatures are in eights and fours, and the last in six.

39. *The same: Impressus per Wynandum de Word hac in urbe parochia sancte brigide (in the flete strete) ad signum Solis moram trahentem. Anno···die xviij Julii m.ccccc.xvj. Quarto.*

40. *The same: Impressus Londoniis &c. Anno Incarnationis Domini m.ccccc.xviij. xxii mensis Octobris. Quarto.*

Title over one of the large tripartite devices. The volume is printed in the black letter, without any diphthong characters, double vowels being placed separately. The following is the Colophon.

"Adest studiosissimi lectores opusculi finis: quod non minus preceptoribus vt vocabulorum significationes memorie commendent quam scholasticis: ceteris studiosis eas ignorantibus conducet: omnium enim vocabulorum significationes que in Catholicon Breviloquio Cornucopia, Gemma vocabulorum, aut Medulla grammatice ponuntur continet. Quum igitur summa diligentia sit collectum vigilantique studio correctum: vt maius in lucem prodiret ipsum a viris studiosis comparandum esse constat. Impressum London per Winandum de Worde commorantem in vico nuncupato Flete Strete intersignio solis. Anno" &c. as above.

41. *Vocabula Magistri Stanbrigii. - - m.ccccc. Quarto.*
42. *The same. - - - - - - - - - m,ccccci. Quarto.*
43. *The same. sua saltem editione edita. m.cccccvij. Quarto.*
44. *The same. - - - - - - - - - m.ccccxx. Quarto.*
45. *The same. - - - - - - - - - m.ccccxxj. Quarto.*
46. *The same. - - - - - - - - - m.ccccxxx. Quarto.*
47. *The same. - - - - - - - - - m.ccccxxxij. Quarto.*
48. *The same. - - - - - - - - - Without date, Quarto.*

The Colophon to the edition of 1532 is:—

"Imprynted at London by Wynkyn de Worde dwellynge in flete-strete at the syngne of the sonne agaynst the condyth. The xvij daye of August, in the yere of our lorde god M. v. C. and xxxij.

The printer's large tripartite device is on the reverse. The edition of 1525, commences with

the title "Vocabula magistri Stanbrigi: saltem editione:" on a ribbon over a wood-cut of a schoolmaster and three scholars. On the reverse, "Ad lectorem epistola," twenty leaves wholly in black letter. Date, xvj. daye of February. The edition without date has the title "Vulgaria Stanbrigi," with a wood-cut of a scholar with a desk and a large embossed book before him.

49. *Paruulorum Institutio en Stanbrigiana Collectione. Imprynted at London &c. The yere of our lorde m.cccccc. xx. in ye moncth of Marche. Quarto.*

Twelve leaves, with the Sagittarius device beneath the Colophon. Title upon a scroll, over the cut of the schoolmaster mentioned above.

50. *The same. - - - m.cccccc.xxi. Quarto.*
51. *The same. - - - m.cccccc.xxvj. Quarto.*
52. *The same. - - m.cccccc.xxviij. Quarto.*
53. *The same. - - - m.cccccc.xxx. Quarto.*
54. *The same. - - - Without date, Quarto.*

The titles to the editions of 1521 and 1526, are on a ribbon with the schoolmaster as before; one of De Worde's tripartite devices at the end, and each edition contains twelve leaves. The impression without date has a similar title page, and the wood cut is repeated again on the reverse. The work begins on A ij. with—

"What is to be done when an englysshe is gyuen to be made in latyn."

On the reverse of the last leaf, sign. B vj. is this imprint—

"Enprynted at London in the Flete strete, at the sygne of the sonne by Wynkyn de Worde:"

with the tripartite device.

56. *Accidentia ex Stanbrigiana editione nuper recognita et castigata, &c, by Whittinton. 1534. Quarto.*
56. *The same. Without date. Quarto.*
57. *The same. Without date. Quarto.*
58. *Accidence &c. Without date. Quarto.*

Some notices of these works will be given hereafter.

59. *The Accydence of Mayster Stanbrydges owne makynge. Without date. Quarto.*

John Stanbridge, the author of all the above Grammatical books, was born in the County of Northampton, and was educated at the College founded by William of Wykeham, near Winchester. In 1481, he was admitted a Fellow of New College, Oxford; and five years afterwards left it with the degree of B.A. In 1488, his name appears as first Usher to the Free School adjoining Magdalen College, in the same University, of which he became chief Master, and at which he died.

60. *Multorum Vocabulorum equinocorum interpretatio magistri Johannis de Garlandia Grammatico et latini cupido permaxima necessaria. Londonijs impressa per Wynandum de Worde hac in urbe in parrochia sancte brigide in vico anglice nuncupato (the fletestrete) subintersignio solis aurei commorantem. Millesimo quadrigentessimo nonaginta nono (1499.) Quarto.*

The author of this work was a foreigner, who settled in England after the Conquest; where he was living in 1081. He wrote several other books on various subjects, both in prose and verse.

61. *The same: Impressus Londoniis per winandum de worde. Anno dni mcccc.v. xiij die mensis Decembris. Quarto.*

On the title page the usual wood-cut of the schoolmaster and three boys. At the end—

"Fauste poete laureate ac regii Ad sanctum eucharistam Carmen :"...nine distichs. "Euisdem de virgine christum crucifixum in gremio suo deflente Carmen :"...twenty-three distichs. Colophon :..." Liber equinocorum quorundam vocabulorum secundum ordinem alphabeti, vnacum interpretationem Anglice lingue explicit. Adiuncto carmina de sancta eucharista, et de virgine xpm crucifixum in gremio suo deflente. Impressus," &c. as above.

This edition contains 60 leaves, and has the printer's tripartite device at the end.

62. *The same: m.cccccx. Quarto.*

63. *The same: 1517. vii die mensis Martii. Quarto.*

The Colophon to this edition seems to notice an English translation belonging to it, but the work is entirely in Latin; and ends with a hymn in praise of the Virgin Mary, on the reverse of the third leaf after sign. KK. iij. The large tripartite device is under the title-page.

64. *Synonima magistri Johannis de Garlandia: cum expositione magistri Galfridi anglici nuperrime correcta et Londonijs impressa per Wynandum de Worde &c: anno incarnationis Dominice. m.cccccc. Quarto.*

65. *The same: nuperrime correcta et Londoniis impressa. Explicit &c. anno Domini m.cccccx. die xx mensis Novembris. Quarto.*

This latter edition has the title under the usual wood-cut; it contains 50 leaves, and the Colophon is—

"Explicit liber synonimorum magistri Johannis de Garlandia, Una cum expositione magistri Galfridi Angli anno, &c." as above.

The Printer's tripartite device is inserted at the end.

66. *The same; by the same, Anno incarnationis Dominice. m.cccccx. die vero xj mensis Februarii. Quarto.*

Printed in a style similar to the foregoing, having the large tripartite device in the title-page, and concluding on the reverse of the first leaf after sign. I. iij.

67. *A Lytell treatyse in Englysshe called the exposycyon of Misorere mei Deus, translated by me P(aul) Bushe Preest and Bonehomme of Edyndon. Inprynted in the yere of our Lord mccccci. Quarto.*

68. *The same; Translated by the same; Preest and bonehomme of Edyngton the yere of (our) Lord m.cccc.xxv. In verse. Quarto.*

The second edition of this work contains only six leaves, and is dedicated—

"To the ryght reuerende father in God and patron of vertue, lorde Edmunde Audley byshop of Salisbury."

Paul Bush, the author of this tract, was rector of All Souls' Monastery, in Wiltshire, A. D. 1546; and was consecrated by Edward VI. first Bishop of Bristol, in the same year.

69. *Manipulus Curatorum, &c. Impressus in ciuitate Londòn, per Vunandum de worde commorantem in vico vulgariter nuncupato de Fletestrete. Anno dni m.cccc. ii. Die vero xxij. mensis Aprilis. Duodecimo.*

This title is placed over Caxton's cypher in a border, from the bottom of which issues a sprig of flowers. It contains fol. cxxxv, including the title, besides the table at the end. It begins thus:

"Liber qui manipulus curatorum inscribitur in quo per necessaria officia eorum quibus animarum cura comissa est breuiter pertractantur Feliciter incipit. Auctoris epistola. Reuerendo in xpo patre ac dno. dno. Raymundo diuina prouidentia sancta sedis valentie episcopo suorum deuotorum minimus Guido de Monte Rocherii cum deuota et humili recommendatione se totum suis obsequiis mancipatu, &c."

Concluding with—

"Vestram reuerendam personam conseruet dus: cui humiliter me recommendo. Scriptum Caroli. Anno dni m.ccc.xxxiii."

Then follows a prologue on the dignity of the priest's office. The work is divided into three parts; the first of which treats of the sacraments, and of their administration; the second, of penitence, auricular confession, and the enjoining of penance; and the third, of faith and of what belongs to the information of the people. At the end of the table is this Colophon—

"Explicit libellus intitultaus Manipulus curatorum, pro instructione neophitorum curatorum editus a doctissimo viro dno Guidone de monte rocherii. Impressus in ciuitate, &c." as above.

70. *The same: Impressus &c. m.ccccc.vj. Duodecimo.*

71. *The same: Impressus per Wynandum de Worde commorantem in vico vulgariter nuncupato the flete-strete ad signum solis Anno Dni. mccccclx die vero xiii mensis februarii. Duodecimo.*

72. *Psalmorum, Hymnorum, et Liber Soliloquiorum. . . m.ccccc.ij Duodecimo.*

73. *The Ordynarye of Crysten Men. Enprynted in the Cyte of London in the flete strete in the sygne of the sonne by Wynkyn de Worde, the yere of our lorde m.ccccc.ij. Quarto.*

This book begins with a table of contents upon signature A. i, four leaves. Then follows the prologue; at the head of which is a wood-cut of a monk presenting a book to a bishop seated, with his mitre on, and his cross bearer standing by. Underneath is—

"Here foloweth a notable treatyse and full necessary to all crysten men for to knowe, and it is named the Ordinarye of Crystyanyte or of crysten men. Here foloweth the prologue."

On sign. A. i. The book is divided into fire parts, each of which is distinguished by a running title—

"The fyrst is of the sacrament of baptem, and of the xij. articles of the fayth---The seconde is of the werkes of the x commaundementes of the lawe---The thyrde is of the werkes of mercy---The fourthe is of the maner hym wel to confesse---The fyfth is of the paynes of helle, and of the joys of paradyse."

It is also stated in the same place, that the present book was—

"Fyrst begonne to be wrytten the xiiij daye of January the yere of our lorde m.cccc.lxvij."

The leaves are not numbered, but the volume contains TT 4. in sixes. There are several forms of exorcism and conjurations, with twelve wood-cuts interpersed, different from the subsequent edition of 1506. In this edition, before the five commandments of the Church, is the author presenting his book to a Bishop, as before the prologue.

At the head of the third part is a skeleton in a coffin, and two demons striving for a naked body. At the head of the fourth part, are two persons at confession to a monk, the one kneeling before him seems to be a female veiled, the other kneels at his right hand, close to the chair, on whose head the priest is laying his hand as if giving absolution. At the head of the fifth part are three demons dragging a naked body into the open mouth of a huge monster. Before the joys of paradise is the figure of Christ sitting in clouds, and judging four persons borne up in a sheet by two angels, in postures of adoration. On the right of the Saviour is an angel playing upon a flute, and on his left is another playing on a viol. At the end is this Colophon:—

"Here endeth the booke named the ordynarye of crysten men newely hystoryed and translated out of Frenshe into Englysshe. Enprynted," &c. as above.

Beneath is Wynkyn de Worde's device.

74. *The same: Enprynted in the cyte of London in the Flete strete in the sygne of ye sonne by Wynkyn de Worde. ye yere our lorde. m.cccccxj.* * *Quarto.*

This title is cut on wood, in large square letters over a print representing the inside of a gothic church, with three persons at confession, one of whom is a female receiving absolution. On the reverse of the title-page is the table of contents, which occupies four leaves. On sign. A. j. is a supposed portrait of the author, a priest sitting at an ancient reading desk with books; but this engraving is common to many volumes of the fifteenth and sixteenth centuries. Below it—

"Here begynneth a notable treatyse and ful necessarye to all crysten men for to knowe, and it is named the Ordinary of Crystens or of crysten men."

The cuts to this edition are better executed than those in that of 1502. They represent a priest

baptizing a child, at the font, in a church: the twelve apostles with their symbols and names: the ten commandments between Moses and Aaron, with the children of Israel behind the latter: the Pope and some priests, with Kings and princes on the opposite side, kneeling, and between them the five commandments of the Church, a regal mound and sword lying on the pavement: a sick man in his bed, with a label above him, on which are the words "Tego. Colligo. Condo.;" he is looking with horror at a demon, who also bears a label inscribed: "Disito. Poto. Cibo. Re.;" his wife, the priest, and the nurse are standing round the bed; * three persons at confession, as on the title; Jesus Christ seated on a throne, with his right hand raised, and holding a mound in his left; on either side of him are the Virgin and St. John, while round them are angels, and a group of saints in front.

These cuts were often repeated in the books of Wynkyn de Worde. The Colophon is—

"Here endeth the boke named the Ordynarye of crysten men, newely hystoryed and translated out of Frensshe into Englisshe," &c. as above.

On the recto of a separate leaf, is one of the printer's tripartite devices, and on the reverse, a copy of the same title as at the commencement, over a different cut. This represents a sick man naked in bed, supported by a large bolster, and as at the point of death holding a lighted taper in his left hand, and attended by a priest on his right. Behind the priest is a group of persons with a crucifix; while in front, and at the foot of the bed, are six demons and five labels, on which are inscribed—

"Spes nobis nulla. Animam amisimus. Furore consumor. Confusi sumus. Heu infame!"

* This engraving was copied from the Ars Moriendi, vide ante, page 195. No. 37.

In a canton, over the dying man, are three angels and a man's head, which is probably intended for Christ. This edition contains 218 leaves. We now proceed to give some idea of the contents of this extraordinary volume, by a few specimens from them. The decalogue is thus summed up in one of the engravings already mentioned—

"One only God thou shalt loue and worship perfytely.
God in vayne thou shalt not swere by nor other lyke.
The Sondays thou shalt kepe and serue God deuoutely.
Fader and moder thou shalt honor to thende that thou lyue longe.
No man thou shalt sle in dede nor wyllyngly.
Lechery thou shalt not do, of body ne of consent.
No mennes godes thou shalt not stele, nor witholde.
Fals wytnes thou shalt not bere nor lye in ony wyse.
The werkes of the flesh thou desyre not but in maryage.
Other mens godes thou shalt not coueyt to haue unjustly."

The following form of exorcising an evil spirit by salt, is certainly peculiarly curious and interesting, but the evangelising of the matter is most unprofitable.

"*Here he* (the Priest) *putteth the salt into the child's mouth, asking his name and saying; Accipite sal sapiencie vt sit tibi domino propiciatus in vitam eternam. Amen.*

"After these things above said, the Priest exorcised the salt, saying thus: I conjure thee, creature of salt; that is to say, I conjure in thee the puissance of the Devil in Hell, in the name of God Father omnipotent, and in the charity of our Lord Jesu Christ, and in the virtue of the Holy Ghost; I conjure thee from the living God, from the true God, and from the holy God; from God the which thee created unto the defence and consolation of human lineage; and command that thou flee consecrated for the profit of the people that will come unto the truth of the faith. And for so much our blessed God and Lord, we ye require that this creature of salt be made such Sacrament in the name of the Blessed Trinity that he may chase the Devil. The which salt thou wilt our blessed Lord in hallowing hallow, and in blessing bless. To the end that this medicine abide in the soul of all them that it receive in the name, and in the virtue of our Lord, that shall come for to judge the quick and the dead, and this present world shall make *brenne* by fire. Amen."

"*Then the Priest taketh the salt so hallowed in demanding the name of the child, and it putting in his mouth saying, Take now the salt of true sapience, to the end that it may please God to give thee grace for to come to the Life Eternal. Amen.*

"Here is to be noted for the intent of things aforesaid, as for those that follow, the which in this solemnity of exorcism, or of conjuration of the devil; some things they make in operation without all only, the which things are not in the soul materially. But they betoken things spiritual, as in putting the salt in the mouth of the child, the putting of the spittle of the Priest in his nostrils and in his ears, he making the cross with the holy oil in the breast, and between the shoulders. Also after the Baptism, he maketh the cross with the holy *creme* upon the child's head: he putteth on him afterward the white robe, the which is called the *crysome*. And of the signification of all these things shall be said every thing in his order. These other things be they which signify, and make that, that they signify, and in these things there is deed and word, as in the conjuration of the Devil, when the Priest unto him sayeth; Cursed and damned spirit, depart thenceforth with this creature, as it is also the imposition of the hand, and of other things that follow. They signify and make really indeed that, that these words signify. And it so be master Guyllyam Durant [Gulielmus Durandus] it proveth in his quart by reason and by authority. His reason is such. The blessed Holy Ghost the which may not fail or bear false witness, governeth and illumineth the Church in all things, and singularly in the solemnity and custom of the seven sacraments. Wherefore it behoveth to say that these words, and these deeds that man holdeth, and keepeth in the custom of the Church, in executing these sacraments, be not made for nothing, and with[out] thinking, but really and truly make and signify the things before said. Also unto that is the authority of Saint Austin, the which sayeth that these little children be blowed on and exorcised by the Priest, to the intent that they be put out and delivered from the puissance of the Devil, and to the intent that they have not in their souls any letting to receive the grace of God, and to be made and consecrated the Temple of the Holy Ghost. Rest then to see, what signifyeth us the salt so nobly consecrated, and put into the child's mouth. For the first morsel of his dinner is not only too much salt, but as unto the truth it is but salt. And it is now manifested that it is not given to him for subsistence or refection corporal, but for some signification spiritual, the which signification to us is given for to understand, by the property natural of salt, that is much more greater and larger in four manners. The first is, that the salt drieth the earth in such a manner that she may not

any herbs give or bring forth after the salt. The second is, that it giveth savour unto the meats. And the third is, that it keepeth the *meats from putrifying*, and from rotting. The fourth, that it is made of the water of the sea, by the force of fire. The fifth is, that God commanded unto Moses that in all the sacrifices the which he offered, that he should put salt thereto."

Another extract from this singular work will be found in the Rev. T. F. Dibdin's Bibliomania, 2d. edit. p. 269. French editions of the Ordinary were produced from the elegant presses of Verard and Guernier.

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75. *Hore Beate Marie Virginis ad usum ecclesie Sarum, &c. Impresse Londonii per me winandum de worde commorantem in vico nuncupato de Fletestrete ad signum solis. m.cccccxii. Quarto.*

First edition by Wynkyn de Worde, which is arranged in the following order. The Calendar, on the last leaf of which is a cut of the genealogy of Christ. Then a series of prayers in latin, with—

"These prayers folowyng ought for to be sayd or ye departe out of your chambre at your vpryayng."

After them—

"Hic incipiunt hore beate marie secundum vsum Sarum. Adimatutinas;"

with the engraving of the genealogy already mentioned, and many other small cuts are indented in the different prayers. The Horæ commence on B S, and end on P ii. a. After them are the Catholic prayers for the Passion of Christ, to the Holy Ghost, the seven Penitential Psalms, the Vigil Mortuorum, the Commendationes Animarum, the Psalms of the Passion, a Prayer for the blessed King Henry (VI.), and an Anthem and Collect, for the repetition of which forty days of Indulgence and thirteen lents are granted. All the foregoing are decorated with the pictures usually attached to them in Catholic missals. At the end of the whole is a table, and the volume contains 150 leaves, exclusive of the Calendar. Colophon:

"Hore beate marie virginis ad vsum insignis ecclesie Sarum finiunt feliciter, vnacum multis sanctorum & sanctarum suffragiis, et multis aliis diuersis orationibus nouiter superadditis. Impresse Londonii &c." as above.

On the reverse, Caxton's mark in white on a black ground, with Wynkyn de Worde in black letters beneath, enclosed with four odd pieces.

77. *The same: Impresse per Winandum de Worde m.cccc.x. Quarto.*

This edition, according to Hearne, contains "two lytell Prayers whiche kynge Henry the sixte made," in latin.

78. *The same: Impresse m.cccc.xxij. Duodecimo.*

Printed in red and black ink with the printer's names in red; beneath which are the following verses:—

God be in my heed
And in myn understanding
God be in myn eyen
And in my lokynge
God be in my mouth
And in my spekynge
God be in my herte
And in my thynkynge
God be at myn ende,
And my departynge.

79. *A full deuoute and gosteley Treatyse of ye Imytacion and folowynge the blessyd Lyfe of our mercifull Sauiour Cryst: &c. Imprynted in london in Fletestrete at the signe of the Sonne by Wynkyn de Worde. m.cccc.xj. Quarto.*

This work has usually been attributed to Thomas à Kempis; but it was in reality the production of John Gerson, Chancellor of Paris, whose claims are substantiated in the xlii Vol. of the Gentleman's Magazine, p. 559. The "Imitation of Christ" was so popular, that it has been printed upwards of forty times in latin, and nearly sixty translated into various modern languages. The first edition appeared at Venice, in 4to. in 1483, and it was first published in France in 1490. Herbert notices another English edition printed in 1504; but Mr. Dibdin supposes, that the above was of that date, and that he mistook the time of translating for that of the printing.

80. *The same: Compyled in Laten by the right worshypfull Doctor Mayster Johnn Gerson: and translate into Englissh the yere of our Lorde m.d.ii. by Mayster Wyllyam at Kynson Doctor of Diuynyte at the speciall Request and Commaundement of the full excellent Prynecesse Margate Moder to our Souerayne Lorde Kynge Henry the vii. and Countesse of Rychemount and Derby. Emprynted in London, &c. in Flete strete, at the Sygne of the Sonne. Without date. Quarto.*

Over the Title is a Frontispiece of the Virgin supporting a dead Christ, with a border composed of the instruments of the Passion; and on the reverse is a repetition of the same, but much larger. The present edition contains only the first three books which are contained on 96 leaves. Colophon—

"Here endeth the thyrde Booke of John Gerson, Emprynted, &c." as above.

The large tripartite device is on the reverse of of the last leaf. The fourth book was afterwards added, with the following new Title—

"Here begineth the forthe Boke of ye folowynge Jesu Cryst & of the Contempnynge of ye World. Jn prynted at the Commaundement of ye most excellent Prynces Margarete: Moder vnto our Souereine Lorde Kynge Henry the vii. Countes of Rychemont and Derby. And by the same Prynces it was translated out of Frenche in to Englysshe in Fourme & maner ensuynge the yere of our Lorde God m.d.iiii."

This is printed on the reverse of a cut executed for the former part, which occupies the whole page. Beside the Title, are two compartments, one containing the arms of King Henry VII., and the other the device of Magaret Countess of Richmond. Then follows the "Prologus," commencing—

"Come to me seythe our mercyfull Lorde, all that laboreth and be charged, and *I* shall gyue vnto you Refeccyon."

The fourth book contains 18 leaves, and has no other cuts than those already mentioned. The Colophon is—

"Thus endeth the fourth Boke (of) folowynge Jesu Cryst and the contempnynge of the World. Imprynted at London in Fletestrete," &c. as above.

The large tripartite device concludes the page.

81. *Æsopi Fabulæ metricè cum comment. Imprinted, &c. m.cccccc.iij. Quarto.*

A volume of extreme rarity, concerning which, scarcely any thing is known.

82. *The boke of the Recuyles of the Siege of Troye or gaderinge to gyder of y. hystoryes of Troye, &c. Imprynted in London, in Fleete Streete at the sygne of the Sonne, by Wynkyn de Worde, &c. m.cccccc.iij. Folio.*

Also of amazing rarity. It is printed in double columns, with wood cuts, and commences with a large blooming T. It extends to K K in sixes, and has one of Wynkyn de Worde's small flowery Caxton devices. The title is above an engraving of Troy, and the Table begins on the reverse.

83. *Textus Alexandri cum sententiis et constructionibus. Opus exaratum est in civitate London. m.cccccc.iii. Quarto.*

On the Title a wood cut of a school master, and three scholars. Herbert supposed the volume to contain as far as B. iij in sixes, and probably a device. The Colophon is—

"Libri doctrinalis una cum expositione textus, opus exaratum," &c. as above.

84. *The right pleasaunt and goodly history of the four sonnes of Aymon the which for the excellent endytyng of it and for the notable prowes and great vertues that were in them is no less plesaunt to rede then worthy to be knowen of all estates both hyghe and lowe. Enprented the 6th day of May, m.cccccc.iiii. Folio.*

The Title-page contains a wood engraving of four armed men with drawn swords, sitting on one horse, a reversed copy from the French edition: there are also several other wood cuts in the volume. This romance was translated at the

request of John de Vere, Earl of Oxford, Lord High Chamberlain to King Henry VII.

85. *Terentius cum Comment. Ascensii, Venundantur Londonie, in edibus Winandi de Worde, Michael Morini et Jounnis Brachii; et in edibus ipsius Ascensii Parrhisiis, anno millesimo quingentesimo quarto,* [1504] *die xv. Julii.* Folio.

86. *Ordinale Sacrum, siue Directorium Sacerdotum quod pica vulgariter dicitur. Finitum et completum est hoc presens opusculum per me Winandum de Worde in ciuitate London in signo solis commorante in vico dicto the Flete strete, Impressus denuo Anno Domini m.cccc. iiii. xxij die. Februarij. Quarto.*

Title printed in red ink over de Worde's black grounded Caxton device. The book extends to F. 4 in the second alphabet, A and B, are in eights, the other letters are in eight and four alternately. A cut of the Virgin and Child, is placed over a repetition of the above device, all within a border of foliage.

87. *The Nigramansir a morall Enterlude and a pithie written by Maister Skelton laureate and plaid before the King and other estatys at Woodstoke on Palme Sunday. Imprinted, &c. m.cccc.xiii. Quarto.*

A volume, concerning the existence of which there is considerable doubt.

88. *The Crafte to lyue well and to dye well. Translated out of Frensshe into Englysshe, the xxi daye of Januarye, the yere of our Lord m cccc.v. Folio.*

Some account of Caxton's edition of this work may be seen at page 195, ante, article 37. The present commences with a large and rude wood cut, marked "Folio I." on which the Title is engraved in large gothic letters. The design represents two ancient arches, through which are seen the country, with some distant houses and a castle. In front of the arches is a cart or rude sort of Hearse, in which is placed a dead body, bound up in a winding sheet, with worms feeding

upon it. The Hearse is drawn by one horse richly caparisoned, attended by two men; the same cut is repeated on the reverse of the first leaf, with the following verses alluding to it beneath:—

O mortall man, lyfte up thyn eye
And put all vanyles out of thy mynde
For as thou seest this corse here lye
Even so shalt thou by nature and kynde.
A mannes lyf is but a blaste of wynde,
And in a thought departed and gone;
Wyf childe and godes you must leve behynde;
To daye a man, to morowe none.
Take you examples of this carkes here.
Whereon these worms do gnawe and fede:
No man is sure, houre daye ne yere
In this worlde to lyve, it is nat in dede.
Hyder thou camest without ony wede,
All naked and bare, save *only* thy skynne;
In lyke wyse from hens; departe you must nede
Be you never so ryche or noble of kynne.
Now take hede, what I to ye have sayd
Remembre this lesson, and often it repete.
Let every office in thy conceyens be weyd
In amendynge thy lyfe lest that you be bete
Chryste our Saviour, often doth threte
Or that he stryke, of his habundaunt grace.
For all poore synners, blyssed lady entrete
Thy blyssed sone, yt we may see his face.

Opposite these, is the author of the book sitting at a desk surrounded with books, and in the whole volume is a considerable number of small wood cuts, many of which were copied from the Life of Christ. Vide ante p. 228. No. 10. The literary part is classed under five heads; namely—

"The Arte or Crafte to die well. The comynge of Antecryste. (fol. cxxi.)---The fyftene Sygnes. (fol. lxxxxvii. rev.) The grete Judgemente. (fol. cviii. rev.)---The Joyes of Paradyse:"

Of which the first four folios are not numbered. An excellent idea of the contents may be received from the following extract—

"And of the said Joys of paradise, we read such an example of an holy and devout religious that prayed continually unto god, that it would please him to shew him some sweetness of the joys of paradise. And so as the said holy and devout religious man was one day in oraison [orison], he heard a little bird that sung by him so sweetly,

that it was marvel and melody to hear her. And the said religious hearing this little bird sing so sweetly and melodiously, he rose him from the place where he was for to make his oraison, and would have taken and catched the said bird by the tail; the which fled away till unto a forest---the which forest was near unto the monastery of the said religious---and set her upon a tree. And the said religious that followed her, rested him under the tree where the said bird was set, for to hearken her sweet and melodious song, that it was so melodious, as it is said. And the said bird, after she had well sung, flew her way; and the said religious returned him to the monastery; and it seemed him truly that he had ne [not] been more than an hour or two under the said tree. And when he was come unto the monastery, he found the gate stopped; and found another gate made upon the other side of the said monastery, and he came for to knock at the said gate. Then the porter demanded him from whence he came---what he was---and what he would? And the said devout religious answered, 'I rode forth but late from the monastery, and I have not tarried, and I have found all changed here!' And, incontinent, the porter led him unto the Abbot, and unto him told the case, how the said religious was comen unto the gate, and how he had questioned with him, and how he had told him that it was but late that he was gone forth, and that he was right soon returned; and that, notwithstanding, he knew no more any thing there. And anon, the Abbot, and the most ancientest of the place, demanded the name of the Abbot that was at the hour that he rode from the said monastery?---and after he named him unto them, they looked in their Chronicles, and they found that *he had been absent by the space of iii. C. [three hundred] and three score years!* 'O soul devout [immediately subjoins the author] If a man have been cccix year without having cold, ne heat, ne hunger, ne thirst-- to hear only one only angel of paradise sing,'" &c.

Throughout the volume the paging is very irregular. The conclusion is as follows:—

"And consequently of al the treatyse, that hath be translated out of Frenshe into Englissh, and made parfyte in our moder tonge, the xxi. day of January the yere of our Lord mccccxv. prayng the reders that it will please them to pray to Ihesu Cryst for the saule of the translatour, and that he will fynably conduyte and lede us in too the glory and joye of heuen. Here endeth the treatyse of the arte or crafte to liue well and to die well. With the nedyll of the fere dyuyne. Of the paynes of hell and of purgatorye, and of the joys of paradyse. Of the vii. sacramentes of the holy chirch. Of the comynge of antecryste. And of the

fyftene sygnes coming before the grete jugement generall of God. xxi January in the year mcccccv."

The present work was translated by Andrew Chertsey, who also translated the "Passion of our Lord Jesus Christ," printed by R. Copland in 1520.

89. *The same: Enprynted at Westmynstre. m.cccccc.vi. Quarto.*

An abridgement of the foregoing, containing only seven leaves, with de Worde's large tripartite device.

90. *The same: No date. Quarto.*

Title under the cut of three young men and three skeletons, mentioned on page 244 ante. On the reverse, the Crucifixion. Head title:—

"Here begynneth a lytell treatyse shortely compyled and called ars moriendi, that is to saye the craft for to deye for the helthe of mannes sowle."

Eight leaves including the title, to sign. A. 8. Colophon:

"Here endeth a lytell treatyse called ars moriendi Enprynted at Westmynstre by Wynkyn de Worde."

Small flowery Caxton device.

91. *The same: [The traytte of the art of good lyuyng and good deying.] translatyt at Paris the xiii day May, of Franch in Englysh, oon thowsand v hondreth and iii zeare; imprentyt in Paris xxx day of the mowneth of May. Quarto.*

With wood-cuts printed by Anthony Verard.

92. *Rychurde Rolle hermyte of Hampull in his contemplacyons of the drede and loue of god with other dyverse titles as it shewyth in his table. Enprynted at London in fletestrete in ye sygne of the sonne By Wynkyn de Worde. Anno domini m.cccccc.vi. Quarto.*

Title over a figure of a hermit holding his staff and rosary, with a glory round his head. Reverse, a very rude engraving of the hermit sleeping, surrounded by fiends who are tearing bodies out of their sepulchres and dragging them

by a chain into torment. The table commences on sign. a. ii with—.

"Opus Ricardi Rolle heremyte de Hampull qui obiit Anno Christi. m.ccc.xlix."

The work begins on the recto of sign. A. iiii; and extends to ƒ. 4, alternately in eights and fours. Before the Colophon, which is given above, are some short sentences from the Pater noster and Deo gracias. On the recto of the last leaf, the common print of the Crucifixion, and on the reverse, the Printer's large tripartite device. The following fine definition of fervent prayer will convey an idea of the authors style.

"Also an other manner [of] prayer there is, that, whoso hath grace to come thereto, his prayer shall soon be heard if he pray reasonably. This manner of prayer is, when thou art visited by the grace of God with great compunction of heart and sweetness of devotion. Compunction [compunccyon] is a great love of thy soul springing out of thy heart with tears of thine eyen. When thou [y^u] bethynkest thee upon thy sins and upon the dreadful doom of God: when thou hast this compunction and these tears, then thou hast full devotion:—with such devotion busily pray for all them [tho] that have need: for what thing thou prayest in that time, so it be worship to God, thou art anon heard without any tarrying."

93. *The same: Enprynted by me Wynkyn de Worde. No date.*

This edition, according to Herbert, consists of thirty-five leaves, and no doubt had another with a cut, as in that of 1506. It commences with the same words as before, which are immediately succeeded by a kalendar or table, beginning in the following manner:—

"This shorte Epystle that foloweth, is dyuyded in sondry maters, & eche mater by himselfe in sundry Tytles, as this Kalender sheweth. And that thou mayst sone fynde what mater ye pleaseth, these Tytles ben here in the Epystle marked with diuerse Letters in maner of a Table.

A. How eche man sholde desyre to loue God.

B. How men somtyme loued God, & how holy men

sometyme were vysyted with swetnesse in the loue of Almyghty God.

C. What is Drede, and how a man sholde drede God."

This is continued to one chapter more than the whole alphabet, then "Explicit Tabula." On the last page is this Colophon:

"Deo Gratias. Emprynted at London in Fletestrete in the sygne of the Sonne by me" &c. as above.

Both these editions are of great rarity.

94. *Richard Hampoole's Devoute Medytacyon in sayenge devoutly the Psalter of our Lady, with diuers ensamples. Emprynted at London, in Flete Strete at the signe of the Sonne, by Wynkyn de Worde, mccccc viii, the furthe daye of Februarie. Quarto.*

The foregoing is copied from the head-title, immediately preceding the prayers, as the volume did not appear to have any regular Title-page. The work was printed on vellum.

95. *The Castell of Labour wher in is Richesse, Vertue and Honour. Enprynted at London in flete strete in the sygne of the sonne by Wynkyn de Worde. Anno dni m.cccccxi. Quarto.*

Title within a wood-cut of men over a tub, and on the reverse a man sitting at a desk. On sign. A. ii.

"Here begynneth the prologue of this present treatyse.

Ye mortall People that desyre to obtayne
Eternall Blysse by your Labour dylygent
With Mortall Ryches subdue you to payne
To rede this Treatise to the right Entent
&c. (containing twelve stanzas.)

Thus endeth the Prologue and begynneth the Castell of Labour.

In musyng an Euenynge with me was none
An olde Prouerbe came in me subuenaunce
A naturall Foole in a House alone
Wyl make for hymself Shyft or Cheuysaunce

The work is an allegorical poem, translated from the French by Alexander Barclay, and is written in stanzas of seven lines each, adorned with many curious wood-cuts. On the reverse of sign. I.iii, is—

"Thus endeth the castell of labour," &c. as above.

96. *The Boke named the Royall. Enprynted at London in fletestrete at the sygne of the sonne &c. m.cccc.vij. Quarto.*

Title over a wood-cut used in the "Ordynary of Christen Men," described on page 254 ante, and several other cuts from that work are introduced in the present. This edition is reprinted from Caxton's, vide ante 185, No. 30. It extends to Hh 4, on which is:

"Here endeth the boke called the royall."

On the reverse of the last leaf is Wynkyn de Worde's tripartite device.

97. *The dyenge creature, Enprynted at London in Fletestrete, at the sygne of ye Sonne by Wyukyn de Worde. Anno dni. m.cccc.xii. Quarto.*

Wood-cut title of white letters on a black ground, over a representation of a sick man in bed, surrounded by a group of friends; with an angel pointing to a crucifix and a demon on the ground at the bedside. There are also three blank labels in the picture, and on the reverse of this page the subject is repeated, but much more rudely executed. Head Title:—

"Here begynneth a lytell treatyse of the dyenge creature enfected with sykenes vncurable with many sorowfull complayntes." The work opens with the dying creature's self-condemnation. "Alas, that ever I sinned in my life, to me is come this day the [most] dreadful tidings that ever I heard. Here hath been with me a serjeant of arms, whose name is Cruelty, from the king of all kings, lord of all lords, and judge of all judges, laying on me his mace of office; saying unto me, I arrest you and warn you to make you ready, and that ye fail not to be ready every hour when ye be called on, ye shall not wete when." On the signature of B iiij. rev. we have: "How the dying creature calleth after the soul again. Where be ye, dear soul, that was with me but late complaining that ye must to pain for a long while or else eternally and in my default and without remedy; I have been in such dread sorrow and fear for you, that nothing could comfort me, till Faith and Hope came to me and asked me if that I were not acquainted with Charity? And I have answered them seemly, that I

was never acquainted ne conversant with him, &c. The last chapter, or section, I shall give in its genuine dress: The conclusyon of our ladyes supplycacyon. Now my lorde syth all the good abylytes and dysposicons vnto grace be in this creature by your suffraunce there is no more to doo but that ye let descende your grace to the vessell so dysposed and that you vouchesaufe to suffre hym reioyse [in] your pardon and reconsyle hym to your chirche and make hym a membre therof the soner and spedlyer for this my prayer and request. I you beseche my moost dere lorde and sone, whome it hath lyked you alwaye to here gracyously and neuer suffre to departe boteless of petycyon for whiche be to you and your moost honourably and drad father with the holy goost your egall pere everlastynge joye, honour, and glory. Amen. Colophon: *Here endeth a lytell treatyse of the dyenge creature, Enprynted.* &c as before. This Colophon is over a wood-cut of a dying man (smaller than that under the title) in his bed. An angel is on each side of him: one points upwards, with a label above him, on which is inscribed 'sis humilis:' the other points downwards to three bodies which are about to be devoured by demons; having this label over them: 'Superbos punio;' behind the angel there is another demon, on the ground, with a label under him 'Victus sum.' At the feet of the bed stands a priest with his attendant; the former having a crosier in his right hand, and a bell in his left. Above, in what Herbert calls a canton (or frame work---as looking through a window), are three figures; which I take to be God the Father, the Son, and the Virgin Mary. The Son has a dove with outstretched wings, before him. On the reverse is the printer's large tripartite device." Dibd. Typ. Ant. Vol. 1. p. 129---130.

98. *Portiforii ad usum Sarum iamdudum castigatissimi: volumen primum, vulgo pars hyemalis nuncupata: Ejusdem nuperrime exactissimeque reuisi volumen secundum pars vocari solita estiualis Parhysiis impressa expensis honesti viri Vvynkyn de worde Bibliopole commorantis Londoniis. Anno dni m.ccccc.vij. xj kalendas Julij. (21 June.) Duodecimo.*

Title over a variation of Wynkyn de Worde's tripartite device, and at the end of Vol. II is this Colophon:

"Finit pars estiualis de sanctis Breuiarij secundum vsum insignis ecclesie Sarum cum Pica et ordinaria nuper recognita Parhysiis," &c. as above.

99. *The same: diligentissime accuratissimeque castigatum et iam vltimo ad vnguem positum nec minori cura formis excusum ac impressum. Pars estiualis. Venundantur Londoniis apud eidem Winandi de worde bibliopole in intersignio solis in vico vulgariter nuncupato fletestrete vel in cymiterio sancti pauli ad intersignium diue marie pietatis. [m.cccc.ix.] Quarto.*

Colophon:—

"Finit sectorale secundem usum Sarum xi Kal. Januarii. (22. December.)"

100. *The Boke of good Maners. Enprynted, &c, in the yere of our lorde m.cccc. and vii. The x daye of December, &c. Quarto.*

This work, which is most probably the same as that printed by Caxton, vide ante, page 192, No. 34, has neither head nor running title, catch-words, nor numbers to the leaves, but the signatures extend to N 4, in eights and fours alternately, though L is sometimes wanting. It is divided into five parts. The first containing 17 chapters, treats of virtues and their contrary vices. Part II. is on the duties of the people of the Church, and the clerks and prelates, in 5 chapters. The III Part is of Princes, Lordes temporall, and all chivalry, in 8 chapters. In Part IV. are considered the commonalty, rich and poor, old and young, in 11 chapters, erroneously marked 15. Death is appropriated to the Fifth Part, which consists of 7 chapters. Colophon:—

"Here endeth and fynyshed the boke named and Intytled good maners. Enprynted as before, the xxiii. yere of the reygne of our soueraygne lorde kynge Hary the seuenth."

101. *The same: Enprynted by the same m.cccc.xiiij. Quarto.*

102. *The same: No date. Quarto.*

103. *Parabola alani cum commento. Impressus London per Winandum de worde in the fletestrete in signo solis commorantem Anno dni. m.cccc.xiii. die xxiii Augusti. Quarto.*

Title over a wood-cut of a schoolmaster and three scholars. Running-title "Liber Parabolarum Alani." The work commences with sign.

A A. in fours, and ends C C 6. Herbert's copy wanted B B. Colophon:

"Liber Parabolarum Alani cum commento, Impressus" &c. as above.

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104. *The same; Impressus---m.ccccc.xvij. Quarto.*
105. *The same:---m.ccccc.xxv.*

All the editions of this work are very rare.

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106. *Here begynneth the boke of keruynge. Enprynted by Wynkyn de Worde at London in the Flete strete at the sygne of the sonne. The yere of our lorde m.ccccc. viii. Quarto.*

Under the title is an engraving of a Royal Family at table with the King's Jester beneath it; and before it, is a servant in a short mantle, and striped hose bringing in a dish. On the reverse of this page the work commences in the following curious manner.

"Here begynneth the boke of keruynge and sewynge, and all the feestes in the yere for the seruyce of a prynce or any other estate as ye shall fynde eche offyce the seruyce accordynge in this boke followynge. It begins with the Termes of a keruer, as follow, Breke that dere, lesche that brawne, rere that goose, lyste that swanne, sauce that capon, spoyle that henne, fruche that chekyn, vnbrace that malarde, vnlace that conye, dysmembre that heron, dysplaye that crane, dysfygure that pecocke, vnjoynt that bytture, vntache that curlewe, alaye that felande, wynge that partryche, wynge that quayle, mynce that plouer, thye that pygyon, border that pasty, thye that woodcocke, thye all maner small byrdes, tymbre that frye, tyere that egge, chynne that samon, strynge that lampreye, splat that pyke, sauce that place, sauce that tenche, splaye that breme, syde that haddock, tuske that herbell, culpon that troute, fyne that cheuen, trassene that ele, traunce that sturcyon, under-traunche that purpos, tayme that crabbe, barbe that lopster.

HERE BEGYNNETH [THE] BUTTELER AND PANTER.

"Thou shalte be Butteler and Panter all the fyrst yere, and ye must have thre Pantry Knyves, one Knyte to square Trenchours Loves, another to be a Chippere, the thyrde shall be sharpe to make smothe Trenchours, than chyppe your Soveraynes Brede hote and all other Brede let it be a Daye olde, Housholde Brede thre Dayes olde, Trenchour Brede foure Dayes olde, than loke your Salt be whyte and drye, the Planer made of Ivory, &c.

'For to make Ipoeras.

"Here endeth the Butteler and Panter, Yeman of the Soller and Ewery. And here fotoweth Sewynge of Flesshe.

'Here endeth the Sewynge of Flesshe. And begynneth the Kervynge of Flesshe.

'The Kerver must knowe the Kervynge and the fayre Handlynge of a Knyfe, and how ye shall feche all maner of Fowle, your Knyfe must be fayre, and your handes must be clene, and passe not two Fyngers and a Thombe upon your Knyfe. In the myddes of your Honde set the Hafte sure unlassynge and mynsynge with two Fyngers and a Thombe, &c.

'Take your Knyfe in your Honde and cut Brawne in the Dysshe as it lyeth, and laye it on your Soveraynes Trenchour, and see there be Mustarde. Venison with Fourmenty is good for your Soverayne. Touche not the Venyson with your Honde, but with your Knyfe cut it, xii Draughtes with the Edge of your Knyfe, and cut it out into the Fourmenty, doo in the same wyse with Peson and Bacon, Befe, Chyne and Motton, &c.

'Here endeth the kervynge of Flesshe. And begynneth Sauces for all maner of Fowles. (P. 17.)

THE CHAUMBERLAYNE.

'The Chaumberlayne muste be dylygent and clenly in his Offyce, with his Hede kembed, and soo to his Soverayne that he be not recheles and se that he have a clene Sherte, Breche, Petycote, and Doublet, &c.

['Peticote here means, as I apprehend, says Mr. Cole, a thin Waistcoat or small coat, in opposition to the Doublet or outward Coat.']

HERE FOLOWETH OF THE MARSHALL AND THE USSHER.

The Marshall and the Usshere muste knowe all the Estates of the Chyrche, and the hyghe Estate of a Kynge with the Blode Royall.

The Estate of a Pope hath no Pere.
The Estate of an Emperour is nexte.
The Estate of a Kynge.
The Estate of a Cardynall.
The Estate of a Kynges Sone a Prynce.
The Estate of an Archebysshop.
The Estate of a Duke, &c.

"On the third leaf, after sign. B. iii., Here endeth the boke of seruyce and keruynge and sewynge and all maner of offyce in his kynde vnto a prynce or ony other estate and all the feestes in the yere. Enprynted &c. as above, Twelve leaves."

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107. *The same: Enprynted.---m.ccccc.xiii. Quarto.*

"Below the title is a wood-cut representation of a table with cloth and knives upon it: below, a fool is playing his tricks on the floor. It treats 1. Of the termes of carving. 2. Of the Butler and Panter. 3. The names of wines. 4. To make Ipocras. 5. Of sewing flesh, with the service. 6. Of carving of flesh, with the service. 7. Sauces for all manner of foules. 8. The feasts and service from Easter to Whitsontide. 9. Carving of all manner of foules and the terms. 10. The feast from Penticost to Midsommer. 11.

The feast from St. John Baptist to Michaelmas. 12. From the feast of St. Michael to Christmas. 13. The sewing of fish. 14. The carving of fish. 15. Sauces for fish. 16. Of the chamberlain. 17. Of the marshall and the usher. At the end of which chapter it is said, Here ends the book of Carving. After this follows, 18. How to make good Marchpane. 19. Another way. 20. To make Ipocras. 2. Another receipt for the same. Herbert, p. 151, Colophon: Here endeth the boke of seruyce & keruyng and sewynge & all maner of offyce in his kynde vnto a prynce or ony other estate & all the feestes in the yere. Enprynted by Wynkyn de Worde at London in Flete strete at the sygne of the sonne. The yere of our lorde god. mccccexiij."

Small Caxton device with black ground. The signatures are marked only to n iij.

108. *The Floure of the Commaundementes of God &c. Enprynted by Wynken de Worde* mccccclx. *Folio.*

109. *The same: Enprynted &c* mccccclx. *Folio.*

110. *The same: Enprynted &c The xiij yere of ye regne of &c Henry ye eyght of y^t^ name. Fynysshed ye yere of our lorde m.cccccxxj. the viij daye of October. Folio.*

The last of these editions commences with the following Title over two wood-cuts, the first of which represents Moses and Aaron supporting the Commandments; and the second, the Pope sitting on a throne, with a Bishop and Friar on one side, and an Emperor, King, and group of laity on the other: both of these engravings are similar in design to those mentioned in Thordinary of Crysten Men, 1506. On the reverse of the Title-page is a large print of the Crucifixion, with the Virgin and St. John standing by the Cross:

"Jhesus. The floure of the commaundementes of god with many examples and auctorytees extracte and drawen as well of holy scryptures as other doctours and good auncyente faders, the whiche is moche vtyle and profytable vnto all people."

On sign. A. ii. is "The prologue of the Translatour," in nine eight-lined stanzas, and then follows a copious Table. The book is printed in double columns with cuts, and extends to sign. xx 6. in sixes, but the concluding leaf is marked,

fol. ccxi. On fol. cxxvii, where the comment on the commandments ends, commences "the exemplayre" with an engraving of Christ in glory, as already given in the "Ordinary of Crysten Men" 1506. The volume concludes in the following manner:

"By these examples of this boke a man may knowe by experyence yt it is ylle taken vnto synners dyssobeyssauntes vnto god, & yt it is well taken vnto the obedyentes. And therfore thou the whiche art in this worlde lyuynge myrre thyselfe in ye example of thy neyghbour & knowe thou yt it shall take ye in lyke wyse as it is done vnto him yf thou dysobey vnto god."

In the examples alluded to, those taken from the Scriptures are comparatively few; as the greater part come from the Legends, the Lives of the Fathers, the Dialogues of St. Gregory, the Promptuary, or the Hony of Bees. Colophon:

"Here endeth the boke intytuled ye floure of ye commaundements of god with many examples & auctorytes extracte as well of ye holy scriptures as other doctours and good auncyent faders he whiche is moche profytable and vtyle vnto all people, lately translated out of Frensshe in to Englysshe Enprynted, &c. as above."

Beneath the Colophon is Wynkyn de Worde's picturesque device. The only intimation of the translator of this volume, is given in an engraving on the reverse of the last leaf, representing a covered waggon, having the word CHERTSEY on the tilt, over which is an impaled shield, bearing on the dexter, an otter rampant holding a fish in his mouth; and on the sinister, three eagles displayed. Robert Copland's Prologue to the Passion of Christ, already alluded to, vide ante. page 264, states that the Translator was Andrew Chertsey.

III. *The seuen penytencyall psalmes of Dauyd, the kynge and prophete &c. by Johan fyssher doctoure of dyvynyte and bysshop of Rochester &c. Enprynted &c. In the yere of our lorde m.cccc.viij. ye xvj. day of ye moneth of Juyn* [23d. *of Henry VII.*] *Quarto.*

On the Title-page is the Portcullis, supported by a Dragon and Greyhound. In this edition there are no running titles, nor are the leaves numbered, but the latin name of each Psalm is placed on a ribbon at the head of each Sermon. Before the first, "Domine ne in furore," is indented a small wood-cut of David and Bathsheba, and in the initial letter F, is enclosed a portcullis, by which it differs from the edition of 1509. The signatures are all double small letters, and they extend in eights and fours alternately, to && which contains six leaves. Colophon:

"Here endeth the exposycyon of the vii psalmes. Enprynted at London, &c. as above. The xxiii. yere of the reyne of our souerayne lorde kynge Henry the seuenth."

Beneath which is the printer's tripartite device.

112. *The same: Enprynted: m.cccc.ix. Quarto.*

Below the portcullis supported as before-mentioned, with the motto "Dieu et Mon Droit," above them, is the following Title.

"This treatyse concernynge the fruytful saynges of Dauyd the kynge and prophete in the seuen penetencyall psalmes. Deuyded in seuen sermons was made and compyled by the ryght reuerente fader in God Johan Fysher doctdure of dyuynyte and bysshop of Rochester at the exortacion and sterynge of the most excellent prynces Margarete countesse of Rychemount and Derby, and moder to our souerayne lorde kynge Henry the VII."

On the reverse is the Prologue; and the work extends to the reverse of z z. vj. The following is a specimen of the composition.

"Ille ignis gravior est quam quicquid homo pati potest in hac vita. The fire of purgatory is more grievous than any pain man may suffer in this life. Alas, we wretched sinners, what hard saying is this! Be there not some grievous pains in this life? Those that be vexed with the stone, stranguary, and the flux, feel they not marvellous great pains when they cannot keep themselves from wailing, and crying out for sorrow? What shall I say of they which suffer pain in the head, tooth-ache, and aching of bones, do they not suffer great pains? And also martyrs---

of whom many were slain, some boiled, another sawed a two, an other torn with wild beasts, an other roasted on the fire, an other put into scalding hot pitch and rozin--- did they not suffer bitter pain? Notwithstanding, to be punished in the fire of purgatory is far more grievous pain than all these we have rehearsed. What marvel is it then if the fear of so great and painful fire trouble us sinners! Wherefore it followeth Et ne in ira tua corripias me. Blessed Lord, saith David, correct me not in the fire of purgatory! So let us call unto our blessed Lady, praying her to be moan for us, that her son, our judge, not only punish us not in the pains of hell, which be everlasting, but also that he correct us not in the pains of purgatory, which have an end. The third trouble that we suffer, riseth and is caused of the wounds inflict and being in our body for the sin of our first parents. For when Adam was set in Paradise, a place of great pleasure volupty and rest, Almighty God threat him, saying, whatsoever time he tasted of the forboden tree, he should be wounded."

Colophon:

"Here endeth the exposycyon of the vij psalmes. Enprynted at London in the fletestrete at the sygne of the sonne by Wynkyn de Worde pryntor vnto the moost excellent pryncesse my lady the kynges graundame. In the yere of our lorde god. m,ccccc. and ix. the xij. daye of the moneth of Juyn."

On the reverse the large tripartite device.

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113. *The same: Enprynted, &c. m.ccccc.xxv. Quarto.*

114. *The same: Enprynted &c. In the yere of our lorde god m.ccccc.xxix. the xiij day of the moneth of August. Quarto.*

115. *The Sermon of John Fisher the bysshop of Rochester made again ye pernicious doctryn of Martin Luther &c. Imprynted by Wynkyn de Worde. Without date. Quarto.*

The following Title is within the same cut as that used for the two succeeding articles, inserted in that part of it where the body is placed.

"The sermon of John Fisher the bysshop of Rochester, made again ye penicious doctryn of Martin luther with ye octaues of ye ascensyon by ye assygnement of ye moost reuerend fader in god ye lord Thomas Cardynal of yorke & Legate ex latere from our holy father ye pope."

It is probable that there were two editions of this book, as the Rev. Mr. Dibdin's contained 22 leaves, and that of Mr. Ames 56 pages. At the

end of the former was "Imprynted by Wynkyn de Worde," with his picturesque device, enlarged with additional ornamental pieces.

116. *This Sermon folowynge was compyled & said &c. by John bysshop of Rochester, the body beynge present of the moost famouse kynge Henry the VII. &c. Enprynted &c. the fyrst yere of the reyne of our soverayne lorde kynge Henry the viii. Quarto.*

On the Title is an engraving of Bishop Fisher with his mitre on, preaching over the corpse to a person who stands before him robed, with several others behind. Beneath are these words—

"This sermon folowynge was compyled & sayd in the Cathedrall chyrche of saynt Poule within ye cyte of London by the ryght reuerende fader in god John bysshop of Rochester, the body beynge present of the moost famouse prynce kynge Henry the VII. the x. day of Maye, the yere of our lorde god m.cccccc.ix. Whiche sermon was enprynted at the specyall request of ye ryght exellent prynccesse Margarete moder vnto the sayd noble prynce and Countesse of Rychemonde and Derby."

On the reverse, the portcullis crowned, supported by the dragon and greyhound. Colophon:

"Thus endeth this notable sermon. Enprinted at London in Flete strete at the sygne of the sonne by Wynkyn de Worde prynter vnto the moost excellent prynccesse my lady the kynges graundame," &c. as above.

Twelve leaves in all: on the last page the large tripartite device. This is a very rare publication.

117. *A Mornynge Remembraunce had at the moneth mynde of the noble princess Margarete countesse of Rychemonde & Darbye &c. Enprynted at London &c. Without date. Quarto.*

The following Title is over the same engraving as that mentioned above, although it is somewhat altered where the corpse lays, and the nobility are holding their beads.

"Here after foloweth a mornynge remembraunce had at the moneth mynde of the noble prynccss Margerete countesse of Rychemonde & Darbye moder vnto kynge Henry the VII. & grandame to oure soverayne lorde that nowe is,

vppon whose soulé almyghty god haue mercy." In some parts only, the running title mentions its being "compyled by ye reuerent fader in god John Fysher bysshop of Rochestre."

Twelve leaves, sign. B 6. On the last page the tripartite device, as before. Colophon:

"Thus endeth this lamentable mornynge. Enprynted at London in Flete strete at the sygne of the sonne by Wynkyn de Worde," &c.

There are some copies on vellum.

118. *The vij. shedynges of the blode of Ihesu cryste. Enprynted &c. m.cccc.ix. Quarto.*

The Title of this very rare little tract is over a wood cut of the Crucifixion; the volume extends to B4 in fours.

119. *The P[ar]lyament of Deuylles. Enprynted by Wynkyn de Worde, Prynter unto the moost excellent Pryncesse my Lady the Kynges Moder the yere of our Lorde m.cccc.ix. Quarto.*

Under the Title is an engraving of a man on his death-bed, with Demons offering him crowns; and above are representations of God the Father and the Son. The work commences with—

As Mary was greto with Gabryell
And had conceyued and borne a Chylde
All the Deuyles of the Erthe, of ye Ayre & of Hell
Helde theyr Parlyament of that Mayde mylde.

Eight leaves. Colophon:—

"Thus endeth the Parlyament of Deuylles. Enprynted &c." as above.

120. *Nychodemus Gospell. Enprynted at London in Flete-strete at the sygne of the Sonne by Wynkyn de Worde, Prynter unto the moost excellent Pryncesse my Lady the Kynges Moder In the yere of our Lorde God m.cccc.ix the xxiij Daye of Marche. Quarto.*

Title in large white letters on a black ground, over a wood cut of the Descent from the Cross, with a tripartite device beneath. The whole tract contains 23 leaves, including the Title page, and nine wood cuts of the following subjects:—

"How Pylates wyfe sente a Messenger to delyver Jesu."

"How Nychodemus spake to Pylate for Jhesu," and other Titles of Chapters.

"How certayne Jewes shewed to Pylate the Myracles that Cryst had done.

"How Pylate commaunded the Jewes that no Vylaynes sholde put Jhesu Cryste to his Passyon but Knyghtes.

"How Centurio tolde Pylate of the Wondres that was at Crystes Passyon, and the same Pylate tolde the Jewes thereof, and of the precyous cloth that our Lord was buryed in." [*Here a leaf is wanting*]

"How the Jewes conspyred evyll ayenst Nychodemus and Joseph, and of many other Marvaylles.

"How one of the Knyghtes that kepte the Sepulcre of our Lorde came and tolde the Maysters of the Lawe how our Lorde was gone in to Galylee.

"How the Jewes chose viii men that were Josephs Frendes to desyre hym to come to them.

"How the Jewes wente to seke too deed men that were rysen from Dethe to Lyfe in Barmathye.

"How our Lorde ledde all his Holy Sayntes into the Joyes of Paradyse, & of the thre men that they mette.

"How Nychodemus and Joseph tolde to Pylate all that these two had sayd, and how Pylate treated with the Prynces of the Lawe."

The Prologue commences—

"It befell in the xix yere of the Seygnyore of Tiburye, Cesarye Emperour of Rome. And in the Seygnourye of Herode that was the son of Herode, whiche was Kynge of Galyce, the viii Kalendes of Apryll, whiche is the xxv Daye of Marche, the iiii yere of the Sone of Velome, whiche was Counseyller of Rome. And Olympius had been afore two Hondred yere and two. This tyme Joseph and Annas were Lordes above all Justyces, Mayres, and Jewes. Nychodemus whiche was a worthy Prynce dyde wryte this blessyd Story in Hebrewe. And Theodosius the Emperour dyde it translate out of Hebrewe into Latyn. And Bysshop Turpyn dyde translate it out of Latyn into Frensshe. And hereafter ensueth this blessyd Storye.

"Thus endeth the Prologue. And here begynneth the Gospell of Nychodemus." (Sign. A ii.) "Annas and Cayphas, Symeon, Datan, Gamaliel, Judas, Levy, Neptalim, Alysaunder, Darius, and many other Jewes came to Pylate, and accused our Lorde Jhesu Cryste in many thynges," &c.

Colophon.

"Thus endeth Nychodemus Gospell. Enprynted" &c. as before.

On the reverse of the last leaf, the large tripartite device.

121. *The same: Enprynted---m.cccccxi. Quarto.*
Title printed on a ribbon over a wood cut.

122. *The same: Enprynted---m.cccccxii. Quarto.*
123. *The same: Enprynted---m.cccccxviii. Quarto.*
124. *The same: Enprynted---m.cccccxxxii. the xii daye of Aprylè. Quarto.*
Title over a wood cut of the Resurrection, on the reverse of which commences the Prologue as before. The Signatures extend to F, which has 6 leaves, but all the former letters are in fours. Colophon—
"Thus endeth Nychodem' ghospell. Enprynted" &c. as above.
The large tripartite device on the reverse of the last leaf.

125. *The Conuersyon of Swerers. Enprynted---m.cccccix. Quarto.*
A poetical work in English octave stanzas, with Latin arguments. The Title states, that it was "made and compyled by Stephen Hawys, grome of the chambre of our souerigne lord kyng Henry VII." It is contained in a single sheet.

126. *Expositio Sequentiarum, &c. Impressa, &c. per Wynandum de Worde. m.cccccix. Quarto.*
127. *The same: Impressa, &c. Anno Dni Millesimo quingentesimo duo decimo (1512) Die vero decima mensis Junuarij. Quarto.*
128. *The same: Impressa, &c. m.cccccxiv. Quarto.*
129. *Expositio Hymnorum, &c. Impressa Anno Dni Millesimo quingentesimo duo decimo (1512). Die vero octavo Maij. Quarto.*
130. *The same: Impressa Londini---Anno Domini millesimo quingentesimo decimo quinto (1515) quarto decima die mensis Junii. Quarto.*
Containing liiii. folios, including the Title.

131. *Idem: Impressa, &c. Anno domini millesimo quingentesimo decimo septimo (1517). Quarto.*
Title over the tripartite device. Fifty-three

leaves and a Table. On the last leaf, the large tripartite device.

132. *The Rote or Myrrour of Consolacyon and Comforte. m.cccc.ix. Quarto.*

133. *The same: m.cccc.xi. Quarto.*

134. *The same: Imprynted, &c. m.cccc.xi. the xxiij daye of Marche. Quarto.*

Title as in the first edition, on a ribbon, over a wood cut of a sick man in bed, with an angel, and three demons lying on the ground; there are also four blank labels. On the farther side of the bed are Moses and Aaron, Christ and the Virgin Mary, with many Saints behind them. The work begins on the reverse of the Title-page. The leaves are not numbered, but they extend to K 6, in sixes and fours alternately, except A and B, which have each six leaves. Colophon—

"Thus endeth the Rote or myrrour of consolacyon and comforte, Lately imprynted and amended in many places where ony faute was," &c. as above.

Beneath is a tripartite device.

135. *Longe Paruula: Enprynted at London in flete-strete at the sygne of the Sonne by Wynkyn de Worde prynter unto my lady the kynges graundame. Anno. dni. m.cccc.ix. Quarto.*

A very curious and rare tract of 8 leaves. On the Title-page, which has the first two words of the above upon a scroll, is a wood cut of the Schoolmaster with eight scholars. The book commences on the reverse, with

"What shalt thou do whan thou hast an englysshe to make in latyn? I shal reherse myn englysshe ones, twyes, or thryes, and loke out my pryncypal & aske ye questyon, who, or what," &c.

On the reverse of the eighth leaf, at the bottom, is—

"Thus endeth the longe paruula or englysshe rules. Enprynted," &c. as above.

136. *Paruula. Without date or imprint. Quarto.*

The Title consists of the word Peruula only, on the upper part of the recto of the first leaf; and the same word is repeated as a running title to the whole work, which consists but of six leaves. The tract commences on the reverse of the first leaf, and on the recto of the last, is Wynkyn de Worde's small white-grounded Caxton device.

137. *The Fyftene Joyes of Maryage. Enprynted in London in Fletestrete at ye syngne of the sonne by me Wynken de Worde The yere of our lorde m.cccc. and. ix. Quarto.*

Title on a scroll over the representation of a marriage ceremony, and on the reverse is an engraving of men, women and children. The volume contains 141 leaves, exclusive of the Title-page and closing fly-leaf; and each 'Joy of Matrimony' is introduced by a rude, yet appropriate wood cut. The work ends on the reverse of the second leaf after sign. M iij, and on the recto of the fly-leaf is a repetition of the Marriage Ceremony mentioned at the beginning: the reverse bears the Printer's large tripartite device. The original of this work was an ancient French Poem; and the following is an extract from the commencement of the present edition—

Somer passed, and wynter well begone
The dayes shorte, the darke nyghtes longe
Have taken season, and bryghtnes of the sonne
Is lytell sene, and small byrdes songe
Seldom is herde, in feldes or wodes ronge
All strength and vertue of trees and herbes sote
Dyscendynge be, from croppe into the rote.

And every creature by course of kynde
For socoure draweth to that countre and place
Where for a tyme, they may purchase and fynde
Conforte and rest, abydynge after grace
That clere Appolo with bryghtnes of his face
Wyll sende, whan lusty ver shall come to towne
And gyve the grounde, of grene a goodly gowne.

And Flora goddesse bothe of whyte and grene
Her mantell large over all the erthe shall sprede

Shewynge her selfe apparayled like a quene
As well in feldes wodes as in mede
Havynge so riche a crowne upon her hede
The whiche of floures shall be so fayre and bryght
That all the worlde shall take thereof a lyght.

138. *Libellus Sophistarum ad usum Cantabrigiensis Londoniis peruigila cura impressus. (m.ccccc.x). Quarto.*

139. *The same: m.ccccc.xxv. Quarto.*

140. *The same: Without date. Quarto.*

141. *Kynge Appolyn of Thyre. Enprynted &c. by Wynkyn de Worde In the yere of our lorde M. d. and x. the xx.viii. daye of the moneth of February &c. Quarto.*

Herbert gives the following account of this volume—

"My worshipful master, Wynken de Worde, having a little book of an uncient history of a king, sometime reigning in the country of Thyre, called Apollyon, concerning his malfortunes and perilous adventures right *espouuentables*, briefly compiled and piteous for to hear; the which book, I Robert Copland have me applied for to translate out of the French language into our maternal English tongue, at the exhortation of my foresaid master, according directly to mine author, gladly following the trace of my master Caxton, beginning with small stories and pamplets, and so to other." See more of this favourite old Romance, said to have existed before the year 1190, in Mr. Warton's dissertation on the Gesta Romanorum. The Colophon is strictly as follows: "Thus endeth the moost pytefull hystory of the noble Appolyn somtyme kynge of Thyre, newly translated out of Frensshe into Englysshe, And enprynted in the famous cyte of London in the Fletestrete at the sygne of the sonne by Wynkyn de Worde. In the yere of our lorde M. d. and x. the xx.viii. daye of the moneth of February. The fyrst yere of the reygne of the moost excellent and noble prynce our ryght naturall and redoubted soverayne lorde kynge Henry the viii."

142. *The Court of Sapience. Enprynted &c. m.cccce.x. Quarto.*

Title, on a ribbon over an engraving of Jesus Christ in glory, as in the "Thordynary of Crysten Men, 1506." It commences on the reverse of the Title-page, and is divided into two books, written in seven lined verses, of which the following are a specimen, taken from the Proheme:

The laboreous and the most merveylous werkes
Of Sapience syne first reigned nature
My purpose is to tell as written clerkes
And specyally her most notable cure
In my fyrst book I wyll preche and depure
It is so plesaunt unto eche persone
That it a book shall occupy alone.

Sone after this I shall wysdome descryve
Her blessyd howshold and her wonnyng place
And than retourne unto her actes blyve
As she them wrought by time processe and space
At this mater she taught me of her grace
I spak with her as ye may here and rede
For in my dreme I mette her in a mede.

The Proheme contains 10 verses; and before the second book is another addressed to Minerva, in three stanzas. Colophon: "Here endeth the Court of Sapience, Enprynted," &c. at the bottom of the page is the Printer's black-grounded Caxton device. The Court of Sapience is the same work that Caxton printed under the title of the "Werk of Sapience," vide ante, page 202, No. 50.

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143. *The Justyces of Peas Enprynted at London in ſletestrete at the sygne of the sonne by Wynkyn de Worde In the yere of our lorde god m.cccccx. Quarto.*

Title on a scroll over an engraving of a King sitting on a throne, addressing some Judges who are standing before him. Colophon: "Thus endeth the boke of Justyces of peas, Enprynted" &c. as above. On the reverse a tripartite device, 56 leaves.

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144. *The same: Enprynted &c. m.ccccc.xv. Quarto.*

Beneath the Title as already described, is—

"The boke of Justyces of peas, the charge, with all the processe of the cessyons, warrantes, supersedias, and all longeth to ony iustyce to make endytementis of haute treson, petyte treson, felonies, appelles, trespas vpon statutes, tresspas contra regis pacem Nocumentis, with dyuers thyngs more as it appereth in the Calender of the same boke."

54 leaves, Colophon as above, with the royal

arms supported by two angels, and one of the Printer's devices on the reverse. This work is partly in English and partly in Latin.

145. *Promptuarium paruulorum clericorum quod apud nos Medulla grammatice appellatur Scolasticis quam maxime necessarium. Impressum Londinijs per wynandum de worde, hac in urbe in parochia sancte Brigide (in the fletestrete) ad signum solis commorantem. Impressum Londonijs per egregium Wynandum de Worde, &c. m.cccccx. die vero xvij mensis Januarij. Quarto.*

Title over the large tripartite device, on the reverse of which is the Prologue. The work commences on the recto of sign A ii, and ends on the recto of the 70th leaf. Colophon:—

"Impressum Londonijs per egregium (as above.) In parrochia sancte Brigide in vico anglice nuncupato (the fletestrete) sub intersignio solis aurei commorantem. Anno incarnationis Dominice. m.cccccx. die vero," &c. as before.

This is the first edition of the present work by Wynkyn de Worde; but a farther account of it will be given hereafter, in the list of books printed by Pynson, who produced the Editio Princeps in 1499.

146. *The same: Impressum &c. m.cccccxij. Quarto.*

147. *The same: Impressum Londoniis per wynandum de worde hac in vrbe in parochia sancte Brigide (in the fletestrete) ad signum solis commorantem. Anno domini m cccccxvi. die vero. v. mensis Septembris. Quarto.*

"Promptuarium paruulorum clericorum: quod apud nos Medulla grammatice appellatur. Scholasticis quam maxime necessarium. *Impressum*," &c. as above. The title over his tripartite device. On the back of the title-page, "Incipit prologus in libellum qui dicitur promptuarium," the same as to the "Promptorius puerorum," printed by Pynson, 1499; where it will be given complete. At the end is this note "*Ad lectorem.* And yf ye can not fynde a laten worde, or englysshe worde accordynge to your purpose in thys present boke so shall ye take ortus vocabulorum, the wyche is more redyer to fynden a latyn word after the A B C, and englysshe therof folowynge for thys boke is thus ordened for to fynde a laten after ony maner of worde in englysshe for them that wyl lerne to wryte or speke latyn, and be cause that no man or chylde

shall hereafter haue any dyffyculte more to serche for one latyn or englyshe worde, therfore we haue ordened this lybell in amal volum for to bynde with Ortus Vocabulorum moost necessary for chyldren." Then the colophon: "Ad laudem et honorem omnipotentis dei e: intemerate genetricis eius finit excellentissimum opus scholastices anglie quam maxime necessarium, quod merito medulla grammatices apud nos, vel paruulorum promptuarium nuncupatur. Impressum." &c. as before. Herbert, page 145.

148. *The same: Impressum. m,cccce.xx.viii. Quarto.*

149. *Here begynneth a lytel treatyse of the ỹrth and prophecye of Marlyn. Enprynted in London in Flete Strete, at the sygne of the Sonne, by Wynkyn de Worde: the yere of our Lorde a mccccc and x. Quarto.*

Title on a label over a wood cut of "Marlyn, Uter, and Pendragon." 44 leaves and about 32 lines in a page. The work is written like most of the old romances, in short rhyming couplets. Colophon:—

"Here endeth a lytell treatyse of Marlyn, whiche prophesyed of many fortunes of happes here in Englande. Enprynted in London in Flete strete, at the sygne of the Sonne, by Wynkyn de Worde: the yere of our Lorde, a Mccccc and x."

150. *The Noble Hystory of the most excellent and myghty Prynce and hygh renowned kyght Kynge Ponthus of Galyse and of lytell Brytayne. Enprynted at London in Fletestrete at the sygne of the Sonne by Wynkyn de Worde. In the yere of our lorde god. m.cccce.xi. Quarto.*

Title page. The Work commences on sign. A iij, with "How Broadas Sone to the Soudan, toke Croyne and slewe the kynge Tyber." It concludes on sign. Q viii reverse, with the Colophon, "Here endeth" &c. as above, and the large tripartite device. There are several rude wood cuts scattered throughout the Work. The following is a specimen of the contents of this volume.—

"*How Sydoyne knew the Pilgrim Ponthus by a ring that she had given him, of* [ere] *he went for to dwell in England.*

"At the solemn feast of this marriage of the king of

Bourgoyne and of Sydoyne, at after meat, the bride should give them drink [with] her own hands: such was the custom there, so Ponthus went and set him down as for one of the poor men. Great was the wedding and great was the feast. Ponthus eat but little, but looked upon his lady, the which was right simple and all for wept: for Guenelet had affirmed all over that Ponthus was in Ireland, and she *wende* verily that it had be so. After meat, when the tables were take[n] up, they led the bride unto her chamber for to change her array, and her attire, for to go unto the scaffold for to see the justs. And as they went to her chamber, there was a *tresaunce* where as the thirteen poor men were. And there were two gentlewomen; that one had a great pot of silver full of wine, that other held a cup of gold. Sydoyne took the cup and gave every man drink; and Ponthus was the last, and he took the cup and drank, and let fall in the cup a ring of gold with a diamond, the which that she had given him, as ye have heard before. When he had drunken he said unto her privily, "Madam, drink the little *remenaunt* for the love of Ponthus!" And when she heard the name of Ponthus, her heart leapt in her breast; and so she drank *the remenaunt:* and as she drank, she apperceived and knew the ring: so she was all entered in to joy, and wist never what to think. Then she called Clyos, her gentlewoman, and bade her in counsel that she should bring the much poor man into her wardrobe, and the other poor people, wende that she would have given him something of some great gift for the love of God: for they knew her for a good woman and right charitable. And when she was in her wardrobe, there was none but she, Clyos, and the poor man. Then Sydoyne spake first and said unto him, "sweet friend and love, who took you the ring that I found in the cup? I pray you tell me, and hide it not from me."---"Wot ye not," quod he, "to whom ye took it to?"---"Yes;" said she, "is he dead or alive, tell me?"---"Truly," said he, "he is on live." She joined her hands together, and thanked God, and said, "Lord I thank thee of thy grace."---"O Madam, *wentie* ye that he were dead?"---"Yea truly," said she, "for Guenelet had so affirmed it over all."---"Madam," said he, "if ye saw him, what would ye say?"---"What should I say," said she, "never erst befell me so great joy as I should have?" When he heard all this, he *for dyde* no more his speech, and took a cloth and rubbed his visage, and anon she knew him.---"Ah," said she, "ye be Ponthus, the thing in the world that I most love next God and my father, and ye be right welcome." Then she had great joy and *halsed* him. "Ah Madam," said he, "I have great joy that ye be so well and so richly married." And he said it for to essay her; "and my sweet love," said she, "speak

never thereof; for I shall never have other than you, if it please you for to have me; for I swear to you both with mouth and heart: and so the latter deed standeth for nought, for the first oath must be holden."

151. *The Demaundes Joyous. Enprynted at London in Fletestrete at the Sygne of the Sonne by me Wynkyn de Word. In the yere of our Lorde a m.cccc. and xi. Quarto.*

Title on a scroll, above an engraving of two men, one of whom has his hat off; the other is habited in a gown instructing him. The following is an extract from the commencement—

"*Demaunde.* Who bare ye best burden that ever was borne? *Resp.* That bare the asse, whan our Lady fled with our Lorde into Egypte. *Demaunde.* Where became ye Asse that our Lady rode upon? *Resp.* Adams Moder did ete here. *Demaunde.* Who was Adams Moder? *Resp.* The Erthe," &c.

Four leaves. Colophon: "Thus endeth ye Demaundes joyous, Enprynted" &c. as above: reverse, a large tripartite device.

152. *The thre Kynges of Coleyne. Imprynted &c. m.cccc.xi. Quarto.*

The signatures extend to F 4, and the volume has a large tripartite device.

153. *The same: Imprynted at London in fletestrete at the sygne of ye sonne by Wynkyn de Worde. The yere of our lorde god m.cccc. and xxvi. Quarto.*

Title within a compartment over an engraving of the Wise Men's Offering, on the reverse of which is the Prologue. The volume extends to sign. F iii in eights and fours. Colophon:—

"And thus we make an ende of this moost excellente treatysy of those three gloryous kynges whose bodyes rest in the Cyte of Coleyne." Imprynted &c. as above.

Reverse, the large tripartite device. The following is an extract from this curious work, descriptive of the King's offering to Jesus Christ.

"But when they found our Lord Jesu Christ laid in that crib, and in poor clothes, and the star had give so great light in all the place where Christ was, that it seemed as if

they had stand in a furnace of fire: they were so sore afered, that all of those rich jewels and ornaments that they brought with them, they took nothing out of their coffers but that [which] came next their hands, as it was the will of our Lord. And MELCHIOR [*one of these kings*] took out of his treasury a round apple of gold, as much as a man might hold in his hand, and XXX gilt *pens* [pence]; and that he offered to God. BALTHAZAR, king of Godolye and of Saba, took out of his treasure incense, as it came next to his hand; and he offered that to God. JASPAR, as it came to his hand, offered myrrh to God with weeping tears. So these three Kings were so *aferde* and so devout in their offering, that of all the words our Lady said at that time they took but little consideration. Save only to every king, as they offered to God, she bowed down with her head and said, "*Deo gratias*," that is to say, "Thankings be to God." Thirty-four leaves.

154. *The same: Imprynted &c. m.cccc.xxx. Quarto.*

Before the Colophon of this edition, is the following notice of the Translator—

"This was brought unto me in englysshe of an olde translacyon rugh and rude, and requyred to amende it. I thought lesse labour to wryte newe the whole. I beseche you take all unto the best and praye for the old wretched brother of Syon Rycharde Whytforde."

155. *The same: Emprynted at Westmester by Wynkyn de Worde. Without date. Quarto.*

"This moost excellent treatise of the three kynges of Coleyne. And thus we make an ende of this moost excellent treatyse of those thre gloryous kynges, whoos corps reste in the cyte of Coleyne. Emprynted" &c. as before.

156. *Grammatica Nicolai Perotti cum Texta Jodoci Badii Ascensii. Impressus Londonii sub intersignio Solis commorantem. Anno nostre Salutis m.cccc.xij. die vero mensis Nouembris decima quinta. Quarto.*

157. *Hystory of Hilyas Knight of the Swanne. Imprynted &c. m.cccc.xii. Quarto.*

Printed on parchment or vellum. One of the rarest English books existing.

158. *Bucolica Virgilii cum commento familiari.* [*m.cccc.xii*] *Quarto.*

159. *The same: Impressa per wynandum de worde &c. Anno domini. m.cccc.xiij. Die vero xxii. Quarto.*

Title on a scroll over a wood cut of a schoolmaster and three scholars, an excellent fac-simile of which is in the Rev. T. F. Dibdin's Typographical Antiquities, Vol. I. p. 50. The first Bucolic begins on sign. A ii, which page contains 5 verses, a grammatical construction of the Poetry, and a comment. The book concludes with the tenth Bucolic. Colophon:—

"Publii Maronis bucolica carmina utcunque exposita. Impressa per wynandum de worde Londoniis commorantem in vico anglice nuncupato (the flete strete) in signo solis. Anno &c." as before.

36 leaves exclusive of the title-page, and the large tripartite device on a separate leaf at the end.

160. *The same: Impressa &c. m.cccccxvi. Quarto.*

161. *The same: In ædibus Winandi de Worde. Londin. m.cccccxxxiii, Septima Junii. Quarto.*

162. *Liber Cathonis cum Comment. Impress. per Wynandum de Worde m.cccccxii. Quarto.*

163. *The same: Inpressus Londoniis per wynandum de worde, &c Anno domini Millesimo quingentesimo decimo quarto* [1514] *die vero vicessima mensis Decembris. Quarto.*

Title executed in the same manner as that prefixed to the Bucolics above-mentioned, with a copy of the same cut on the reverse. It terminates on the reverse of the thirty-fourth leaf, with

"Liber Cathonis finit feliciter Impressus Londoniis per wynandum de worde commorantem in vico anglice nuncupato (the flete strete) in signo solis. Anno &c." as above.

164. *Catho pro Pueris. Impressum est hoc opusculum Londoniis &c [m.cccccxiii.] Quarto.*

"This edition has six leaves, and begins thus: Precepta ad bene beateque vivendum emendata perdiligenter. It ends: Laus Deo. Impressum, &c. (as above) diligenti cura atque industria anno virginei partus. [m.coccc.xiii.]"

165. *The Judycyall of Vryns &c. (Anonymous) m.cccccxii. Folio.*

166. *The Longe Accydence. m.ccccc.xiii. Quarto.*

167. *Roberti Whyttyntoni lychfeldiensis Editio &c. Impressa*

per Wynandum de Worde in vico vulgariter nuncupato (the Fletestrete) ad signum solis commorantem. Anno post virgineum partum xiii supra sesquimillesimum. [1513] duodecimo die mensis Augustij. Quarto.

Title on a ribbon over the tripartite device; under which is a table of contents continued on the reverse of the leaf, with the head of

"Secunda pars grammatices. 'By which it appears that the tract annexed, with a fresh set of signatures, and entitled, 'Whittyntoni Editio cum interpretamento Francisci Nigri diomedes de accentu in pedestri oratione potius quam soluta obseruando,' belongs to it; the former part treating only 'De sillabarum quantitate,' and has no Colophon. At the end of the latter, 'Explicit whyttintoni editio, nuper impressa London," &c. as above.

168. *The same: cum interpretamento francisci nigri Diomedes de Accentu in pedestri oratione potius qui soluta obseruandu. Explicit Whitintoni Laureati Editio nuperrime recognita: diligenterque nostre salutis anno, m.cccc.xix. impressa Londini per winandum de worde. Kalendus Nouembris. Quarto.*

Title in three lines on the top of sign. A i. The above Colophon is upon sign. C viij, with one of the tripartite devices beneath it. The work consists of an analysis of the various kinds of Latin verse.

169, *The same: Liber secundus de Nominorum Declinatione. Impressus &c. m.cccc.xvi. Quarto.*

170. *The same; Idem Opus. Impress. &c. m.cccc,xvii. Quarto.*

Fourteen leaves: small tripartite device under the Title, and the large one on the reverse of the last leaf.

171. *The same: Idem Opus. Impress. &c. m.cccc xix. Quarto.*

Title over the Sagittarius device. The work ends on the recto of B vj.

172. *The same: Idem Opus. m.cccc.xxv. Quarto.*

As of this edition there is a more perfect title-page preserved than of any other, we have here given it—

"Grammatice Whitintoniane Liber secundus de nominorum declinatione. Declinationes nominum tam latinorum quam grecorum patronymicorum & barbarorum e Prisciano, Sipontino, Sulpio & Ascensio amussatim collecæ, cum commentariolo interlinari & dictionum interpretatiunculis. In quibus numero se digerendis adeo seruatur mediocrium syllabarum productio & abbreuiatio vt studiose eas legenti & quantitatem & accentum mediarum syllabarum in nominibus saltem cognoscere: vel parua preceptoris dilucidatione haud erit difficile. Humiliabit calumniatorem."

The above is printed wholly in the Roman letter, enclosed with the same pieces which Wynkyn de Worde uses at the end to enlarge his picturesque device. The volume consists of fourteen leaves, with the text in Roman letters. Colophon:

"Londoni in edibus VVinandi de VVorde. Anno virginei partus, vicesimo quinto supra sesquimillesimum."

The picturesque device enlarged on the last page.

173. *The same: Idem Opus. m.cccc.xxvii. Quarto.*

174. *The same: Idem Opus. m.cccc.xvix.*

A reprint of the above: the following Colophon is on the recto of sign. c iiij.

"Londoni in edibus Winandi de Worde. Anno virginei partus vigesimo nono supra sesquimillesimum."

175. *Roberti Whittintoni lichfeldiensis grammatices magistri prothonotarii anglie in florentissima Oxoniensi achademia larreati Lucubrationes. Finitur Opusculum. Impressum, &c. m.cccc.xvii. Quarto.*

176. *The same: Idem Opus. Impressum Londoniis per me Wynandum de worde: in vico vulgariter (ye fletestrete) appellato commorantem Anno post vergineum partum xix. supra millesimum quingentesimum: nono Kal. februarij* [1519]. *Quarto.*

Twenty-nine leaves: Colophon as above on the recto of sign. B iiij, with the large tripartite device on the reverse.

177. *The same: Idem Opus. mense Augusto m.cccc.xxiii. Quarto.*

178. *The same: Idem Opus. Impressum, &c. m.cccc.xxvii. Quarto.*

This edition extends to B 4, in eights and fours alternately, a device completes the last page.

179. *The same: Idem Opus. Londini in edibus in VVinandi [VVinandi] de VVorde[anno domini m.ccccc.xxix. mense Martio. Quarto.*

Title, wholly in Roman letters, on sign. A i; Reverse,

"Rob. VVhitintonus Lichfeldiensis grammatices magister, in florentissima Oxoniensi academia laureatus Lectoribus salutem dicit."

In small black letter. The first, and indeed the greater part of the work is in the same type. It extends to the reverse of E iiij, and is without a device after the Colophon.

180. *Roberti Whitintoni lichfeldiensis protouatis Anglie in florentissimo Oxoniensi academia laureati Opusculum de concinnitate grammatices et constructione recognitum anno domini xix supra sesquimillesimum.* [1519]. *Quarto.*

Title over the Sagittarius device; and on the recto of sign. A ii. is a dedicatory epistle to Stanbridge. Twenty-four leaves printed wholly in black letter. This volume is remarkable, for having near the end four words of Greek, the first used by Wynkyn de Worde, rudely cut in wood; a fac-simile of which may be seen in the Rev. T. F. Dibdin's Typographical Antiquities, Vol. II. p. 181.

181. *Opusculum Roberti Whittintoni in florentissima Oxoniensi Achademia Laureati. Impress. Londini per me Wyndandi de Worde anno post virgineum partum m.ccccc.xix. decimo vero Kalendas Maij.* [1519]. *Quarto.*

Title over a wood cut of the Royal Arms supported by Angels. The volume consists chiefly of laudatory Latin verses, composed by Whittinton, and addressed to King Henry VIII.; Cardinal Wolsey; Charles Brandon, Duke of Suffolk; Sir Thomas More, and Skelton the Poet. It ends on the reverse of the 4th leaf after sign. C iiij. the large tripartite device is beneath the Colophon.

182. *Roberti Whitintoni Lauricomi Lichfeldiensis de syllibarum quantitatibus Opusculum recognitum Anno domini mix.* [1519] *supra sesquimillesimum. Quarto.*

Title over the Sagittarius device, and a table of contents beneath it, which is concluded on the following page. This is followed by—

"Whitintoni editio cum interpretamento Francisci nigri &c. as in 1513: Colophon: Explicit Whitintoni Lauretia Editio nuperrime recognita diligenterq; nostre salutis anno m.cccc.xix. Londini per winandum de worde. kal' Nouembris."

Tripartite device with the Crescent. The work is printed in a large handsome Gothic letter.

183. *The same: Idem Opus. Impress. &c. m.cccc.xxi. Quarto.*

184. *The same: Idem Opus. Londoni in ædibus Winandi de Worden vicesimo quarto supra sesquimillesimum nostræ salutis Anno* [1524]. *Quarto.*

The Title of this edition is particularly copious; and is printed in Roman and black letter, within a compartment formed of four pieces, with Caxton's device in the centre of the head and tail-pieces:

"The first part of this book, treating of the two first articles only, contains M 6, fours and sixes; the latter part A 4, B 6, C 6. The text of the whole in Roman letter, the comment in black letter, both the same size as in the title-page."

185. *The same: Idem Opus. Londini in aedibus Winandi de Worde vicesimo octauo supra sesquimillesimum nostrae salutis anno* [1528]. *Quarto.*

In general a re-impression of the above, ending on the reverse of sign. ◁: vj.

186. *The same: Idem Opus* } *Without date. Quarto.*
187. *The same: Idem Opus* }

188. *Vulgaria Roberti Whitintoni Lichfeldiensis Laureati et de institutione grammaticulorum opusculum libello suo de concinnitate grammatices accommodatum et in quattuor partes digestum. Londini in edibus Winandi de Worde vicesimo supra sesquimillesimum nostre salutis anno.* [1520]. *Quarto.*

Concludes with the above Colophon, upon the recto of the fourth leaf after sign. H iiij, in eights.

189. *The same: Idem Opus. Impressum, &c. m.cccccxxi. 4to.*

190. *The same: Idem Opus. Londini in edibus Winandi de de Worde xxiiij. supra sesquimillesimum nostre salutis anno* [1524]. *Quarto.*

Title in Roman letter, and also the "Epistola ad Lectorem," which is on the reverse; the rest of the book is in black-letter only—

"Prima pars de concordantiolis---Secunda pars de constructione nominorum---Tertia pars de constructione verborum---Quarta pars de constructione impersonalium verborum." At the end "TELOS." Then an index, siue epilogus, for each part referring to the folio, of which it contains xliiij, besides the title and index; fol. j. being at the back of the second leaf; 48 leaves in the whole. The Colophon, as above. At the back of the last leaf his picturesque device enlarged with head, tail, and side pieces; Caxton's cypher in the top and bottom."

191. *The same: Idem Opus. Impressum, &c. m.cccccxxv. Quarto.*

Forty-four leaves and an index.

192. *The same: Idem Opus. Londini in edibus Winandi de Worde xxvij. supra sesquimillesimum nostre salutis anno.* [1527]. *Quarto.*

Concludes on the recto of sign. H vij, at the termination of the index printed in double columns, on the reverse, the Printer's picturesque device with an ornamental border.

192. *The same: Idem Opus. Londoni in edibus Winandi de Worde xxxiij. supra sesquimillesimum nostre salutis anno.* [1533.] *Quarto.*

Signatures in fours; conclusion on the recto of M 4. The ornamental device on the reverse of the last leaf.

193. *Grammatices Primæ Partis Liber primus Roberti V. V. L. L. nuperrime recognitus. De nominum generibus, &c. Ex typis VVinandi de VVordensis vigesimo primo verbi incarnati supra sesquimillesimum anno. Calendis Ferbruarijs* [1521.] *Quarto.*

Title-page printed in the Roman letter, within a wood-cut border, enclosing W. C. in small capitals. Fourteen leaves.

194. *The same: Idem Opus.. Londini in edibus winandi de worde. Anno domini. m.cccccxxij. Quarto.*

The following Title is over the tripartite device with the crescent—

"Opusculum Roberti Whitintoni Lichfeldiensis Oxonie laureati affabre recognitum---De nominum generibvs---De verborum preteritis et supinis---De formatione preteritorum, et supinorum. verborum passiuorum. deponentium. et communium---De verbis defectiuis---De verbis que in prima persona sunt confusa---De ijs que confusum habent preteritum---De verbis syncopam admittentibus---De crementis verborum & medie syllabe quantitate in in omnibus verbis."

Sixteen leaves, printed entirely in black letter. Colophon as above.

195. *The same: Idem Opus, Ex typis VVinandi de VVorde vicesimo quinto verbi incarnati supra sesquimillesimum anno. Octauo Kal. Maii.* [1525]. *Quarto.*

Fourteen leaves, inclusive of the last, on which is Wynkyn de Worde's ornamental device, with borders.

196. *The same: Idem Opus. Ex typis VVinandi de VVorde vicesimo sexto verbi incarnati supra sesquimillesimum anno tertio Kalendas Septembris* [1526.] *Quarto.*

Fourteen leaves, rudely printed with roman letter interspersed with the Gothic.

197. *The same: Idem Opus. Ex typis VVinandi VVordensis vigesimo octauo verbi incarnati supra sesquimillesimum anno* [1528], *Pridie Kalendas Julias. Quarto.*

Title-page in Roman letter, inclosed with ornamental pieces; on the reverse of which is a dedication to the King in latin verse also in roman. This is followed by an address to the readers in black letter, which is succeeded by a third in roman. Fourteen leaves, of which the text is in roman, and the comment in the black letter. Colophon as above, and the Printer's least device on the last leaf, enclosed as the Title.

198. *The same: Idem Opus. Ex typis VVinandi VVordensis vigesimo nono verbi incarnati supra sesquillesimum anno. Pridie Kalendas Junias.* [1529.] *Quarto.*

Fourteen leaves, with the large ornamental device upon the last.

199. *The same: Idem Opus. Ex typis VVinandi di VVordensis, trigesimo tertio verbi incarnati supra sesquimillesimam anno, die vero mensis Augusti vj.* [1533.] *Quarto.*

Dedication on A ij. Sixteen leaves, extending to D 4. Comment only in black letter. Colophon as above: ornamental device enlarged on the last leaf.

200. *The same: Idem Opus. Impressum Londoni ad signum Solis aurei commorantem. (Without date.) Quarto.*

Title over the tripartite device with the crescent. Sixteen leaves, printed wholly in black letter. At the end—"*Finit Opusculum Affabre. Impressum,*" &c. as above.

201. *De Heteroclytis Nominibus. Impressa Londini per wynandum de worde Solis sub intersignio: eo in vico quem dicunt (fletestrete) commorantem Anno domini. m.cccccc.xix. Septimo idus Julij. Quarto.*

Printed wholly in the Gothic type, and in the Latin language. Ten leaves, B iiij. Colophon:—"Explicit whitintoni Oxoniensi laureati de heteroclitis nominibus et comparationis gradibus editio. Impressa &c. as above.

202. *The same: Idem Opus. Londini apud winandum de worde sub solis intersignio in vico (fletestrete) appellato Anno m.ccccc.xxi. Quarto.*

Title over a wood-cut of a schoolmaster with three scholars. Ten leaves.

203. *The same: Idem Opus. Londini in ædibus VVinandi de VVorde, sub solis intersignio. Anno domini. m.ccccc.xxiij. Idibus Februarijs. Quarto.*

Title in a compartment formed of four pieces;

text in Roman letter, with some new types, as æ, e, with a comma beneath it, ct, and the comma point. Eight leaves, with running-titles, but no catchwords. Colophon as above.

204. *The same: Idem Opus. Impress. &c. m.cccc.xxiiij. Quarto.*

Eight leaves.

205. *The same: Idem Opus. Londini, apud prælum humanissimi viri VVinquin de VVorde sub solari indicio nuper ad purum restituit Idem Valesius, a natu virgineo m.d.xxvi. ad idus Julij.*

Ten leaves, printed with Gothic and Roman types.

206. *The same: Idem Opus. Londini apud prælum, &c. (exactly like the preceding) m.d.xxvii. Quarto.*

207. *The same: Idem Opus. Impress. &c. 20 Maii. m.d.xxix. Quarto.*

208. *The same: Idem Opus. Anno ab incarnatione domini m.d.xxxiii. Cum priuilegio. Quarto.*

Twenty leaves, with the text in Roman, and the comment in black letter. "By the Colophon," says Herbert,

"We learn that it was not merely in ædibus, but '*Impressum per me VVinandum de VVorde, Anno ab incarnatione domini* M.D.XXXIII.' no month or day. On the last leaf is his picturesque device enlarged."

209. *The same: Idem Opus. Londini impressa per wynandum de worde in vico anglice nuncupato (the flete strete) ad signum solis commorantem explicit.* [*Sine anno nota.*] *Quarto.*

Ten leaves; A six, and B four, Colophon:—

"*Editio whittintoni lichfeldiensis de heteroclitis nominibus et gradibus comparationis Londini,* &c. as above.

210. *Constructiones* [*Roberti Whittintoni*]. *mdxxiv. Quarto.*

211. *Verborum Præterita et Supina Londini in ædibus Winandi de Worde. xxiiii. supra sesquimillesimum nostræ redemptionis anno. Ad cal. Septemb.* [1524]. *Quarto.*

212. *The same: Idem Opus. Londoni in ædib. Winandi de*

Worde xxv supra sesquimillesimum nostræ redemptionis anno [1525]. *Quarto.*

Printed in the Roman and Gothic letters, and ends on the reverse of D vi.

213. *The same: Idem Opus. Londini in ædibus Winandi de Worde xxvj supra sesquimillesimum nostre redemptionis. Ad idus septembrˢ.* [1526]. *Quarto.*

Title enclosed in pieces, with Caxton's cypher in the centre of the upper and lower ones. On the reverse of the title, and also printed in Roman letter, is "Rob. Whitintonus L. L. Candidus Lectoribus Sal." The signatures extend to D 6, in fours and sixes alternately; and the text of the work is printed in Roman, with the comment in black letter. Colophon, as above.

214. *The same: Idem Opus Londini in ædibus Winandi de Worde. xxix. supra sesquimillesimum nostræ redemptionis anno* [1529]. *Ad Cal. Septemb. Quarto.*

Twenty leaves, concluding on the reverse of D vj.

215. *The same: Idem Opus. In edibus &c. mdxxxiii. Quarto.*

216. *Sintaxis Londonij, in ædibus VVinandi VVordensis Christi ab incarnatione, anno xxiiij. supra sesquimillesimum. Idibus Novemb.* [1524]. *Quarto.*

Colophon as above, on the reverse of the 33rd leaf. The signatures are arranged in fours and sixes.

217. *The same: Londini, in ædibus VVinandi VVordensis Christi ab incarnatione, anno xxvij. supra sesquimillesimum, pridie No. Martii* [1527]. *Quarto.*

Title in Roman letter, enclosed by four pieces; on the reverse of which, an Epistle Dedicatory in the same. Text in Roman, and the comment in black letter. The signatures extend to G 4 in fours and sixes alternately. Colophon as above; and the picturesque device on either side the leaf.

218. *The same: Idem Opus. Idibus Nouembris anno. m.cccc.xxix. Quarto.*

This edition is dedicated to Stanbridge, Whitinton's master, and contains thirty-two leaves.

219. *The same: Idem Opus. Londini in ædibus &c. m.d.xxxiii. Quarto.*

220. *Roberti Whittintoni alma in vniuersitate Oxoniensi laureati de octo partibus Orationis opusculum de nouo recognitum. Londini per Wynandum de worde (o in vico que vulgi (fletcstrete) dicunt impresse: Solis sub intersignio incarnati verbi Anno mccccxix. Octauo Idus Aprilis. H. C. Quarto.*

Title over a wood-cut of a schoolmaster and three scholars. The work is printed in the black letter and the latin language. Thirteen leaves with the large tripartite device. On the recto of of c iiij is—

"*Expliciunt Roberti Whittintoni octo partes fideliter: Londini,*" &c. as above.'

221. *The same: Idem Opus. Londini, &c. mccccxxv. Quarto.*

Fourteen leaves.

222. *The same: Idem Opus. m.cccc.xxvii. Quarto.*

223. *The same: Idem Opus. m.cccc.xxx. Quarto.*

224. *The same: Idem Opus. Londini in ædibus &c. md.xxx.vi. Quarto.*

"De octo partibus whitintoni" in two lines of Great Primer black: the remainder of the title in Roman. On the reverse of the title-page "Ad lectorem hexastichon," six lines. Fourteen leaves, with running titles and verses in Roman; the rest in small black letter. Colophon as above, "Die vero mensis Septembris iij."

Robert Whitinton the laborious author of the above works, was, according to Berkenhout—

"Born at Litchfield about the year 1480, and educated under Stanbridge, in the school at the gate of Magdalen College, Oxford. He afterwards became a member of the University; but of what Hall, of College, is not known. In 1501 he began to teach a grammar school, probably in

London, as all his books were printed there. In 1513, having supplicated the congregation of regents at Oxford, that he might be laureated, he was accordingly, with a wreath of laurel, decorated in the arts of grammar and rhetoric; and was, at the same time, admitted to the reading of any of the logical books of Aristotle; that is, to the degree of Bachelor of Arts; which was, at that time, esteemed equal to the degree of Doctor of Grammar or Rhetoric. From this time he wrote himself *Protovates Angliæ*. When or where he died, is unknown."

His other works, are two latin Epistles to Cardinal Wolsey, preserved in MS. in the Bodleian Library at Oxford: two Latin Epistles to William Hormann, Lond. 1521, 4to.: and translations with the Latin text, of Cicero's Offices, Tully of Old Age, and Erasmus of Good Manners of Children.

225. *Ascensius declynsons with the playne expositer. Without date, place, or printer's name. Quarto.*

The above is a head Title, which occurs on sign. A; but the work is without Title-page, Date, Printer's name, or Device; and it is ascribed to Wynkyn de Worde from a peculiar type which is found in the Ortus Vocabulorum, by the same Printer. It extends to D in sixes; after which are an Epilogue, and "address to the young learners to consider diligently the rules of pointing," &c. The following is an amusing extract containing the ancient method of Punctuation:

"*Of the craft of Poynting.*

"Therbe fiue maner pontys, and diuisions most vside with cunnyng men: the which, if they be wel vsid, make the sentens very light, and esy to vnderstond both to the reder, & the herer, & they be these: *virgil*, come, parenthesis, playnt poynt, and interrogatif. A *virgil* is a sclender stryke: leuynge forwarde thiswyse, be tokynynge a lytyl, short rest without any perfetnes yet of sentens: as betwene the fiue poyntis afore rehersid. A come is with tway titils thiswyse: betokynyng a lenger rest: and the sentens yet ether is vnperfet: or els, if it be perfet: ther cunmith more after, longyng to it: the which more comynly can not be perfect by itself without at the lest summat of it: that gothe afore. A parenthesis is with

tway crokyd virgils: as an olde mone, & a neu bely to bely: the whiche be set theton afore the begynyng, and thetother after the latyr ende of a clause: comyng within an other clause: that may be perfet: thof the clause, so comyng betwene: wer awey and therfore it is sowndyde comynly a note lower, than the vtter clause. yf the sentens cannot be perfet without the ynner clause, then stede of the first crokyde virgil a streght virgil wol do very wel: and stede of the later must nedis be a come. A playne point is with won tittll thiswyse. & it cumeth after the ende of al the whole sentens betokinyng a longe rest. An interrogatif is with tway titils; the vpper rysyng this wyse? & it cumeth after the ende of a whole reason: wheryn ther is sum question axside. the whiche ende of the reson, triyng as it were for an answare: risyth vpwarde. we haue made these rulis in englisshe: by cause they be as profitable, and necessary to be kepte in euery mother tunge, as in latin. Sethyn we (as we wolde to god: euery precher wolde do) haue kepte owre rulis bothe in owre englisshe, and latyn: what nede we, sethyn owre own be sufficient vnogh: to put any other exemplis."

226. *The Fruyte of Redempcyon. Enprynted by Wynkyn de Worde, the yere of our Lorde God. m cccccc. and xiiii. Quarto.*

Beneath the Title is an engraving of the Crucifixion; and on the reverse is—

"The contentes of this boke appereth in the chapytres folowing.

"A prayer to move the Minde of Man to laude God. Capitulum primum.

"Laude to the holy Trynyte for hymselfe, and for the Creacyon of Heven and Erthe, of Aungell and Man, and for his Benefytes. Capitulum ii. &c.

THUS ENDETH THE CONTENTES OF THIS BOKE.

"Here foloweth the Prayers and full devoute Contemplacyons with Thankynges of all the Benefytes gyven to Mankynde, and specyally in the Worke of our Redempcyon, of the Incarnacyon and Passyon of Cryste, called The Fruyte of Redempcyon. And fyrst it putteth a Prayer to move the Mynde of Man to laude God. Capitulum i.

"Lorde my God I desyre to laude the, for I knowe myselfe to be made to laude y^e. Open my mouth in thy laude, that I may synge joye to thy name, &c."

On the last leaf, is the following petition of the Author.—

"O all ye servauntes of God unto whose handes this devoute lytell Treatyse shall come, yf ye fynde swetness or devocyon in Jhesu Cryste thereby, laude ye God,

therefore, and of your charyte praye for the anker of London Wall, wretched Symon, that to the honour of Jhesu Cryst and of the Virgyn his moder Mary hath compyled this mater in Englysshe for your ghostly conforte that understande no Latyn.

DEO GRATIAS.

"Here endeth the Treatyse called the Fruyte of Redempcyon, whiche devoute Treatyse I Richarde [Fitz-James] unworthy Bysschop of London have studyously radde and overseen, and the same approve as moche as in me is to be radde of the true Servauntes of Swete Jhesu, to theyr grete Consolacyon and ghostly Conforte, and to the Meryte of the devoute Fader Compounde of the same. Enprynted," &c. as above.

Thirty-one Chapters, nineteen wood-cuts, and twenty-four leaves.

227. *The same: Enprynted, &c. m.cccccxvii. Quarto.*
228. *The same: Enprynted, &c. m.cccccxxxii. Quarto.*

At the head of Chapter I. is an engraving of a person in a long robe, perhaps intended for the author, kneeling before Christ, who is standing listening to him. The signatures extend to F 4, and the cuts are indented. On the reverse of the last leaf, is one of the tripartite devices.

229. *Theodoli Liber, cum commento satis prolixo autoris cuiusdam Anglici qui multa Anglicana ubique miscuit, &c. m.cccccxv. Quarto.*

According to Warton, in his History of English Poetry, this is a Dialogue between Truth and Falsehood, written in the Tenth Century.

230. *Alberti Liber Modorum Significandi. Lond. apud Wynandum de Worde, m.cccccxv. Quarto.*
231. *The same: without date. Quarto.*

232. *Nova Legenda Anglie. Impressa londonias: in domo Wynandi de Worde commorantis ad signum solis; in vico nuncupato (the Flete strete) Anno domini m.cccccxvi. xvii. die Februarij. Folio.*

On each side of the first leaf is a wood-cut of the Saints in Heaven, which is succeeded by a Prologue, with the King's Arms at the end. The

lives succeed in alphabetical order, to folio cccxxxiiii. At the end—

"Explicit (Noua legenda Anglie.) Impressa, &c. as above. Itaque omnes hystorie hic collecte merito dicuntur noue; quia licet quedam de istis etiam reperiuntur apud plures: non tamen ita emendate et correcte sicut in hoc volumine continentur."

On the recto of the last leaf is another impression of the first engraving, with Caxton's own large mark on the reverse. The work is printed in double columns, and is one of the most elegant specimens of Wynkyn de Worde's press.

233. *The same: Impressa, &c. Anno domini. m.cccc.xxvij. xxvij die Augusti. Folio.*

234. *Senèca [moralissimus philosophus] de quatuor virtutibus cardinalibus, optimo commento illustratus. m.cccc.xvi. Quarto.*

235. *The same: m.cccc.xxv. Quarto.*

236. *Fitzherbert's Grand Abridgement. Aº domini. millecimo quingentesimo sexto decimo.* [1516.] *Folio.*

This Volume is divided into three Parts, to each of which is a frontispiece, but it is without either Title, or Printer's name.

"To the first part is a cut of the king sitting on a throne, with his crown on his head, holding the sceptre and mund in his hands, over which is 'Prima pars huius libri.' On the back, 'Hic sequitur tabula huius libri.' This part contains fol. cclxxxvii. Then 'Sequitur secunda pars,' over a cut of the king's arms, as prefixed to Fructus Temporum, printed by him, 1515; at the back of which is 'Tabula.' This part contains fol. cclxxiiii. Then 'Vltima pars huius libri.' 'The price of the whole boke (xl. s) which boke conteynyth iii grete volumes,' over the same cut as the second part; by which I conclude it to have been printed by, or perhaps, rather for, Wynkyn de Worde; for by the type it seems to have been printed abroad; probably in France; where the law French was better understood. Pynson had a cut very like this, whichhe used to the Libor Intrationum in 1510, and to this same book in 1514. On the back of this last part 'Tabula,' and it contains fol. ccxxxi. At the end 'Finis tocius istius operis finit. xxi. die Decembr' Aº dni Millecimo quigentesimo sextodecimo.' Under which is a cut of the king's arms, crowned and supported

with the rose between two angels at top, as prefixed to the second and third parts, only in miniature, which cut I have also seen used by Wynkyn de Worde to some other books of his printing; particularly the Justices of Peas."—Herbert.

237. *Here begynneth the Passe Tyme of Pleasure. Inprynted the yere of our lorde m.cccc. and xvij. therd daye of December. Quarto.*

Title on a ribbon, over a circular wood-cut of a triple-headed angel standing with wings expanded, and a T on the breast, crowned with one crown, and holding a sceptre in the right hand, and an open book in the left. At the feet are seven females, with emblems of the seven liberal sciences. The circle in which these are contained, is placed in an upright parallelogram; at the angles of which are the half lengths of a Pope, a Cardinal, and two Bishops. There are several other wood-cuts in the volume, some of which, as well as the above, are repeated. On the reverse of the Title-page commences the Table of Contents, which closes with—

"This boke called ye pastyme of pleasure was made and compyled by Stephen hawes one of the gromes of the most honorable chambre of our souerayne lorde kyng Henry the seuenth. The XXI yere of his most noble reygne, chapytted and marked after the table here before sette," i. e. into 46 chapters.

No catchwords, nor numbers to the leaves, but it extends to T 4, in alternate eights and fours. Colophon: "Here endeth the pastyme of pleasure. Jmprynted," &c. as above. Beneath, is one of De Worde's tripartite devices.

238. *The noble and amerous auncyent hystory of Troylus and Cresyde, in the tyme of the syege of Troye. Compyled by Geffraye Chaucer.*
Jnprynted by me, wynkyn de worde,
The M CCCCC. and xvii yere of our lorde. Quarto.

Title-page ornamented with whole-length figures, representing Troilus and Cressida. On the recto of sign. A ii. immediately following, the Work thus commences—

THE PYRSTE BOKE OF TROYLUS.

The double sorowe of Troylus to tell
That was ye kynge, Pryamus sone of Troy
In louyng, how his auentures fel
Fro wo to wele, and after out of Joye
My purpos is, or yt I parte fro the
Thesephone helpe me to endyte
This woful muse, yt wepynge as I write.

To the clepe I, thou goddes of tournement
Thou cruell wyght, that sorowest euer in payne
Helpe me that am the sorrowfull instrument
That helpes louers, as I can to playne
For well syth it, the sothe for to sayne
Vnto a wofull wyght, a drery fere
And vnto a sorowfull tale, a sory chere

The second book commences on the recto of sign. D i. thus: "Consequently foloweth the secunde boke of Troylus, and it sheweth how that Pandare, uncle to Creseyde, dyde the message of Troylus unto Creseyde, as foloweth;' over a wood-cut. The third book thus begins on the recto of signature I ii. 'Here begynneth the thyrde boke of Troylus. The secunde boke fynysshed, here begynneth the thyrde, and sheweth how that Creseyde came to Troylus, and of the ryght pyteous complaynte of Troylus, as foloweth.' Over a wood-cut of a lady in bed, &c. The fourth book thus commences on the recto of the third leaf, after sign. N iiii. 'Now this my fourte boke, sheweth how that the Imbassatoures of Grece came to Troye for Cresyde, and of the grete sorowe that Troylus and Cresyde made whan they herde that Antynor shoulde be delyuered beynge prisoner, and Cresyde rendred for the aquytaunce of him.' Over a wood-cut. The fifth book is thus introduced: 'This my laste boke of Troylus consequently foloweth, and sheweth how that Cresyde fell to the loue of Dyomede, and he unto her loue, and how she forsoke Troylus after departynge out of Troye, contrary to her promyse.' This title is over two wood-cuts: at top, there are two gentlemen, with a feather in the hat, riding by the side of each other, executed with a knowing, spirited air: at bottom, two women, one riding on the right side, the other on the left side of the horse---are following a cavalier like one of the top ones, and apparently in earnest conversation with him; the hindermost woman is beating her horse with a two-thonged whip. These are meant for the Fates. This fifth book commences thus:---

Aprochen gan, the fatall daye of destyne
That Jouys hathe, in his dysposycyour
And to yon angry Parcas, sustren thre
Commytted anone, to do execucyon
For whiche, Cresyde must out of the towne
And Troylus shall dwell in pyne
Tyll Lachesys his threde, no longer twyne

"The volume concludes on the reverse of z iiii. in eights, with the Colophon thus:---

Thus endeth the treatyse of Troylus the heuy
By Geffraye Chaucer, compyled and done
He prayenge the reders, this mater not deny
Newly correcked, in the cyte of London
Jn Flete strete, at the sygne of the sonne
Jnprynted by me, wynkyn de worde
The. M.CCCCC. and. xvii. yere of our lorde.

Then a leaf, with a wood-cut of the lovers, as at the title page, on the reverse of which is the largest tripartite device.

239. *The Remedy ayenst the troubles of Temptacyons. m.ccccc.xvij. Quarto.*

240. *Vita Christi. Enprynted in London in flete strete at the sygne of ye sonne by me W. de Worde, &c. m.ccccc. xvii. the fourte daye of Marche. Quarto.*

Title on a ribbon, over a wood-cut, representing Christ disputing with the Doctors; and on the reverse is the table. The Work is divided into seven parts, one being allotted for every day of the week. It contains several wood-cuts, and extends to D d 5, in fours and eights. Colophon:—

"Thus endeth the lyfe of our lorde Jhesu chryste after Bonauenture. Enprynted," &c. as above.

Vide ante, page 202, No. 48, for the first edition of this Work, printed by Caxton.

241. *The same: Imprynted at London in Fletestrete at the sygne of the Sonne, by Wynkyn de Worde. The yere of our lorde god. m.ccccc.xxv. and fynyshed the. vij. daye of September. Quarto.*

Title on a scroll, over a wood-cut of Christ's agony in the garden of Gethsemane; on the reverse of which is the Table, lxiiij leaves, extending to sign. DD v. on the reverse of which is the Colophon, as before. Herbert states, that the last leaf should have a wood-cut of Christ on his Throne in Glory.

242. *The same: Imprynted &c. m.ccccc.xxx. the viij daye of Februarie. Quarto.*

Title over a wood-cut of Christ and the Doctors; and on the last leaf, is another engraving of Him

in Glory. On the reverse of this, is the printer's picturesque device, enclosed with ornamental pieces. The signatures extend to D D 6.

243. *The Grete Shyppe of Fooles of this worlde Imprynted at Londou[n] in flete strete by wynkyn de worde ye yere of our lorde. mcccccc. and xvii. The nynthe yere of ye reygne of our soueraygne lorde kynge Henry ye viii. The xx. daye of June. Quarto.*

The following Prologue to this singular Work, perfectly explains its plan—

"*Here after followeth the prologue of the translator of this present book Intitled the great ship of fools of this world.*

"Knowing, that 'Melius est abundare quam deficere.' 'It is better to have abundance of divers things than to have necessity.' Wherefore I have put myself to translate this present book, called the great ship of fools, out of French in to English; because that this book hath been first made in *Almagne* language, and out of *Almagne* it was translated into Latin by Master Jaques Locher; and out of Latin into rhetoric French. I have considered that the one deligteth him in Latin, the other in French; some in rhyme and the other in prose; for the which cause I have done this. Moreover considering, this, that Terence sayth, 'Tot capita tot sensus,' 'also many heads also many opinions.' And then considering the saying of Virgil, 'Trahit sua quemque voluptas.' 'Every body will do after their *voluntees* and will accomplish them.'---but as Virgil sayth moreover 'Nescia mens hominum.' 'The *voluntees* of men is unknown.'---Wherefore they that will have latin take it: the French ryme, or prose, or *Almagne* or English, who will have the moral sense, take it: and who will have the literal sense, take. And who will have all, take all, as sayth Esop. To the honour of the right high and right sacred Trinity, Father, Son, and Holy Ghost in one essence, and of the right glorious Mother of God, and of all the saints of Paradise, I have begun to make this translation for to exhort the poor *humains*, the which by imbecilities and pusillanimities, have *ensued* the fools of this present world and their works, and to the end that they may eschew all *mondanytes* and follies, I pray them that they have regard unto this present book; and that they comprehend the substance, to the end that they may wisely govern themself in the time to come, and that through their labour they may be of the number of the saved: for when a man debateth, the shame that it be not vanquished,

multiplieth his force. And the good conscience also mulplieth virtues in man. Considering also, that the prose is more familiar unto every man than the rhyme, I Henry Watson, *indygne* and simple of understanding, have reduced this present book into our maternal tongue of English, out of French, at the request of my worshipful master Wynkyn de Worde, through the enticement and exhortation of the excellent Princess Margaret, Countess of Richmond and Derby, and Grandame unto our most natural sovereign Lord King Henry the viij; whom Jesu preserve from all incumbrance. If that I have added any thing, in any place, I have not done it by arrogance, but for to apply unto the scriptures; and because that it came into purpose, I have not willed to change the name of the book; the which hath been called by the first composer the *Ship of Fools*. He hath figured a ship full of fools, fleeting upon a sea. By the ship we may understand the follies and errors that the *mondaynes* are in; by the sea, this present world; the fools being in the ship is the sinners; for we are in this world as pilgrims, fleeting from one country to an other, and after our operations we shall be *remunered* at the port of *salute*. Sith that it is so, we must search in this book, the which may well be called the doctrinal of fools; for there may be founden good healthful doctrines contained, as well in the holy *pagyne* as in the works of the saints and prophets of laws, and of the *decretes* of holy fathers; the which have rowed so well in this world, that they are arrived at a good port; that is, in the glory eternal: to the which will *conduyte* us the Father, the Son, and the Holy Ghost, Amen. You *lectours*, humbly I require you for to pardon me if that I have erred in any things for the tenderness of my years hath so *offusked me*, that I have not applied me unto the letters as I ought to have done; the language is not authentic, to the end that every body may understand something: for folks unlettered demandeth not things obscure."

After this follows "The Prolude," and then a Table of the Chapters, which in all amount to 117; to each of these, a verse, and usually a cut is prefixed. The signatures extend to G G. 6, in alternate eights and fours; exclusive of six leaves with the Prologue, Prolude and Table, before sign. A. It concludes with a prayer to the Holy Virgin, and the Colophon is over an engraving of her, with Christ in her arms. "Thus endeth the shyppe of fooles of this worlde. Jmprynted," &c.

as before. On the reverse of this, is the large tripartite device.

The following specimen will given good idea of the manner in which the contents are composed.—

For to fynde other mennes goodes and not to yelde them

agayne. ca. xxi.

He the whiche fyndeth ony thynge
And employeth it to his vsage
Alwaye of the same dyspendynge
Is a grete fole and nothing sage
For the deuyll at eche passage
Holdeth hym fast in a bande
Go he by water or by lande.

"Among you fools that rejoyceth you when ye find any gold or silver, ye know evidently that it is none of yours; and if that ye render it not again, and make restitution, know for a truth that it is rapin. Come and see if there is any thing that may profit you in this ample ship of fools: for the great concupiscence of avarice will not that I hold my peace from writing of of a chapter of the fools that be never content with their *proper* goods; but by cautels fallacious retaineth other men's goods. Some there be that withholdeth great treasures, and keepeth it as their own proper goods, and dispendeth it to their own profit semblably is if the Creator had sent it unto them. And they be nothing curious for to demand and enquire from whence it came; nor who did lese [lose] it. Hearken to me, foolish mondaynes! and be nothing abashed for to learn my documents. If by adventure ye find any rich thing, as gold or silver, think not that it is yours; for ye have neither part nor half part. If that a Lord edifye [build] a place, or spare his finance by excessive pain and study, night and day, in great vexation of his body, think ye that they be yours, the which had never pain nor anguish for to assemble them? Nay, truly. And know for certain, that and [if] ye find any riches, ye ought to yield it again incontinent. And if that ye know not him that ought it, nor one of his heirs, ye ought for to distribute it among poor folks, to the profit of him that ought it. For he that retaineth other men's goods, destroyeth his own soul. And therefore think upon this: for if that ye have any thing of another man's goods, ye be thieves approved both by the laws and the *decretes*. O poor fools, undiscreet, replete with furor and anguish—think ye that God knoweth not your cou-

rages? Yes: and after this sinful life shall punish you. Then, he, the which findeth anything that is not his, and will not yield it again, shall never enter into paradise. Sign. r iii."

244. *Stans puer ad Mensam. Per Winandum de Worde. m.cccc.xviii. Quarto.*

245. *The same: Londini in edibus Wynandi de Worde xxiiij supra sesquimillesimum nostre salutis. Pridie Kalendas Nouembris.* [1524]. *Quarto.*

Title in Roman letter, over Wynkyn de Worde's black-grounded cypher, which is enclosed by four pieces, containing Caxton's mark. Text and comment in black letter; Colophon as above; tripartite device with the crescent on the last page. Six leaves.

246. *The same: Enprynted at London in Fletestrete at the synge of the Sonne by me Wynkyn de Worde. Without Date. Quarto.*

Title in large white letters on a dark ground, over a wood cut of a male and female with several children between them. The present edition of this once very popular Work, is a translation of the former into English seven line verse. It occupies twelve leaves with "Salue regina," an Envoy, and some moral distichs amounting in all to about twenty verses at the end. The following extract will be at once a specimen of the composition of this book, and a curious illustration of the manners of youth so early in the sixteenth century—

"My dere childe first thy self enable
With all thin herte to vertuous discipline
Afore thy souerayne stondynge at ye table
Dispose thy yongthe after my doctrine
To all norture thy corage enclyne
First whyle thou spekest be not recheles
Kepe fote and fynger styll in pess.
Be symple of chere cast not thy loke eyde
Gase not aboute tornyng ouer all
Agayne ye poste lete not thy back abyde
Make not thy myrrour also of ye wall
Pyke not thy nose, and in especiall
Be right wel ware and sette in thy thought
Afore thy souerayn cracche ne rubbe nought

Who yt speketh to the in ony maner place
Lumpishly cast not thy hede a doun
But with sad chere loke hym in ye face
Walke demurely by stretes in ye toun
And aduertyse the by wysdome & reason
With desolute laughters thou do none offence
Tofore thy souerayne whyle he is in presence.

Pare clene thy nayles thin handes wasshe also
Tofore mete, and whan thou dost aryse,
Sytte in ye place yt thou art assigned to
Prece not to hye in no maner wyse
And tyl thou see afore the thy seruyse
Be not to hasty on brede for to byte
Of gredines lest men the wylle atwyte.

Grennyng and mowes at ye table eschewe
Crye not to lowde kepe honestly sclience
Tenbose thy Jowes with mete it is not dewe
With ful mouth speke not lest thou do offence
Drinke not bridled for has e ne for negligens
Kepe clene thy *lippes fro* fatte of flessh or fisch
Wype fair thy spons lowe it not in thy disahe.

Of thy brede no soppis yt thou make
Lowde for to soupe hit is again gentilnes
With mouth enbrued thy cuppe thou not take
In ale & wyne with hande leue no fatnes
Poule not thy napery for no recheleesnesse
Neyther at mete beware begynne no stryfe
Thy teeth also pyke not with thy knyfe.

And where so be thou dyne or soupe
Of gentlenes take salt with thy *knyf*
And beware thou blowe not in ye couppe
Reuerence thy felows begyn wt hem no stryf
To thy power keep pees alle thy lyf
Interrupte not where so yt thou wende
No mans tale tyl he haue made an ende.

With thy fynger marke not thy tale
Be wel aufsed namely in tender age
To drynke by mesure bothe wyn and ale
Be not copyous also of langage
As tyme requireth shew so thy visage
To glad ne to sorye but kepe betwene tweyne
For Josse or lucre or ony caas sodeyne.

Be meke in mesure not hasty but tretable
Ouer moche is not worth in no thyng
To children longeth not be rengeable
Some meuyd and assone forgeuynge
And as hit is remembrid by olde wrytyng
Wrath of children is sone ouergoon
With an apple parties be made at oon.

Of honest myrth lete be thy dalinance
Swere none othes speke no ryuawdrye,
The best mosell haue this in remembraunce
Hole to thy self allewey do not applye
Parte with thy felawe for yt is curtesye
Lade not thy trenchour wib many remissailles
And fro blaknes allewey kepe thy nayles

Of curtesye also agayn the lawe
With sown dishonest for to do offence
Of olde surfettis atwyte not thy felawe
Toward thy souerain haue alway thy adu'tence
Pleye not wth thy knyf take hede to my sentence
At mete and at souper kepe the still & softe
Eke to and fro meue not thy fote to ofte

Droppe not thy breste with sawce ne potage
Brynge no knyues vnscowred to ye table
Fyl not thy spone lest in the cariage
Hit goo be syde whiche were not comendable
Be quyst and redy meke and seruisable
Well a waytyng to fulfille anon
What thy souerayn commaundeth the to doon

In childe's warre now mirth & now debate
In their quarell is no grete violence
Now playe, now wepyng, selde in one estate
To their playntes gyue no grete audience
A rodde reformeth alle their insolence
In ther corage no rancour doth abyde
Who spareth ye rodde al vertu set asyde

Go littil byile bareyn of eloquence
Pray yong children yt the shal see or rede
Though thou be not compendious of sentence
Of ye clawses for to take hede
Whiche to alle vertue shal thy yougth lede
Of ye wrytyng though ther be no date
Yf ought be amys put ye faute to Lidgate

247. *Ye Historye of Olyuer of Castylle and the fayre Helayne. Inprynted at London in flete strete at the sygne of the Sonne by wynkyn de worde The yere of our lorde m.ccccc, and xviij. Quarto.*

This rare and interesting romance commences with a Prologue, from which the following is extracted—

"*The Prologue upon the history of Oliver of Castille.*

"Now it is thus, that is this present time, the scriptures, by the art and ingenious practise of Printing, be multiplied in such a while, that divers fair and commodious *ensygnynges* and ensamples ben had, of which few folks had the books and cognizaunce; and now they ben put forth and uttered for so little a price, that it cannot be lightly less. Nevertheless, because of the understanding common, that is better content for to retain the histories and examples than other thing, divers histories ben put in writing; and among the other histories, is one found of long time written, the which is named the hystorye of Olyuer of Castylle and Arthur of Algarbe his loyal fellow; the which for their virtues, and to love

better honor than to consent to evil, had great adversities and marvellous fortunes and adventures, the which by great loyalty and ardent charity, and also fidelity and promise, took an end solitary."

This is followed by the Table, which is contained in seven pages, and consists of the titles of 76 chapters; and then succeeds—

The presentacyon and intrayte of this present booke.

"To the ryght holy & ryght well *curous* lounyge and magnyfycence of oure saueoure Jhesu cryst, and of his ryght doulce and gloryous moder saynt Marye, the whiche ben the mocyons of all good operacyons, and without the whiche none can be begonne nor endeth. I Henry Watson apprentise of London trustynge in the grace of god, hathe entreprysed for to translate this present hystorye out of frenssche into Englysshe, oure moders tonge, at the comaundement of my worshypfull mayster Wynkyn de Worde, not hauynge regarde for to laye it in another, or in more diffused termes than the Frenssche doth specyfye, for in doynge so I myght lyghtly have fayled. Wherefore I requyre all them that shall rede it, or that hereth it redde, for to holde for excused my lytell & obscure understaundynge. In prayngе our lorde that he gyve me grace for to fynysshe it by suche maner that it may be plesaunt & agreable, and profytable unto the reders, and unto the herers of the same."—Amen.

The ensuing specimen of this Work gives an entertaining account of the debut of Oliver and Arthur in warlike sports—

How Oliver and Arthur were put to learning, and of the Justs that were made by them. Cap. v.

"It was so that Oliver and Arthur began for to wax great. Wherefore they were taken from the keeping of the ladies, and gave to them a right prudent and valiant knight, for to *demonstre* and enduce them in feats of arms, as it appertaineth to kings sons. He received the two noble chyldren that were both of one age, and of one beauty, and instructed them in all good manners. Then when they began for to have knowledge, they loved together with so perfect love, that they made alliance together of fraternal company: in promising never for to fail unto the death departed them, for considering the will of their Lord, that kept them both so

richly, and put in their understanding that it should be impossible that ever their great love should fail. The king and the queen, and all the barons of the country, seeing the two children so perfect fellows together, and love so inwardly, were greatly rejoyced; and thanked our lord thereof with mild hearts. If I name them perfect without any default, blame me not; nor marvel you not of it; for certainly of beauty, bounty, prudence and humility, that ought to be in any noble heart, was in the two noble men. They made disports among the knights and 'squires, and among ladies and *damoyselles* as in dancing and divers other games they found none that might pass them; as for disports that be used by noblemen in time of peace, as at tennis, leap, spring, wrestle, cast the stone, cast the bar, or any other games, none would compare with them two. And briefly, all thing that they applied them to, became them well. As unto the regard of justs and tournaments, it was defended them by the king their father, because that they were too tender of age as at that time. Notwithstanding, when the king saw that they were puissant enough for to wield armour at their ease, he gave them license for to do cry a justing and a tournament. The which Oliver and Arthur made for to be cried, that three aventurous knights should just against all comers, the which should find them there, the first day of the lusty month of May, in complete harness, for to just against their adversaries, with sharp spears. And the said three champions should just three days in three colors; that is to wit, in black, grey, and violet, and their shields of the same hue; and them to find on the third day at the lists. There justed divers young knights of the king's court. And the justing was more *asperer* of those young knights than ever they had been any in that country; and by the report of the ladies, they did so knightly every one, that it was not possible for to do better as them thought by their strokes. But above all other, Oliver, and Arthur, his loyal fellow, had the *bruit* and *loos*. The justing endured long: it was warvel to see the hideous strokes that they dealt; for the justing had not finished so soon but that the night *separed* them. Nevertheless, the adversary party abode till the torches were light. But the ladies and *damoyselles*, that of all the justing time had been there, were weary and would depart. Wherefore the justers departed in like wise, and went and disarmed them for to come to the banquet or feast; and when

that the banquet was finished and done, the dances began. And there came the king and the valiant knights of arms, for to enquire of the ladies and *damoyselles*, who that had best borne him as for that day. The ladies, which were all of one accord and agreement, said that Oliver and Arthur had surmounted all the best doers of that *journey*. And by cause that Oliver and Arthur were both of one party, and that they could find but little difference between them of knighthood, they knew not the which they might sustain. But in the end, they said that Arthur had done right valiantly: nevertheless, they said that Oliver had done best, unto their *seeming*. And therefore it was concluded that the pryce should be given unto Oliver, as for the best of them of within. And another noble knight of the realm of Algarbe, that came with the queen, had the pryce of without. When the pryce of the *justs* that had been made, was brought before Oliver by two fair *damoyselles*, he waxed all red, and was ashamed at that present time; and said that it was of their bounty for to give him the *pryce* and not of his desert: nevertheless, he received it; and, as it was of custom in guerdonning them, he kissed them: and soon after they brought the wine and spices: and then the dances and the feast took an end as for that night."

This present edition closes on the reverse of the fourth leaf after sign. Q iiij. and the signatures are in alternate fours and eights. The large tripartite device closes the volume. Colophon—"Here endeth y• historye of Olyver of Castylle, and of the fayre Helayne doughter vnto the kynge of Englande. Inprynted," &c. as above.

248. *B. Mantuani Eglogæ cum coment. Badii Ascentii. Impress, &c. m.cccc.xix. Quarto.*

249. *Familiarium Colloquiorum Formulæ: et alia quædam per Erasmum recognita: calcographie prelis examinata nouiter, suaque in domo sub solis intersigno venduntur. m.cccc.xix. Idibus Augusti. Quarto.*
250. *The same work: m.cccc.xxv. Duodecimo.*
251. *The same work: m.cccc.xxxv. Duodecimo.*

252. *Erasmus's Treatise vpon the Pater Noster; tourned into English, &c. m.cccc.xxiv. Quarto.*

253. *D. Erasmi Roterodami de Copia Verborum ac Rerum, &c. m.cccc.xxviii. Duodecimo.*

254. *A Booke called in latyn Enchiridion militis christiani, and in englysshe the Manuel of the christen knyght, &c. Imprynted at London, by wynkyn de worde, for Johan Byddell, otherwise Salisbury, the xv. daye of Novembre. And be for to sell at the sygne of our Lady of pytie next to Flete bridge*, 1533. *Cum privilegio regali. Quarto.*

Title within an ornamental border, after the first part of which is added—

"Replenysshed with most holsome precepts, made by the famous clerke Erasmus of Roterdame; to the whiche is added a newe and maruaylous profytable preface."

On the reverse are twenty-seven lines of verse from the Book and Printer to the Reader. After these follows an Epistle or Preface, entitled—

"Erasmus Roterdame sendeth gretyng to the reuerende father in Christ (and lorde) the lorde Paule Volzius, the most religyous abbot of the monastery the whiche is comenly called Hughes courte." Dated "At Basyle the euyn of the assumpcyon of our Lady, in the yere of our lorde god m.cccccc. and xviij."

A Table of 38 Chapters succeeds, and then the Work itself with the ensuing head-title—

"A compendyous treatyse of the sowdyour of Chryst, called Enchiridion, whiche Erasmus of Roterdame wrote vnto a certayne courtyer, a frende of his."

The Work is printed in black letter, with large marginal notes; but it has neither running title, nor numbers to the pages. The signatures extend to s 10, in eights; exclusive of the introductory matter of 24 leaves. Colophon—

"Here endeth this boke called Enchiridion or the manuell of the chrysten knight, made by Erasmus of Roterdame, in the whiche boke is conteyned many goodly lessons very necessary and profytable for the soules helth of all true chrysten people: Imprynted &c. as above."

255. *The same: or The hansom weapon of a Christen Knyght, replenyshed with many goodly & godly precepts. London imprynted by Wynkyn de worde* 1534. 12 *Feb. Octavo.*

256. *A lytil Booke of Good Manners for Children, &c.* [*Printed*] *By Wynkyn de Worde* 1532.

257. *De ciuilitate morum puerilium per Des. Erasmum Roterodamum libellus nunc primum et conditus et editus. Roberto Whitintoni interprete. A lytil booke of good maners for chyldren nowe lately compyled and put forth by Erasmus Roterodam in Latyn tonge, with the interpretacion of the same into the vulgare Englysshe tonge by Robert Whytyngton laureate poete. Cum priuilegio. . . xx daye of Janyuer, 1532. In double columns, Latin and English. Sheets D. 3.*

258. *The Orcharde of Syon. Imprynted at London in Flete strete at ye sygne of ye sonne by me Wynkyn de Worde. The yere of oure lorde. m.cccc. and. xix. and the. xxviii. daye of September. Folio.*

This curious devotional volume commences with—

"Here begynneth the orcharde of Syon, in the whiche is conteyned the reuelacyons of seynt Katherine of Sene, with ghostly fruytes & precyous plantes for the helthe of mannes soule"

Printed in red over a wood-cut of St. Katherine, in her religious habit, crowned with thorns and rays, holding an heart in her left hand, both of which are wounded and bleeding. Above is God, crowned with a triple crown, looking down upon her from the clouds; whence are rays descending to the breast of the Saint, where they terminate in a point, and in their light is a dove flying towards her. Above the cut is a scroll with "Ecce ancilla domini" upon it, and on the reverse of the Title is another wood-cut of Saint Katherine seated, treading down the dragon, and attended by several Nuns. A beautiful facsimile of this is given in the Rev. T. F. Dibdin's Typographical Antiquities, vol. ii. p. 238. The Work contains three Prologues and a Table, which occupy nine leaves. On A i. is—

"Here begynneth the boke of dyuyne doctryne. That is to saye of goddes techynge. Gyuen by the persone of God the fader. to the intelleccyon of ye gloryous vyrgyn seynt Katheryn of Sene, of the ordre of saynt Domynyeke. whiche was wryten as she endyted in her moder

tonge, whan she was in contemplacyon & rapt of spyryte, she herynge actualy. And in ye same tyme, she told before many what our lorde god spake in her." This also is printed in red, and over the same print as in the title-page, but without the ribbon. The work is divided into seven parts or books, each of which consists of five chapters; and these are distinguished in the running titles. The title of each part is printed in red, and has a neat wood-cut prefixed. The leaves are not numbered. By signatures it contains B 4, in the second alphabet, in sixes; but it is observed, that the first alphabet has three characters after z. The whole concludes with this seraphic lady's prayer, "That I maye feythfully renne with perfeccyon in this deedly way with very obedyence and with the lyghte of holy feythe, with the whiche lyghte me semeth thou hase made me now lately ghostly drunke." Then follows "Lenuoye of Dane James the translator." Which ends thus: "Euery good thynge the more it be communycate and disparsed abrode; the more fruyte and profyte cometh thereof.—This consyderynge a ryghte worshypfull and deuoute gentylman, mayster Rycharde Sutton esquyer, stewarde of the holy monastery of syon, fyndynge this ghostely tresure these diologes and reuelacyons of the newe seraphycall spouse of cryste seynt Katheryne of Sene, in a corner by it selfe, wyllynge of his greate charyte it sholde come to lyghte, that many relygyous and deuoute soules myght be releued and haue comforte thereby, he hathe caused at his greate coste, this booke to be prynted, trustinge that moche fruyte shal come therof, to all yt shal rede or here of it desyrynge none other thinge therefore, but onely ye rewarde of god and theyr deuoute prayers, for helthe of his soule. And thus endyth this booke, Imprynted, &c. On the last leaf is a cut of St. Katharine, the same as at the back of the title-page."—Herbert.

The following specimens will give an idea of the composition: the ensuing is from the second Prologue—

"In this ORCHARD, when ye will be comforted, ye may walk, and see both fruits and herbs; and albeit that some fruits or herbes seem to soure, sharp, hard, or bitter, yet to purging of the soul they be full speedful and profitable, when they be discreetly taken and received by counsel. Therefore, religious *sustren*, in this ghostly orchard, at reasonable time ordained, I will that you dysport you, and walk about where you will, with your

mind, and reason in what alley you like: and namely there ye savouring best, as ye be disposed. You may chuse xxxv alleys in which you will walk: (that is to say) of xxxv chapters, one time in one, another time in another; but first my counsel is, clearly to assay and search the whole orchard, and taste of such fruit and herbes, reasonable after your affection, and what you liketh best: afterwards chew it well, and eat thereof for health of your soul."—Sign. iii.

The next is from the first Chapter, Part iii. and treats of a believer's certainty of eternal happiness.

"And in this life, as I said, he receiveth as for reward, a *sykernesse* of everlasting life, beginning here in a manner to savour and taste that [what] they should have after, in full repletion without end. But here, thou askest, how a soul may feel a *sykernesse* in this life? I tell thee it is in the sight of my goodness in him, and in the knowledging and knowing of my sothfastness; which, knowing the bright and clear intellection he hath in me---which intellection is the eye of the soul. This eye hath a little black in the eye, which giveth sight of holy faith; which light of the faith maketh a soul to know and follow the way and the doctrine of sothfastness; that is, of my son incarnate. Without this clear sight of faith, that way and doctrine is not seen, but as a man seeth that hath only the form of an eye and not the sight, a cloud covereth the little black which giveth light to the eye. For that little black of the intellectual eye, which giveth clear light, is the holy faith; which black, when a cloud of untruth or of misbelieve is cast there upon, it seeth right nought: which cloud of misbelief cometh of a man's own proper love---and so it is, it seeth not: for it hath a likeness and form of an eye, but it hath no light."

The conclusion of the different parts are printed in the form of a Crucifix, set upon steps.

259. *Retarna Brevium. Emprynted at Loudon in ffletestrete by Wynkyn de Worde dwellynge at the sygne of ye sonne. The yere of our lorde god m.cccccc. and xix. Quarto.*

Title over the arms of Henry VII. The Work begins on the recto of the next leaf, A ii, and concludes on the reverse of the eleventh leaf. Colophon as above: the large tripartite device.

260. *A Map of Englund* [*m.ccccc.xx.*] *Folio.*

261. *The Dyetury of ghostly Helthe. Imprynted by me Wynkyn de Worde. The yere of our lorde m.cccc. and xx.*

Title above a wood-cut of the Virgin kneeling, with three celestial and crowned figures appearing to her. Beneath is "Contemplacio sacratissime dei. Genitricis semperque virginis Marie." On the reverse is another wood-cut, representing the Virgin seated, with a dead Christ supported on the knees of God the Father, appearing in a vision before her. On the second leaf, sign. A ii. commences the Prologue, which is addressed to the author's "good sisters," in the following manner,

"In the beginning of this new year, my good sisters, when I consider and see many friends give tokens of custom one to another, which custom, some use it for good luck of a new year, some to procure carnal love, some to get a greater benefit thereby," &c.

This Work is divided into twenty-four considerations, namely, one for every hour of the day, and contains sixteen leaves. The annexed specimen is from the third leaf, after c iii—

"When ye be set in your bed, bless you with sign of the cross, committing your body and soul unto your spouse Christ and to the keeping of your good angel. Then lay you down reverently, with your arms across upon your breast, Beware then diligently of vain thoughts, and put away vain temptations quickly. Remember that your enemy the devil sleepeth not, and how that God doth see all your behaviour, both in mind and without faith. Therefore use cleanly manner with yourself. And beware of carnal desires. Tender not your body too much with soft and warm lying. Satisfy not your body in all that it desireth (if ye do) it shall put you in great jeopardy. If ye cannot sleep shortly after ye be laid, occupy yourself in psalms, or else upon your beads, and with them drive all phantasies from your mind," &c. Colophon as above.

262. *Here ensueth a goostely Treatyse of the Passyon of our Lorde Jesu Chryst, with many deuout Contemplacyons Examples and Extencions of the same. Enprinted at London in Fletestrete at the sygne of the Sonne by Wynkyn de Worde the vi. Daye of Octobre. The yere of oure Lorde m.cccc.xxi. Quarto.*

Title over a large cut of the Crucifixion, and on the reverse is the following poetical Prologue:—

The Prologue of Robert Coplande.

"The godly vse of prudent wytted men
Cannot absteyne theyr auncyent exercyse:
Recorde of late how besily with his pen
The translator of the sayd treatyse
Hath him indeoured, in most goodly wise
Bokes to translate, in volumes large and fayre
From Frenche in prose, of goostly examplayre.

As is *the floure of Goddes commaundementes*,
A treatyse also called *Lucydary*,
With two other of *the seuen sacramentes*,
One of *cristen men the ordinary*,
The seconde *the craft to lyue well and to dy*e.
With dyuers other to mannes lyfe profytable,
A vertuose vse and ryght commendable.

And nowe this Boke of *Christes Passyon*
The which before, in Language was to rude
Seyng the matter to be of grete Compassyon
Hath besyed hym that Vyce for to exclude
In Englysshe clere, with grete Solycitude,
Out of Freussh'e at Wynkyn de Wordes Instaunce
Dayly descryng of Vertues the Forthcraunce

It will be seen by referring to p. 273, or No. 110 of the present printer, that the translator of the "Floure of the Commandementes of God," &c. was Andrew Chertsey, Gentleman, the laborious assistant of Wynkyn de Worde and Robert Copland. The volume is written both in rhyme and prose, the former of which is in eight-line stanzas, and it concludes on the first leaf after sign. K. iii. with three verses, including the "Invocacyon of Robert Coplande." It contains 54 leaves and twenty-four wood cuts; and on the reverse of the last leaf is this Colophon:

"Here endeth a goostly treatyse of the passyon of Christ, with many devout contemplacyons, examples, and exposycions of the same. Enprinted," &c.

263. *The same: No date. Quarto.*

264. *The Myrrour of the Chyrche. Enprynted at London in the Fletestrete at the signe of the Sonne by Wynkyn de Worde. The yere of our Lorde m.cccc.xxi. The xii yere of ye Reygne of our moost naturall and victorious Souerayne Lorde Kynge Henry the viii.* Quarto.

The following title is above a wood-cut of Christ in an ecclesiastical habit, blessing with one hand, and holding a mound in the other; while in the clouds above, are figures of God the Father, and the Holy Spirit—

"Here followeth a deuout treatyse conteynynge many goostly medytacyons and instrucions to all maner of people necessary and confortable to the Edyfycacion of the soule and body to the love and grace of God."

Then follows the "Petycyon of R. Coplande the Prynter," in four seven-line verses; after which succeeds the table, an extract from which will give a good idea of the contents of the book—

"In the name of our swete Lorde Jesu Chryst, here begynneth the artycles and poyntes of the maters whiche are touched in a sermon yt cometh after, rudely endyted for to avoyde and eschue curyosyte, that the reders leve not the fruytfull sentence of within for the caryous fable of without.

"Howe a man sholde beholde his estate and degree. Ca. i.

"What it is to lyve parfitely, and whiche is the wyl of God. Ca ii. &c.

"Thus endeth the table of this present boke.

"How a man sholde beholde his estate and degre. Ca. i.

"Videte vocationem vestram. These are the werdes of the Appostle, the whiche dothe parteyne to men and women of relygion," &c.

The volume contains twenty-six cuts and thirty-six leaves. Colophon—

"Thus endeth this devoute treatyse called The Myrrour of the Chyrche, made by Saynt Austyn of Abyndon. Enprynted," &c. as above.

Beneath are "Lenvoy of R. Coplande the Prynter," and the large tripartite device of Wynkyn de Worde.

265. *Christmasse carolles newely enprinted at London, in the fletestrete at the sygne of the Sonne by Wynkyn de Worde. The yere of our lorde, m.d.xxi. Quarto.*

266. *The mirroure of golde for the sinfull soule. Imprynted at London in Fletestrete at the sygne of the Sone, &c. In the xxix day of Marche the yere of oure Lorde, a. m.d. and xxii. Quarto.*

Title over the King's Arms, with the portcullis and rose, supported by angels; on the reverse, is a large portcullis crowned and supported, with the royal motto above it. The book commences on sign. A ii—

"This presente boke is called the Mirroure of golde to ye sinfull soule, the whiche hath ben translated at parice oute of laten into frenche, and after the translacion seen and corrected, at length of many clarkis, Doctours, and maisters in diuinite, and nowe of late translatede oute of frenche in to Englisshe by the right excellent princesse Margarete moder to oure souerain lorde kinge Henry the vii. & Countesse of Richemond and Derby."

The initial letter is a blooming T, which has within it a dimidiated rose and pomegranate. The signatures extend to J in sixes; and the Colophon, "Here endeth," &c. as above, occurs on i 5. Upon the last leaf, the portcullis, &c. as before, and on the reverse is a tripartite device.

267. *The same: Imprynted at London in the fletestrete, at the sygne of the Sonne, by Wynkyn de worde. The yere of our lorde. M. D. xxvj. The xxx daye of Maye. Quarto.*

Title over the royal arms within the garter, crowned and supported by the dragon and greyhound, with the portcullis and rose, each crowned beneath them. On the reverse a larger portcullis, and in the initial T is another, quite plain. In all other respects this edition is a copy of the last.

268. *The Informacyon for pylgrymes unto the holy lande. That is to wyte to Rome, to Iherusalem and to many other holy places. Imprynted at London in the Fletestrete at the signe of ye sonne by Wynkyn de Worde. The yere of God. m.cccccxxiiii the xxvi daye of Julii, Reg. R. H. viii. xvi. Quarto.*

Neither Ames, Herbert, nor Dibdin, ever saw this very rare and curious volume; and the present description is abstracted from an account of it which is given in "The Retrospective Review," Lond. 1820, 8vo. Vol. II. p. 324, Art. viii. Suc-

ceeding the Title is a table of routes and distances, measured in leagues and miles, to all those places visited by Pilgrims; and after that a statement of the "Chaunge of moneye fro Englande to Rome and to Venyse." This is followed by sundry directions concerning provisions, modes of travel, contracts with masters of vessels, a list of havens to be touched at between Venice and Jaffa, and a list of Caphars, or as they are here called, "tributa in terra sancta." The work then commences in the following manner:—

"In the seven and twenty day of the moneth of June, there passed fro Venyse under sayle out of the haven of Venyse, at the sonne goinge downe certayne pilgrymes towarde Jherusalem in a shyppe of a merchaunte of Venyse, called Johan Moreson. The patrone of the same shyppe was called Luke mantell. To the nombre of lx. and sixe pylgrimes: every man paynge some more some lesse as they myght accorde with the patrone. Some that might paye well payed xxxii ducates, and some xxvi. and xxiiii for meet and drynke and passage to port Jaffe, and from thens to Venyse agayne."

A short Itinerary of the Pilgrimage to Jerusalem is then given, and an account of several visits which were made round the City to other sacred places, as the Mounts of Olives and Zion, the Valleys of Joshephat and Siloam, the Cities of Bethlehem, Bethany, and Nazareth, and the River Jordan. The language is then changed to the Latin, but the subject is still concerning the visits paid to Damascus, Mount Sinai, &c. till the author comes to the Chapter entitled, "Reditus et reversio dictorum, peregrinorum versus Angliam." After a few lines, "de brevitate et unitate hujus mundi," is, "Here foloweth the langage of Moreske withe other also," which consists of some numbers, and common nouns and phrases. The Greek is next elucidated in the same manner, afterwards come "The nombres of the language of Turky,"

a list of the "Stationes in Roma," and the tract closes with, "Nota de significatione singulorum membrorum ecclesie." The ensuing is a curious extract from the directions already mentioned: —

"Also hyre you a cage for halfe a dozen of hennes or chekyns to have with you in the shyppe or galey. For ye shall have nede of them many times. And by you halfe a bushell of mele sede at Venyse for them. Also take a barrel with you for a sege (seat) for your chambre in the shyppe; it is full necessary if ye were seke, that you come not into the ayre. Also whan you come to haven townes, yf she shall tarry there thre dayes go by tymes to lande; for than ye may have lodginge before another; it wyll be take up anone. And whan you rome to dyuers havens beware of fruytes that ye ete none for nothynge; as melons and such colde fruytes; for they be not according to our complexion and they gendre a bloody fluxe. And if ony englyssheman catche there that sekeness, it is a great mervayle but and he dye thereof. Also whan ye come to port Jaffe, take with you of the shyp unto land two botelies or two gourdes, one with wyne another with watet, eche of a potell at the leest, for she shall none have until you come to Rames, and that is right feble and dere. And at Jerusalem there is good wyne and dere. Also se that your patron take charge of your harneys within the shyppe, tyl ye come agaik to the shyppe, ye shall tarry there xii days. Also take good hede to youre knyves and other small jupes that ye bore upon you, for the Sarasyns wyll go talkynge by you and make good chere, but they will stele from you yf the may. Also whan ye take your asse at port Jaffe, be not too longe behynde your felowes, for and ye come betyme, ye may chuse the beste mule or asse that ye can, for ye for ye shall pay no more for the best than the worst. Also ye must gyve your asseman there of curtesy a grote of Venyse, and be not to moche before nor to moche behynde your felowes for because of shrewes."

This curious volume contains signatures A 8, B 4, and C 8; on the reverse of which, is the large tripartite device. Colophon as above. The whole volume is printed in black letter, and has 32 lines on a full page.

Under the Title of this Volume, which is upon a label, is a wood-cut of a pilgrim setting out from a castle, with the porter looking after him. In the Rev. T. F. Dibdin's Edition of the Typo-

graphical Antiquities, Vol. II. p. 395, is a facsimile of this engraving from a copy of the Volume in the Library of R. Heber, Esq. M.P. which he saw subsequently to his writing the article in Wynkyn de Worde, and a description of which he inserted in an appendix to the works of that Painter.

269 *Roberti VVakefeldi Sacrarum literarum professoris eximij, oratio de laudibus et vtilitate trium linguarum Arabicæ, Caldaicæ, et Hebraicæ, atq; idiomatibus Hebraicis quæ in vtroq; testamento inveniuntur. Londini apud Winandum de Worde. M.CCCCC.XXIIII. Quarto.*

On the second leaf is the Dedicatory Preface: "AD INVICTISSIMVM ILLVSTRISSIMVMQ; HENRICVM Angliæ & Franciæ regem ac fidei defensorum Roberti Vvakfeldi sacre theologiæ Bacchalaurei & vnicus e sacellanis ac aulicis eius, in orationem de laudibus ac vtilitate trium linguarum Prefatio."

Two pages and a half. On the reverse of the third leaf, the King's Arms: the Oration concludes with: "Explicit oratio de laudib' trium linguarum Cantabrigiæ habita. Anno domini M.D.xxiiij." Three Latin Epistles follow: the first of which, is from the Vice-Chancellor and Students of Cambridge, to the King; the second, from Prince Ferdinand, Infant of Spain, to the same; and the third is from the Rector, &c. of the University of Tubingen, "Reuerendissimo Antistiti." The volume extends to page 128, or sign. Q 4, in fours. On the last page is Wynkyn de Worde's picturesque device enlarged with pieces, and this sentence: "diuitiæ salutares sapientia et scientia;" with the words from the 33 chap. of Isaiah, in Arabic and Hebrew; the latter of which is printed in the Italic character. This volume is remarkable for having the first Arabic and Hebrew letters used in England, rudely cut in wood. The

text is printed in Roman, and the marginal notes in Italic.

270. *The Ymage of Loue. 7. October. m.ccccc.xxv. Quarto.*
Head-title:—

"Here followeth a ghoostly pamphlete or mater compendyously extract of holy scrypture, and doctours of the chyrche, callyd the ymage of loue, very necessary for all vertuous persones to look upon."

271. *Saynt Augustyns Rule in englysshe alone. Jmprynted &c. [m.ccccc.xxv.] Quarto.*

Title over a wood-cut of a female saint, sitting at a desk writing, with an angel looking from behind, over her left shoulder. Two young persons, a male and female, are on their knees near her; and behind her is a staff, supporting a cap of dignity, a pouch and belt, a coronet, and a shield with an armorial ensign. Above to the left is a figure of God the Father crowned, holding a dead Christ in his arms; and near him are an angel reading, and the Virgin Mary kneeling. On the reverse is a wood-engraving of Christ in his Kingdom of Glory. The work is preceded by an introductory address, which commences in the following manner—

"Jn our lorde god, and moost swete sauiour Jesu my salutation. Good deuout relygyous doughters ye haue here sende vnto me your rule of saynt Augustyn, and done requyre me, other to amende, and reforme ye englysshe, or els to translate ye rule of newe. J haue (after my poore maner) folowed the one parte of your desyre. For to amende your translacyon passed my power and wyt. Jt seemeth vnto me so scabrouse, rughe, or rude, and not after the commune englysshe of this countree. And also the translator dyde lene ouer moche vnto the strayte lettre. Whiche thynge in translacyon, doeth (many times) rendre the mater very blynde, & moche vnsauerye."

The translator then proceeds to illustrate these remarks by the first sentence of their rule, of which he observes—

"Ante omnia diligatur deus. That is after your trans-

lacyon, Before all be loued god," may be varied twenty different ways, and yet one in effect. "That all waye is best in my minde, that best may be perceyued & vnderstonde after the vse of the countre. And therefore haue J chosen here a playne style, without ynkehorne termes---Saynt Jerome saythe yᵗ scrypture was wryten without hyghe eloquence in a playne style, bycause it shold yᵉ rather be knowen, & vnderstonde of all parsones yᵗ ben bounde vnto yᵉ lawe of god."

He thus reproves those who conceal and slight their rule—

"Kepe your rule. And then care not who se youre rule, who rede your rule, who knowe your rule. Rede it your selfe, knowe it your selfe, preche it, teche it, & openly shewe it. Be nothyng afrayd ne daungerous therof so ye fyrst kepe it and werke it. For vnto that ende haue we taken this poore labour of translacyon. And also for yᵉ more knowlege & declaracion therof, we haue put thervnto our mynde & ioyned yᵉ fruytefull exposycyon of yᵉ grete clerke & holy saynt called Hugh de sanctᵒ victore a reuerende father & an abbot of the same relygion & rule, which ye shal haue as shortly as we may bryng it vnto ende. Jn the meane tyme & euer, J beseche you of your deuout prayers. And thus Jesu our louynge mayster preserue you al amen. The wretche of syon your bedeman, Ry. Whytford." The whole contains 16 leaves. At the end "DEO GRATJAS, The sayd wretche of syon Rycharde Whytforde. Thus endeth saynt Augustynes Rule alone. Jmprynted, &c." without date.

On the reverse of the last leaf, the picturesque device enlarged.

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272. *The same: bothe in latyn & englysshe, &c. Jmprynted &c. The yere of our lorde god m.cccccxxv. the xxvij daye of Nouember. Quarto.*

The following title is over the same wood-cut as before—

"The rule of saynt Augustyne, bothe in latyn and englysshe, with two exposycyons. And also yᵉ same rule agayn onely in englysshe without latyn or exposycyon."

Beneath it, is—

"The translatour doth aduyse & counsell all yᵉ disciples of this rule to bere alway one of these bokes vpon them syth they ben so portatyue, & may be had for so small a pryce."

On the reverse of the title is a preface, addressed "Vnto the deuote and ghostly reders;"

signed, "The wretche of Syon Rycharde Whytforde." On fol. i. is the ensuing head-title:—

"The exposycyon of saynt Augustynes rule, after the grete clerke and holy saynt, saynt Hugh called de sancto Victore, a chanon of the same professyon, in Parys in the monastery of saynt Victores. And before is the exposicyon of the translatour."

This edition contains fol. lxxxviij. Colophon:

"Thus endeth this poore labour of the rule of saynt Augustyn, both in latyn and englysshe, with our symple notes, and the profytable exposycyon of ye holy saynt Hugh de sancto Victore by the wretche of Syon Richarde Whytforde." Imprynted, &c. as above.

On a separate leaf is the printer's picturesque device enlarged.

273. *The same: Imprynted &c. m.cccce.xxvii. Quarto.*

274. *Parabolæ Alani, cum commento. Londini in ædibus Winandi de Worde. Anno M. D. xxv. Calen. Augusti. Quarto.*

Vide p. 269, Nos. 103 to 105. ante, for an account of the former editions of this book. The present one has the Title printed in the Roman letter, over the same wood-cut as before, in 1508—

"The text and chap. in Roman, the comment in black letter, 20 leaves. Colophon: Explicit Alanus de parabolis. Alias Doctrinale altum cum luculentissima glossarum Expositione." Londini, &c. as above.

275. *Johannis Despauterij, Ninuitæ, de accentibus & punctis non minus Vtilis quam necessarius. Ad lectorem. Quisquis Appollineos, &c. m.d.xxv:*

In eight hexameters and pentameters, within a compartment of hares, &c. with Caxton's mark.

276. *De Carminum Generibus. Excusum Londini in ædibus Vuinandi de vuorde anno m.cccce.xxv. Mense Februario. Quarto.*

Sixteen leaves.

277. *Gradus Comparationum cum verbis anomalis simul et eorum compositis. Decimo quinto Kal. Augusti m.d.xxvi. Quarto.*

278. *The same: Londonij apud VVinandum de VVorde in vico anglice nuncupato (the Fletestrete) In signo Solis Die vero. xj. Nouembre m.d.xxvii. Nostre Salutis Anno. Quarto.*

The Volume commences thus, under the Title already given to the first edition:—

"What nownes make comparyson? All adiectyves welnere yt betoken a thynge that maye be made more or lesse: as fayre: fayrer: fayrest: black, blacker, blackest. How many degrees of comparacyon ben there? iij, the posityue ye comparatyue & the superlatyue. How knowe ye the posityue gendre? For he is the grounde and the begynner of all other degrees of comparyson! How knowe ye the comparatyue degre? for he passeth his posityue with this englysshe more, or his englysshe endeth in r, as more wyse or wyser. How knowe ye the superlatyue degre? for he passeth his posityue with englysshe moost. or his englysshe endeth in est: as moost fayre or fayrest, moost whyte or whytest." A j. rect.

The whole is printed in black letter, except the last page, on which are an Epistle and Tetrastichon in Roman. Eight leaves. Colophon as above.

279. *The same: at the same place. m.d.xxx.*

280. *The Martiloge in Englysshe after the vse of the chirche of salisbury, and as it is redde in Syon, with addicyons. Imprynted at London in fletestrete at the sygne of the sonne, by Wynkyn de Worde. The yere of our lorde god. m.cccc.xxvj. the xv. daye of februarij. Quarto.*

Title over the same cut as that prefixed to the Rule of St. Augustine. An Epistle succeeds, of which the following is the conclusion:—

"Trusting therefore in your charity that ye will ascribe, apply, and take all thing unto the best, we have send forth this martiloge, which we did translate out of Latin into English, for the edification of certain religious persons unlearned, that daily did read the same martiloge in Latin, not understanding what they read. And the additions for their more edification, we gathered out of the sanctiloge legend aurea, catalogo sanctor, the cronicles of Antonine, and of Saint Vincent, and other divers authors. I beseech you of your christian favour and charitable prayer. I shall humbly beseech our lord, that all you, according unto the very purpose and effect of our mind, may profit in the reding here of. Valete.

* "Our lord God and most sweet saviour Jesu, send us all his mercy and grace. Amen. The said wretch of Sion, Richard Whytford."

The volume contains 144 leaves, and on the reverse of the last, is the picturesque device. The annexed extract is a specimen of the contents—

"*Here beginneth the Martylege after the Use of the Church of Salisbury, and as it is read in Sion, with additions.*

"To-morrow, the first day of January, shall be the feast of the circumcision of our Lord and Saviour Christ Jesu, wherein he first shed his precious blood for our redemption. At Rome the feast of Saint Almache, a martyr, that preaching unto the people, said unto them in this manner: This day (said he) is the octave or eight day of the birth of our Saviour, wherefore ye people cease and put away your superstitions, your false religion, and your worshipping of idols, and leave also your unlawful games, for the which words he was forthwith put to death by the commandant of the mayor and chief officer. At Rome also, the feast of lx soldiers or men of war that for Christ were put to death by the Emperor Diocletian. At Rome also, the feast of Saint Martin a virgin, that under the Emperor Alexander, was put to many divers torments, and at the last headed. At the city of Spolete, the martylo. feast of Saint Concord, a martyr; that in the time of Antonine the Emperor, was first beaten with staves, then hanged on a gibbet, and after taken into prison, a long time fast fettered, and so pined and near famished; where, notwithstanding he was comforted by angels, and at the last he ended his martyrdom slain by the sword. In Cesary, the chief city of Capadoce, the deposition of Saint Basil, a bishop, whose chief feast is kept the xiiii day of June. In Afric, the feast of Saint Fulgence, bishop of the church of Ruspence, that for the faith of Christ, and for his noble doctrine was exiled a long time: but at the last he returned unto his church, and there honourable in living, and diligent in preaching, he made a holy end. In the territory or franchise of Lyons, the feast of Saint Augend, an abbot, whose life, full of virtue and miracles was great light, and good example unto the people. In Alexander, the feast of Saint Eufrosyne, a virgin." Fol. i. rect.

Additions.

"The feast also of Saint Nicete, a martyr slain by Goths, whose holy body was found by the leading of a star, and did great miracles. At Florence, the feast of Saint Zenobe, bishop thereof, a holy man, he raised two persons unto life with many other miracles; and at his translation, when his body by chance touched a dry tree

in the winter, suddenly it brought forth fresh flowers and fruit. The feast of Saint Muse, an abbot, the first was a pagan, and by revelation was converted and of high perfection; he never took food but upon the Sunday; and that was sent from God by an angel. He raised many dead persons, and saved many souls in divers far countries; for in a moment, in the twinkling of an eye, he could be in far countries where he would. The feast also of another Saint Muse, a confessor and a monk, that before had be married, and he was singular in obedience, for when his abbot bad him cast his own child into a great river, forthwith he so did, but the child was saved by the other monks in which deed, as by revelation was shewed unto the abbot, he was in like merit with Abraham. The same day was the first institution of the feast of Corpus Christi ordained by Pope Urban the fourth, in the year of our Lord m.cc.lxiii. The occasion whereof was this miracle. A good and devout priest was much tempted with the doubt of that Martilo sacrament. And upon a day when he was at mass, a little before the communion, on receiving in the breaking of the host, suddenly came out quick and fresh blood, wherewith the *corporas* was all wet and bloody, and so yet remaineth unto this day, for no water ne liquor could wash it, it is now among the relics at Viterbe; by the occasion (as is said) thereof, and for the singular devotion of the sacrament of the said Pope ordained the said feast to be kept for ever, the next Thursday after Trinity Sunday, which was then the xxv day of May. The feast also of many other holy saints, martyrs, &c." Fol. lvii. rect.

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232. *Graduale secundum morem & consuetudinem preclare ecclesie Sarum politissimis formulis (et res ipsa indicat) in alma Parisiorum academia impressum. Impensis ac sumptibus honestorum virorum Wynkyn de Worde, &c. A. D.* 1527. *17 calendas Januarias. Folio.*

Title with an engraving of the Trinity, and emblems of the Evangelists, surrounded by six Saints. Colophon:—

"Absolutum est hoc preclarum insignis ecclesie Sarum graduale, nuper Parisiis in officina libraria honesti viri Nicolai Prevost, impressoris imprimis industrii exaratum. Impensis ac sumptibus honestorum virorum Wynkyn de Worde, Joannis Renis, & Ludouici Suethon, A.D. 1527. 17. calendas Januarias. Fortuna opes auferre non animum potest."

On the last leaf, the Title in two rondeaux chained, crowned, and supported by Eagles.

283. *The Dystruccyon and Vengeaunce of Iherusalem by Vaspazyan Emperour of Rome. Imprynted at London in the Fletestrete at the sygne of the Sonne by Wynkyn de Worde. Anno a partu virgineo m.d.xxviii. die vero xxiii. Mensis Januarii. Quarto.*

Title over a wood-cut of two generals before the city walls, speaking with the citizens on the battlements; and on the reverse is another engraving of the assault of the city. The Work itself commences on A ij, without either preface or table; and it contains numerous wood-cuts. The following is a curious but terrific extract, concerning the death of Pilate:—

"When the Emperor heard that the senators of Rome had judged him for to die, he said unto the Knights that kept him, that they should lead him unto the Provost of Vyenne from him. And made to give them letters sealed for to bear unto the said Provost, with the whole sentence. Then they departed, and brought Pilate unto the Provost of Vyenne, and delivered him to him with the sentence. And when the Burgesses of Vyenne knew that the Knights were come from the Emperor their Lord, they made them great cheer and honour. When the Provost of Vyenne had read the letters of the Emperor, and the sentence of the senators of Rome, incontinent he madeto make a chair. And after, made Pilate to be set in it. And therein he did sit at his ease, but he might not remove him. And sith, the Provost made the chair and Pilate to be put into a well. And the chair was tied with great chains of iron above, so that Pilate touched not the water. And there he abode unto the time that the pillar was ready upon which he should be put. And they gave him always meet and drink enough every day when that he demanded or called for it.

"Then after the Provost made to plant in the place of Vyenne, the pillar, and held him well joyously with the Knights that had brought Pilate. For the said Provost would not that they should return until the time that the justice were done of Pilate. And the Burgesses, and the other men of estate of the city of Vyenne, made them always great cheer for the love and honour of the Emperor their Sovereign Lord.

"And when the pillar was planted, and all ordained that night before that the justice of Pilate should be done, the Provost made him to be drawn out of the well. And when he was out, he was so changed that he had no visage of a man (but of a devil). When the Provost saw that, he

made him to be put into a Tower that was by the bridge of Vyenne, in the river of Rosne, the which was much deep. In the same profound Tower was three manner of stages or places, and the river of Rosne went round about it. And in the first stage he made to put keppers and serjeants. And in the second he made to put Pilate, to the end that he were better at his ease. And in the third he made to put men of arms.

"*How as the Provost of Vyenne would have taken Pilate out of the Tower for to have made execution, the Tower and Pilate founded in abysme.*

"When it came unto the morrow, in the morning, the Provost, the Knights, and divers other went into the Tower for to have had Pilate to have set him on the pillar. And when they were in the Tower, they said unto the keepers that kept Pilate, that they should bring him out. And then all the bridge and the river was charged with men that would see the justice that they would do on Pilate. And at the hour that the keepers would have taken him for to have brought him in justice, all the Tower was full of devils, also well without as within; that said all with one voice—"Pilate is our's; Pilate is our's; leave him us." All the Tower trembled, whereof the Provost, and all the other that were there with him, and the keepers also, had right great fear and right great horror; and issued all out of the Tower, and mounted upon the bridge. And when they were upon it, they beheld the Tower, and saw on the turrets about the tower a multitude of Devils. And the Tower entered with Pilate and all the Devils into the river of Rosne in *abysme.*" Sign. G i. ii, iij.

The following Colophon is on the reverse of G iij.

"Thus endeth the destruccyon and vengeaunce of Jherusalem by Vaspazyan Emperour of Rome. Imprynted at London in the Fletestrete at the sygne of the Sonne by Wynkyn de Worde. Anno a partu virgineo. M.D.xxviij, die vero xxiij. Mensis Januarij."

284. *The same: Enprynted at London by Wynkyn de Worde. Without date. Quarto.*

285. *The Kalender of Shepcherdes newly translated out of frensshe into Englysh. Enprynted at London in the fletestrete at the sygne of the Sonne by Wynkyn de Worde in the yere of our lorde, m.cccc.viii, the viii day of December. The xxiiii yere of our moost re-*

doubted and natural lorde kynge Henry the seuenth. Quarto.

Title over a large wood-cut of two men pointing at the stars: on the reverse the prologue, wherein the Translator thus speaks:—

"Not long time passed, I being in my chamber, where, as were many pamphlets and books, which, in avoiding ydleness, mother of all vices, I intently beheld, thinking to pass the long winter's night, and suddenly there came to my hand one of the said books of the Shepherds Kalender, in rude and scottish language, which I read; and perceiving the matter to be right compendious, and remembering how the people desire to hear and see new things, I shewed the said book unto my worshipful master, Wynkyn de Worde; at whose commandment and instigation, I, Robert Copland, have me applied directly to translate it out of Frensh again into our maternal tongue, after the conceit of mine understanding according to mine author, &c."

A table of 26 lines follows, and then the Author's own prologue. The Kalendar, printed in red and black, commences on sign. A i; and ends on the fourth leaf after sign. U iiij. Colophon: "Thus endeth, &c. as above." The tripartite device.

386. *The same: Imprynted &c. the yere of our lorde, m.cccccc. and xxviii. The. xxiiii. daye of January. The. xix. yere of oure moste redoubted and naturall lorde kynge Henry the viij. Quarto.*

Title on a label over two shepherds pointing upwards; and on the reverse, a wood cut of a man with a desk before him, leaning on his right hand. On sign. A ii. "Here begynneth the prologue," with an engraved initial. To this succeeds a table of lvi. chapters, with "a good drynke for the pestilence," &c.; then "Thus endeth the table of this presene booke, and here shall folowe a certayne addycyons lately added to this present kalendar." On the recto of the next leaf, is "a grete questyon asked bytwene two shepherdes touchyng the sterres, and answere made to the

same." Beneath are two wood-cuts, one of which is a shepherd thoughtfully looking downwards, and the other a shepherd with a bagpipe under his right arm, and his left extended to the stars. Other shepherds and sheep are in the back-ground. The wood-cut of the figure at the desk, is repeated on the recto of the following leaf, and on the reverse is a ballad. The recto of the next leaf has a small wood-cut of a shepherd kneeling, holding up his right hand, with a dog and four sheep behind. The volume extends to Yv, on the reverse of which, is—

"Thus endeth ye Kalendar of Shepeherdes, newly translated out of Frensshe in to englysshe. Imprynted, &c." as before.

The picturesque device enlarged is on the reverse of the last leaf.

287. *The same: Imperfect. Quarto.*

In general, the same as the last edition, but in some places more ornamented. On the leaf following the prologue the work commences with:

"Here before tyme this boke was prynted in Parys into corrupte Englysshe (and not by no Englyssheman), wherfore the bokes that were brought in to Englande, the language of them was greately corrupte, imparfyte of good reason, and vnswete to parfye Englysshe men (and no merualyle) for it is vnlykely for a man of that cuntre, for to make it in good and parfyte Englysshe, as it shulde be. Therfore newly now it is drawen out of Frensshe in to Englysshe, but lately composed, and truly correcked (after the beforesayde laste, and best translacyon) at the cost of wynkyn de worde."

This is succeeded by a table of 56 chapters, &c. as before, and the work extends to Y 4, in alternate octavos and quartos. Further particulars and extracts from this curious production will be found hereafter, in the account of the first editions printed by Richard Pynson, and Julyan Notary.

288. *The Dyctes and the Sayenges of the Philosophers other wyse called Dicta Philosophorum. Imprynted at London in Fletestrete at the sygne of the sonne by me Wynkyn de worde in the yere of our lorde m.cccccc. xxviij. Quarto.*

Frontispiece, a man sitting at a desk with books; the signatures extend to N vi, in alternate eights and fours, excepting L and N which have each vi. Colophon:—

"Thus endeth the dyctes and sayenges of Philozophers. Inprynted," &c. as above.

Vide ante, page 145, No. 7, for the Editio Princeps of this work, printed by Caxton.

289. *Kynge Rycharde Cure dulyon. Imprynted at London in the fletestrete at the sygne of the sonne by Wynkyn de Worde. The yere of our lorde m.cccccc. and xxviij. Quarto.*

Title on a ribbon over a wood-cut of an armed knight on horseback, attended by an Esquire; on the reverse of which is the prologue containing 34 verses, and then, "Here begynneth the hystorye of kynge Rychard cure de lyon, & fyrst of his byrth." The whole volume is in verse, with many cuts, and extends to the third leaf after sign. Q iii. Colophon:—

"Thus endeth the story of the noble kynge Rycharde cure delyon. Imprynted," &c. as above.

The large tripartite device is on the reverse of the last leaf. The following specimen of the poetry is from the last division of the History—

"*How kynge Rycharde was slayne before the castell gaylarde, and how the castell was wonne, and all were slayne that were therin.*

Thus kynge Rycharde that doughty man
Peas made with the sowdan
And ayth he came I understonde
The waye towarde englonde
And thorough treason was shotte alas
At castell gaylarde there he was
The duke of estryche in the castell
With his hoost was dyght full well
Rycharde thought there to abyde
The weder was hote in sumer tyde

At gaylarde under the castell
He wende he myght have keled hym well
His helme he abated there
And made his vysage all bare
A spye there was in the castell
That espyed Rycharde ryght well
And toke an arblaste swythe stronge
And a quarell that was well longe
And smote kynge Rycharde in tene
In the hede without wene
Rycharde let his helme downe fall
And badde his men dyght them all
And swore by the see and the sonne
Tyll the castell were I wonne
He sholde neyther mete ne drynke
Neuer into his body synke."

290. *Constitutiones Prouinciales et Othonis. Londonii apud humanissimum virum winandum de worde Anno ab incurnatione christi m.d.xxix vigesimo octauo die mensis Nouembris. Duodecimo.*

"Incipiunt opera super constitutiones prouinciales et Othonis. This is all the title, over an abbot, whole length, with his head shaved and encircled, holding a book open in his left hand, and a crosier in his right. The Constitutions of Octhobone are annexed, though not mentioned in the title. Each part has separate tables. The leaves are not numbered, but the signatures are continued to M 8. The colophon: Habes candide lector has Legati constitutiones cum Joanne Othone nuper impressas, atque cura vigilantissima recognitas Londonii," &c. as above. Herbert.

The picturesque device, plain, is on the last page.

291. *The Assemble of Foules. Imprynted in london in fletestrete at the sygne of the Sonne agaynste the condyte, by me Wynkyn de Worde. The 24 day of January in the yere of our lorde* 1530. *Folio.*

Title on a ribbon, under which is a wood-cut of a man sitting thoughtfully in his Library, and above it the words—

"Here foloweth the Assemble of foules verray pleasaunt and compendyous to rede or here compyled by the preclared and famous Clerke Geffray Chaucer."

On the reverse is the following address—

"*Roberte Coplande boke prynter to new fanglers.*

Newes, newes, newes, haue ye ony newes
Myne eres ake, to here you call and crye
Ben bokes made with whystelynge and whewes
Ben there not yet ynow to your fantasye

In fayth nay I trow and yet hane ye dayly
Of maters sadde, and eke of apes and oules
But yet for your pleasure, thus moche do wyll I
As to lette you here the parlament of foules.
Chaucer is deed the which this pamphlete wrate
So ben his heyres in all suche besynesse
And gone is also the famous clarke Lydgate
And so is yonge Hawes, god theyr soules adresse
Many were the volumes that they made more and lesse
Theyr bokes ye lay up, tyll that the lether moules
But yet for your myndes this boke I wyll impresse
That is in tytule the parlament of foules.
So many lerned at leest they saye they be
Was neuer sene, doynge so fewe good werkes
Where is the tyme that they do spende trowe ye
In prayers?—ye, where?—in feldes and parkes
Ye but where by becommon all the clerkes!
In slouthe and ydlenesse theyr tyme defoules
For lacke of wrytynges conteynynge moral sperkes
I must imprynt the parlament of foules.
Dytees, and letters them can I make myselfe
Of suche ynowe ben dayly to me brought
Olde moral bokes stond styll upon the shelfe
I am in fere they wyll neuer be bought
Tryfles and toyes they ben the thynges so sought
Theyr wyttes tryndle lyke these demyshe boules
Yet gentyl clerkes folowe hym ye ought
That dyd endyte the parlament of foules."

The poem then commences in seven-line stanzas, and at the end—

"Thus endeth the congregacyon of foules on saynt Valentyne's day." After this follows the "Lenvoy of R. Coplande boke prynter."

Layde upon shelfe, in leues all to torne
With letters, dymme, almost defaced clene
Thy hyllynge rote, with wormes all to worne
Thou lay, that pyte it was to sene
Bounde with olde quayres, for age all hoorse and grene
Thy mater endormed, for lacke of thy presence
But nowe arte losed, go shewe forth thy sentence.

And where thou become so ordre thy language
That in excuse thy prynter loke thou hane
Whiche hathe the kepte from ruynous domage
In snoweswyte paper, thy mater for to sane
With thylke same langage that Chaucer to the gave
In termes olde, of sentence clered newe
Than methe muche swetur, who can his mynde auewe.
And yf a louener happen on the to rede
Let be the goos with his lewde sentence
Unto the turtle and not to her to take hede
For who so chaungeth, true loue doth offence
Loue as I rede is floure of excellence
And loue also is rote of wretchednesse
Thus be two loues, scrypture bereth wytnesse.

Finis.

"Imprynted, &c." as before.

292. *Here begynneth the cronycle of all the kynges names that have reygned in Englande syth the conquest of Wyllam conquerour. And sheweth the dayes of theyr coronacyon and of theyr byrthe. m.d.xxx. Quarto.*

Before the above work, is—

"A lytell shorte Cronycle begynnynge at the. vii. ages of the worlde, wt. the comynge of Brute: and the reygne of all the kynges, with the sayntes, and martyrs that have ben in this lande."

Then succeeds the other, written in verse by Lydgate, beginning, "Thys myghty Wyllyam duke of Normandy." Printed on one sheet.

293. *The Exemple of Vertu, &c. Imprynted at London in Fletestrete at the srgne of the sonne by me Wynkyn de Worde. Anno dni. m.cccccxxx. Quarto.*

Over an engraving of Justice hearing the dispute of four females, with another listening behind, is the following title:—

"Here foloweth a compendyous story, and it is called the EXEMPLE OF VERTU, in ye whiche ye shall fynde many goodly storys and naturall dysputacyons bytwene foure ladyes named Hardynes, Sapyence, Fortune, and Nature. Compyled, by Stezphyn Hawys one of ye giomes of the most honorable chambre, of our Souerayne lorde kynge Henry the vij. And prynted, xx. daye of Apryll, &c." as above.

The volume has several wood-cuts, and the signatures are A, C, and E, in sixes; B and D in fours; and G in eights. Colophon: "Here endeth the exemple of vertue, Imprynted," &c. as above.

294. *The xii profytes of tribulacyon. Imprynted at London in Flete strete, the sygne of the sonne, by Wynkyn de Worde. The yere of our lord m.ccccc.xxx. the xxviij. daye of Maye. Quarto.*

Title over a square wood-cut of Christ upon the Cross; and on the reverse—

"Here begyneth a lytell short treatyte that telleth how there were vij. maysters assembled togider, euerychone asked other what thynge they myght best speke of that myght please God and were moost profytable to ye people. And all they were accorded to speke of tribulacyon."

This is followed by a short Latin dissertation without a title, and that by the prologue to the

volume, which is divided into a similar number of chapters. Colophon as above; and on the page which follows, is the device.

295. *The Same: Enprynted at Westmyster in Caxtons hous. By me Wynkyn the Worde. Quarto.*

Title over a wood-cut of David slaying Goliath, and David and Bathsheba. On the reverse is the Crucifixion, and on the recto of sign A ii is the same notice as in the last edition. On the reverse—

It behouyth vs by many trybulacyons to entre in to the kyngdome of heuen. He brynge all us that suffred dethe, oure lorde Jhesus. Amen. Beneath: Thus endyth this treatyse shewynge the. xii. profytes of trybulacyon. Enprynted," &c. as before.

Wynkyn de Worde's Caxton device, with the crescent follows, and on the recto of the next and last leaf, is a repetition of the crucifixion engraving. The signatures extend to D vj, in sixes. The present volume is a devotional treatise in English and Latin, with short legends from The Lives of the Fathers; and the following is a specimen of the style—

De tercia vtylytate trybulacionis.

"The third profit of tribulation is, that it purgeth the soul: But it is to wit that there is v manner of purgings: one is, purgings of man's body for corruption of *wycoked* humors; and that is on two manners: one is by medicinable drinking; another is by craft-blood-letting. The second purging is metally, as gold by the fire, and iron by the file. The third purging is of trees; as of vines of unfruitful branches. The fourth purging is of corn adbeating or threshing with a flail. The fifth purging is of grapes, and that is by a pressure. On thus many manner God doth purge the soul by tribulation: for as the body is purged by medicinal drinks of evil humors, right so the soul [is] made clean by tribulation sent by our sovereign leech our Lord God of vain affections and evil manners, For Saint Gregory saith—

Mali humores sunt mali mores
Enyll humours ben euyll maners."

296. *The fantasy of the pussyoun of the Fox, lately of this towne of Myre a lytell besyde Shaftesbury in the diocese of Salysbury. m.d.xxx. Quarto.*

297. *Here begynneth a goodly treatyse, and it is called a notable lesson, otherwyse it is called the golden pystle. Impressus Anno Domini m.cccc.xxx. Quarto.*

Title, over a wood-cut of a man kneeling before an upright figure, with glory; and on the reverse is a notice of the work, attributing it to St. Bernard. It is preceded by "Formula honestæ vitæ," and extends to eight pages in all.

"On the recto of the last leaf is the translator's address to the reader: This was brought unto me in English, of an old translation rough and rude, and required to amend it. I thought [it] less labor to write new the whole, and I have done unto the sentence not very near the letter, and in divers places added some things following upon the same, to make the matter more sententious and full. I beseech you take all unto the best, and pray for the old wretched brother of Sion, Richard Whitford. Imprynted by me Wynkyn de Worde dwellynge in London, in flete strete, at the signe of the sonne. The xxiii daye of November. In the yere of our lorde god, m.cccccc. and xxx. The large device on the reverse. Six leaves."

298. *The same: Without date. Quarto.*

Title over a wood-cut as before; but this edition contains eight leaves. The following is a specimen of the composition of the Work, it is a spiritualizing of the grammatical cases for the declension of Nouns—

"For a fourme and ordre of your prayer, this may be a good and redy waye, to folowe the ordre of the vi. grammatical case; the nominatyue, the genityue, the datyue, the accusatyue, the vocatyue, and the ablatyue. The nominatyue, that is the first, to pray for your selfe, that you may haue gostely strength and constancye, that you falle not into any deedly offence by frayle; and that you may haue right knowlege of God by fayth, and of your selfe by due consyderation of your estate and condycion, and of the lawes of God, for your condyte and conuynaunce, and thyrdly, that you may haue grace and good wyll according vnto the same strength and knowledge, and that hauyng vnto God a reuerende drede, you neuer offende him in thought, worde, nor dede, but that you may euer loue him for himselfe, and al his creatures in due ordre for hym, and in hym, The ii. is the genityue case. Than must you pray for your genytours, your progenytours and parentes, that is to say, your faders and moders, spyritual and carnal; as your goostly fathers or spyrituall soucreynes;

your godfaders your godmoders; your neturall father and mother: your graundfathers and grauntmothers; your brothers and systers, and all your kynne. In the thyrde place is the datyue case. There must you praye for benefactours, good doers, of whom you haue receyued any maner of gyftes, spirituall or temporall, unto the welthe of your soule or body. In the fourthe is the accusatyue case, where you shulde praye for your enemyes, suche persons as by any meanes haue noyed, hurte, or greued you, eyther goostly or bodily, that is to say, in your soule or maners, by any suggestyon, entysing, euyll counsayle; or yuell exemple; in your fame or good name by detraction, backbytyng or slaundringe, or yet by famylyer company, for a person comenly is reputed and supposed to be of suche condycion as they ben, with whom he hath conuersacyon and company; and for them that haue hurte your body, eyther by strokes, or by any other occasyon haue hyndered the state and helth therof, and lykewyse of your worldly goodes or possessions. For all these maner of enemyes muste you pray, that our Lorde God wolde forgyue them as you do, and you forgyuen wolde be, and that they may come to ryght charyte and peace. The fyfthe case is called vocatyue, that is to saye, the callynge case, where you conuenyently maye call, crye, and pray vnto our Lorde for all maner of persones, that ben out of the state of grace, eyther by infydelite, as Turkes, Sarazans, and suche other; or els by errour, as all maner of heretykes; or else by any deedly synne or offence to God. Praye for all these maner of persones, that they may come into the ryght way of their saluacyon. In syxthe and last place is the ablatyue case, where you must praye for all that be taken out of thys lyfe, and that dyed or passed the same lyfe in charyte, and now haue nede of prayer. In the whiche you may kepe a forme of the same ordre that is before, that is to saye, in stede of the nominatyue, where you prayed for your selfe, you may now praye for all that done lyde in payne for any defaulte or offence done by your ensample or occasyon. And for the genitiue in the second place, for your parentes and all your kynne departed this lyfe. And in thirde place, for the datyue pray for your benfactors passed. And for the accusatyue, in the fourth place, you may pray for them that lyue in payne for any occasyon or ensample that they gaue unto you. And in the fyfth place, for the vocatyue, pray for all them that haue greatest paynes in purgatory, and leste helpe here by the suffrage of prayers. And for the ablatyue, in the sixth and last place, pray you for all soules in generall. And that you may be the more apt to praye, call thre thynges oft tymes vnto remembraunce, that is to say, what you haue ben, what you be, and what you shall be."

&c.---"This was brought onto me in Englisshe of an old translacyon, roughe and rude, and required to amend it. I thought lesse laboure to write newe the hole, and I haue done vnto the sentence not very nere the letter, and dyuers places added some thinges followyng vpon the same, to make the mater more sentencyous and full. I beseche you take all vnto the best, and pray for the old wretched brother of Syon, *Richard Whytforde.*"

299. *Vulgaria viri doctissimi Guil. Hormanni Cæsarisburgensis.---Apud inclytam Londini vrbem m.d.xxx. Impressa Londini, &c. Die vero xxi mensis Junij. Quarto.*

Title over Wynkyn de Worde's small black-grounded Caxton device, enclosed within ornamental pieces; on the reverse of which are several admonitory Latin verses by different authors, after which follows a dedication, an epistle, and a table of 37 chapters. The volume is composed of short sentences, &c. in English and Latin on various subjects, printed in Roman of different sizes, with running titles in capitals. The leaves are not paged, but the signitures extend to gg 8. in alternate eights and fours. At the end "Telos," and foregoing Colophon. On the reverse of the leaf are four lines of Latin verse, and on the last leaf a tripartite device:

300. *The Rosary of our Sauyour Jesu. m.d.xxx. Quarto.*

"This seems designed as a supplement to the Pylgrimage of Perfection, which had been printed by Pynson four years before, and is annexed thereunto next year, as a part of that book, with this head-title:---'The Rosary of our sauyour Jesu, gyuynge thankes and prayse to his holy name by manner of meditacyon and prayer: for all the labours & great paynes that he suffred for man in this worlde, from the first instant of his blessed incarnation, vnto his glorious ascencyon; of the which is made mencyon in the. xxxij. chapiter of the vi. daye and thyrde boke. And this treatyse contayneth seuen chapiters, as seuen meditacions for the seuen dayes of the weke."---Herbert.

301. *The Myracles of our blessyd Lady. m.d.xxv. Quarto.*

Title on a ribbon over a wood-cut of the line of Christ, with the Virgin above: 24 leaves.

302. *The same: Without date. Quarto.*

303. *The Pilgrymage of Perfecyon, &c. Imprynted---Fynysshed and done---m.cccc.xxxj. The xxiij daye of Februrary. Quarto.*

The following title is over a wood-cut of a female Saint at a desk, writing, as to the Rule of St. Augustine—

"A deuoute treatyse in Englysshe, called the Pilgrymage of perfeccyon: very profytable for all chrysten people to rede: and in especyall, to all relygyous persones moche necessary. The auctour of this present treatyse hath added vnto it the exposicyon of the Aue and the Crede, with dyuerse other thynges."

On the reverse begins the table, which contains 11 leaves; and afterwards follows the treatise divided into three books. The first of these contains 12 chapters: the second commences at fol. xxi, and contains 33 chapters: and the third begins at fol. lxxiii. "and is deuyded in to seuen dayes, and euery daye in to many chapyters." On the reverse of folio cc.xcvij, is—

"Thus endeth the seuenth & laste daye of the pilgrimage of perfeccyon. Lately imprynted agayn the second time, by me Wynkyn de Worde, with the exposicyon of the Aue maria & the Crede added vnto it & dyuerse thynges, & amended in dyuerse places where as faute was." Underneath is the cut of Christ in his Kingdom of Glory, as in 'Thordinary of Christen Men,' edit. 1506, and several other of his books. Then immediately on folio cc.xcvii. 'Here begynneth the Rosary,' &c. as above; which ends at fol. ccc.vii. 'Thus endeth the Rosary of our sauyour Jesu, with all the hole treatyse of the pilgrymage of perfeccyon, the whiche hathe ben of late diligently correcte, & the exposicyon of the Aue and the Crede added unto it, with dyuerse other thynges. Imprynted,' &c. as above. On the back of this last page is Caxton's original cypher."

William Bond, B.D. a brother of Zion, is men-

tioned by Whytforde as having been the author of the present Work.

304. *The abbaye of the holy ghost that shal e founded and grounded in a cleane conscience; in which abbey shall dwel twenty and nine ladies ghostly. m.d.xxxi. Quarto.*

305. *The same: Without date. Quarto.*

Title over a wood-cut of the Trinity sitting beneath a canopy, supporting a large clasped book, with four Nuns and an Angel below them. On the reverse is the usual engraving of the crucifixion. The volume consists of 18 leaves printed in double columns. On the leaf after sign. d iij. is "Enprynted at Westmestre by Wynkin de Worde." On the last leaf is Caxton's large device. The matter of the book may be understood from the following extract:—

"Here begynneth a matere spekynge of a place that is naimid the Abbaye of the holy Ghost, y^t^ shall be founded or grounded in a clene conscyence, in whiche Abbaye shall dwell xxix Ladyes ghostly.

"In this Abbaye Charyte shall be Abbesse, Wysdome Pryouresse, Mekenes Suppryouresse. And thyse ben in the Couent. Pourte Clennesse Temperaunce," &c. a ij.

306. *Saint Bonauenture his lessons, entitled Alphabetum religiosorum. m.d.xxii. Quarto.*

307. *The Pomander of Prayer. m.d.xxxii. Quarto.*

308. *A Worke for Housholders---Set forth by a brother of Syon, R. Whitforde. iiⁿᵈ. May, m.d.xxxii. Quarto.*

309. *The same: Without date. Quarto.*

310. *Here foloweth the amtrous hystory of Guistarde and Sygysmonde and of theyr dolorous deth by her father, newly translated out of laten in to englysshe by wyllyam Walter scruaunt to syr Henry Marney knyght chaunceler of ye duchy of Lancastre. Imprynted, &c. m.cccc.xxxij. Quarto.*

Title over an engraving of Sigismonda, kneeling at the foot of a bed; on a table is an heart in a cup, and two maidens are near, weeping. The same cut is beneath the following Colophon:—

"Thus endeth the amorous hystory, &c. Imprynted at the sygne of the Sonne by Wynkyn de Worde, In the yere of our lorde. m.cccc.xxxij."

811. *The Lyfe of Saynte Edwarde Confessour and Kynge of Englande. m.d.xxxiii. Quarto.*

Title over a cut of the Saint standing, and holding a ring and sceptre, 24 leaves. Caxton has been supposed to have printed an edition of this book under the Title of the life of "the glorious and god-beloved King Edward;" but it is quite unknown.

812. *The Life of Hildebrande called Gregory the vii. Pope, and of Henry the iv. emperor of Rome and of Almayne. m.d.xxxiii. Quarto.*

813. *The same:* [*Printed by W. de Worde for John Byddell, 21. March.*] *Duodecimo.*

814. *The thre bookes of Tullyes offyces bothe in latyne tonge & in englysshe, lately translated by Roberte Whytinton, poete laureate. Imprinted at London in Fletestrete, by wynken de worde. The yere of our lorde god. m.d.xxxiij. the xxx. day of September. Octavo.*

Title enclosed in pieces, and on the reverse is a Latin dedicatory epigram, addressed by the translator to King Henry VIII. Then follow an exhortation to the readers in Latin and English; the life of Marcus Tullius Cicero, in the same; arguments to the first second, and third books; another Title-page, and then the books themselves, printed in opposite pages of Latin in Italic, and English in black letter. Independent of the introductory matter, the signatures extend to x 8 in eights. Colophon: Imprynted, &c. as above; beneath which is the picturesque device.

815. *A Mustre of Schismatyke Bysshoppes of Rome, by way of Prologue to his Translation of Bennos' Lyfe of Hyldebrande and Hen. iv. Emperor. London by Wynkyn de Worde. m.d.xxxiii. Octavo.*

316. *Joannis Coleti theologi, olim decani diui Pauli aeditio, una cum quibusdam G. Lilii Grammatices rudimentis.---Londini, in ædibus Winandi de worde Anno m.d.xxxiiii. Octavo.*

317. *Æsopi Phrygis et Vita, &c. Londonij, Apud Winandum de Worde. Anno m.d.xxxv..*

This work, which is printed wholly in Italic, commences on the reverse of the Title-page, and extends to M 4 in eights, beside the life and index Colophon as above; and on the reverse of the last leaf, is the picturesque device. Wynkyn de Worde's small black-grounded Caxton device is under the Title.

BOOKS WITHOUT DATES.

318. *Introductorium Lingue Latine. Folio.*

The title, marked with the signature A i., and "Pagina prima," is over a wood-cut of a schoolmaster and three scholars; and the subsequent leaves are lettered, "Pagina ij," &c. on to lxxij. Each signature contains six leaves, and the work commences on "Pagina ij." on the reverse of the Title. The volume is without either Printer's name or date, but at the end is Caxton's cypher on a white ground, over a double sprig of flowers, within a frame damasked with flowers and ornamented with corner pieces.

319. *The same: Without place or name. Quarto.*

It has been supposed that this volume was written by William Horman, Schoolmaster, Fellow, and subsequently Vice Provost of Eton College; the most general scholar of his time. Caxton's cypher in this edition has the arbitrary mark in the centre reversed, although the W. C. remain unaltered.

320. *The Life of St. Jerom. Folio.*

The present volume commences with a table

on A i, without even a head-title, containing the heads of 19 chapters. The first of these is entitled, "The lyf of saint ierome as it is take of legende aurea;" and "the seconde is of hys lyf also as saynt austin wryteth in his pistill." The rest are occupied chiefly with visions and miracles. It has printed initials and signatures, but neither pages nor catchwords. The signatures extend to D v, at the bottom of which is Caxton's small white-grounded mark.

321. *The Prouffytable boke for mannes soule, &c. Folio.*

On the front page is the following title, without any ornament—

"The prouffytable boke for mannes soule, And right comfortable to the body, and specyally in aduersitee & trybulacyon, whiche boke is called The Chastysing of goddes Chyldern."

On the reverse begins the preface, or introduction, without any head-title; and on the following leaf is a table to the contents of the 27 chapters, into which the volume is divided, and of a supplement "of dyuerse good maters folowyng in this sayd boke, wherof they make no mencyon of ony chapytres." The signatures extend to H iii, in sixes, and two leaves for the title, preface, and table; and the last column is closed with Caxton's small white-grounded cypher. The date of this work is usually supposed to be 1493. In the commencement of the preface, the design of the work is thus spoken of—

"In drede of almighty god Relygyous suster a short pistle I sende you of the mater of temptacions, whiche pystle as me thynketh maye resonably be cleped. The Chastisyng of Goddes Childern. Of this mater ye haue desyred to know in comforte of your soule. But nedeful it were to you pacyently & gladly to suffre suche ghoostly chastysing with full faythe & sadde hope, and abyde his ordenaunce tyll he sende comforte by grace &

bi mercy—Also my suster J drede to wryte of suche hyghe maters, for J neyther haue felyng ne knoweng openly to declare theym in engliysh tongue, for it passyth my wytte to shewe you in ony manere of comyn langage the termes of diuynite——But askyng helpe of god almyghty,——as ferforth as J dare or know of temptacions, J wyll shewe you in specyall & in general; & to hem remedies with some other maters that lightly wylle falle to purpose, submyttyng me euermore lowly to correccyon of wysemen & clerkes. & men of ghostly knowyng.——J wyll begyn wyth ye same wordes whiche our lorde Jhesu cryst sayd to his apostles, whan he badde hem wake and pray, before he went to his passion, thise wordes J wyll folowe, & wyth hem make an ende, as god wyll gyue me grace."

In this volume is also introduced a treatise of Love; following the first part of the book, which is closed by the words, "Explicit hic liber castigacionis puerorum dei." About the space of four lines are left blank, and then succeed the additions to the first part, contained in about 25 columns more. The nature of the second part is shewn in the following extract from the preface:

"This tretise is of loue and spekyth of iiii of his most specyall louys that ben in the worlde and shewyth veryly and perfitely bi gret resons and Causis, how the meruelous and bounteous loue that our lord Jhesu cryste had to mannys soule excedyth to ferre alle other loues as apperith well by the paynfull passion and tormentis ye he suffryd for the redempcyon ther of; so that alle louis ye enyr were, or enyr shal be ar ne note to be lykenyd to the leste parte of ye loue that was in hym. whiche tretise was translatid out of frenshe Jnto englyshe, the yere of our lord mcccclxxxxiij, by a persone that is vnper fight in suche werke wherfor he humbly byseche the lernyd reders wyth pacyens to correcte it where they fynde nede. And they & alle other reders of their charyte to pray for the soule of the sayde translatour."

In this tract are contained the pathetic "lamentacyon of our lady," and the beautiful evidences of love to God, revealed to the Archbishop of Cologne. The latter of these are contained in the ensuing extract:—

"Mayster Alberte, archebyshop of Coleyne, sayd these wordes in the persone of Jhesu cryst. The fyrst is this. Gyue a peny for my loue in thy lyfe whyle thou hast power and helthe And this shall pleyse me better. & more shall auayle the, than yf men gaaf after thy dethe for the hepe of siluer, that were as hye as from erth to the skye. The seconde is wepe one tere for my suffraunce & passion that I haue suffrid for the & for thy synnes, & it shall pleise me more, & be better for the, than yf thou wepte asmoche of teres as is water in the see, fer ony other thyng yt is vayne and chaungeable. The thirde is this, breke thy slepe, & thy owne wylle whan thou mayst doo it to worship & prayse me. & it shall pleyse me more. & be better for the than yf men sende xij. knyghtes in good quarell for the after thy deth. The fourth is this, kepe the fro enyll sayeng of thyn neyghbour, & hurt no body wylfully, & this shal pleise me more & better for the than yf thou wentest barefote so long yt men might folow the by the trackes of thy blood. The v. is this suffre Joyfully a harde worde whan men say to the for the love of me & this shal pleise me more and better for the, than yf it myght be that thou suffredst as many roddes to be broken vpon thy body as myght lye on a grete feld. The vj. is herberow the poor, & do good to theim that ben nedy. & thou shalt pleyse me more & be better to the, than yf thou fastid xl. yere brede and water. The vij. is doo good to thy power in all yt thou may, & put peas & loue amonge thy neyghbours, & it shall pleyse me more & better to the, than yf thou were euery day rauyssht to heuen. The viij is this, yf thou desire oni thyng eyther for soule or for body. or for ony other thing, or caas, pray therfore hertly to myself, & it shall plese me more & better for the, than yf my moder & all the sayntes in heuen praied me for the, so moche it pleseth me thyne owne prayer wyth trù hert. The ix. is this loue me souerainly ouer al creatures of good herte, of good loue & true, & this shall plese me more & be better for yo than yf there were pyller that rechid from erther to heuen, & sharpe as rasours, & were possible that thou mightest goo upon this pyller, & come down agen every day & not dey, It pleyseth me more that thou sholde lone me faythfully wyth all thy soule. & wyth all thy herte enteerly."

On the last leaf is this Colophon, succeeded by Caxton's small white-grounded device—

"Thus endeth this present boke whiche treateth fyrst

of the gloryous passyon of our sauyour, and of the compasey on that his blessyd moder had thereof." &c. (repeating the titles of the several chapters) "whiche boke was lately translated out of frensh in to englisshe by a right well dysposed persone, for by cause the sayd persone thought it necessary to all deuoute pepie to rede, or to here it redde; and also caused the sayd boke to be enprynted."

The latter part of this volume extends to sign. *n 6*, in sixes, or 48 leaves, printed with double columns, in Caxton's type, the last page is left blank, and the water-mark is a bull passant.

322. *Here begynneth The Temple of Glas: Enprynted in London in Flete strete in ye sygne of ye sonne by Wynkyn de Worde. Quarto.*

The first edition of this poem which is usually attributed to Lydgate, was printed by Caxton in his collection of minor poems by that writer and Chaucer. At the end of the vision, is "Explicit the Temple of Glas." This is followed by "Duodecim Abusiones," a paraphrastical translation of the same, in two seven-line verses, the Colophon, "Here endeth ye temple of Glas, Enprynted," &c. as above, and Wynkyn de Worde's small black-grounded Caxton device, all on the recto of the last leaf. The signatures are A, B, and C 8, and D iii, on the first leaf after which the volume concludes: 28 leaves.

323. *Properties & Medcynes for a Horse. Without place or name. Quarto.*

Sixteen leaves: the W. C. in the device reversed.

324. *Incipit Donatus Minor cum Remigio ad vsum Scholarum anglicanarum pusillorum. In domo Caxton in westmonasterio. Quarto.*

Title under an upright wood-cut of a schoolmaster and three scholars; on the reverse of which the book commences with the title, "De nomine." To almost every page is attached a running title,

expressive of the subject below it; and upon B vj, is "Explicit Remigius," and the Colophon as above. Beneath is the small white-grounded Caxton device. Donatus, the author of this grammar, was an eminent grammarian, who was the preceptor of Saint Jerome, and lived at Rome, A. D. 354.

325. *Here begynneth a lytell treatyse of The Horse, the Sheep, and the Ghoos. Without place or Printer's name. Quarto.*

This poem is also supposed to have been the production of Lydgate, and as such, was first printed by Caxton, in Chaucer's and Lydgate's Minor Poems, as well as in a separate form resembling the present work. Wynkyn de Worde's edition has at the commencement of it, a leaf on each side of which is an engraving of a lion sitting under a tree, crowned, and holding a sceptre, with four other beasts before him, and two more in the back-ground. On the next leaf is the above title, and immediately beneath it begins the poem, of which it contains three complete seven-line verses, and two lines of a fourth. On the recto of sign. B vj, "Explicit," with an account of the various habits and properties of different birds and beasts, printed in two columns beneath. Then "Explicit" again, and on the reverse the large tripartite device: the work is printed in the Polychronicon type, and there are several variations in the edition. The subject of the poem is a dispute before the Lion and the Eagle, between the Horse, the Ram, and the Goose, on the question of which is the most serviceable to man. It contains 75 stanzas, printed on 12 leaves.

326. *The Plowman's Prayer & Complaint. Printed at Westminster. Quarto.*

827. *Bartholomeus de proprietatibus rerum.*

Title cut in wood, in large white gothic letters, on a black ground, on the reverse of which are some religious verses in English, with a Latin invocation and conclusion. On the recto of the next leaf, A ij, begins the "prologue of the Translatour," which occupies one page, and two lines and an half of a second. On the recto of A iij is the beginning of the first book preceded by a large wood-cut of the Almighty on a throne, crowned and holding the globe, with the emblems of the four evangelists beneath him. Below are the words, "Incipit liber i. de. trinitate et de capitulis istorum librorum sequentur." This book contains only one chapter, and is closed by a table of nine leaves to the chapters of the subsequent books. On sign. B viiij, reverse, commences the second book, and underneath a smaller and varied copy of the same engraving, as before, is "Here folowefh the seconde boke of this present volume treatynge of angelles:" in this book are 20 chapters, and it concludes on the reverse of C v.; on which page the third book follows. The introductory wood-cut is divided into two parts, the upper of which contains the creation of Eve, and in the lower is an upright naked man with extended arms, and his internal parts laid open; under these, is "Incipit liber tercius de Anima racionale quo ad nature simplicitatem et virium diuersitatem et operacionem in corpore." The third book has 24 chapters. The fourth book, which contains 11 chapters, commences on sign. e iii, with an engraving of the Almighty standing upon a globe, with the emblems of the four elements around it. The fifth book, in which are 66 chapters, begins upon the reverse of f vj, and is ornamented with a wood-cut of a dead man placed

upon a table, surrounded by five persons, one of whom is taking out his viscera, and discoursing upon them. On the recto of m ii, is a wood-cut of the seven ages of man, preparatory to the sixth book, (containing 29 chapters); and on the recto of o iiii, is the seventh book, containing 70 chapters, preceded by a smaller engraving than usual, of a sick man in bed. The eighth book, of 32 chapters, which is on the reverse of s vij, is adorned with an engraving of the planets, stars, and zodiacal signs revolving round the world, which is in the centre. The ninth book, (reverse of y i.) in which are 34 chapters, has a representation of the twelve months, in small circles, with a mermaid in the centre of all. Preceding the tenth book, on sign. z vi, which consists of 10 chapters, is a view of the earth, with trees and flowers; and the first part of this work is concluded by the eleventh book, commencing on the reverse of & iii, with a cut of air and the four winds. At the close of this division, is—

"After thise forsayd bokes thus treated. we shall procede by the helpe of Jhesu in the twelfth boke. and soo of the other,"

with Caxton's large device beneath. In the second part, the numbers of the books are shewn by figures. The xijth book has a cut of various fowls, as hawks, eagles, peacocks, &c. and has 39 chapters. The xiijth book, on the recto of sign. c ii, has a view of a sea-port, with 26 chapters. The xiiijth book is preceded by a wood-cut of a group of mountains, in the middle of which is a tree; and it has 56 chapters. The xvth book displays a view of several towns, with birds flying over them, and it contains 174 chapters. The xvi book exhibits two men, one with a rake and the other with an axe; and above them are two

others searching in a stream, allusive to the mysteries of Alchymy. This book consists of 103 chapters. The xvijth book has a formal group of trees, and 197 chapters. The xviij book shews an assemblage of animals, and has 117 chapters; and the xixth and last book has 146 chapters, with a large wood-cut divided into four compartments: in the first of these is a man with a ladle and an uncovered vessel before him; in the second is one examining an urinal; in the third, is the interior of a laboratory; and in the fourth, is a woman holding up a stone, with a man and two baskets full of circular pieces before her. At the lower part of the second column, on the reverse of sign. o o iij, is—

"Endlesse grace. blysse. thankyng & praysyng vnto our lorde god Omnipotent be gyuen by whoos ayde and helpe this translacion was endyd at Berkeleye the gyxte daye of Feuerer. the yere of our lorde, m.ccc.lxxxxviij. the yere of the ye reyne of kynge Rycharde the seconde after the Conqueste of Englonde. xxij. The yere of my lordes aege syre Thomas lorde of Berkeleye that made me to make this Translacion. xlvij.

Then follows a list of "the Auctours that ben allegyd in thise books;" and after it, "Explicit trac[ta]tus qui vocatur Bartholomeus de proprietatibus rerum," leaving three parts of the column blank. On the reverse of this leaf is the Author's or rather the Printer's Proheme, in thirteen stanzas of seven lines each, inclusive of his l'Envoy. These verses conclude on the reverse of o o v.; and on the next and last leaf is Caxton's large device on one side, and a reprint of the Title upon the other. The signatures extend to o o vj., in the following order. In the first part are, A iiij; B viij; b vj; c-z eight each; and 6, 9, 8. In the second part are A-v eight each; x, y, z, six each; a a-c c eight each; d d-g g, six each; h h-m m, eight each; n n four; o o six. The

book is printed in double columns, with the same type as the Polychronicon and Golden Legend, on a peculiarly good paper made by John Tate, the Younger, of Seel Mill, in the town of Hertford, near Stevenage. The water-mark is an eight-pointed compass-star, within a double circle. The author of this volume was Bartholomew Glanvill, descended from that branch of the Earls of Suffolk, an English Minorite or Franciscan. He flourished about the year 1360, and seems to have been the Pliny of his time. His present work, the History of the Properties of Things, is a general history of nature, and was at first written in Latin. It became exceedingly popular, and was many times printed abroad from 1470 to 1494. It was also translated into the English, French, Dutch, and Spanish languages; and from the following verse of the Proheme, an edition is thought to have been printed by Caxton about 1470:—

"And also of your charyte call to remembraunce
The soule of William Caxton first prynter of this boke
In laten tonge at Colleyn hymself to auance
That every well disposyd man may theron loke
And John Tate the yonger Joye mote he broke
Whiche late hathe in Englond doo make this paper thynne
That now in our englyssh this boke is prynted Jnne."

The English translator of Bartholomeus, was John Trevisa, a Cornish man, Vicar of Berkeley, in the county of Gloucester, whose translation was made in 1398, at the desire of Thomas, Lord Berkeley, and originally printed in the above form.

328. *The Names of the Goddes and Goddesses, &c. Without place or Printer's name. Quarto.*

The following title is under a wood-cut of the Heathen Deities at a repast, which engraving is repeated on the last page, after which is Caxton's large Cypher:—

"Here foloweth the Jnterpretacion of the names of the Goddes and Goddesses as is reherced in this Tretyse folowynge as Poetes wryte."

The signatures extend to G ii, on the second leaf after which, the book ends with the Colophon—

"Here endeth a lytyll Treatyse named the assemble of Goddes."

The whole contents of the volume are in verse, divided into seven-line stanzas, printed on forty leaves.

329. *Whital's Short Dictionary gathered especially out of Columel, Grapald, & Pliny. Jmprynted in the late house of William Caxton. Quarto.*

330. *The Pater Noster. Aue. & Credo. in our Moder Tonge with many other deuoute Prayers &c. Without Place or Name. Quarto.*

"Here begynneth a ryght profytable Treatyse compendiously drawen out of many & dyuers wrytyngs of holy men, to dyspose men to be vertuously occupyed in theyr myndes & Prayers. And declared the Pater noster. Aue. & Credo. in our moder Tonge with many other deuoute Prayers in lyke wyse medefull to religyous People as to the laye People with many other moost holsomest Jnstruccyons, as here after it shall folowe. The famous Doctour Johan Gerson chaunceler of Parys, takynge his Grounde of holy Scrypture & accordinge with all other doctours sayth thus: Oure moost mercyfull Fad' Lord Godknowyng our Freelte & Redynes to all Synnes, &c."

The Frontispiece is St. Jerome, and on the reverse of it is the cut of the Crucifixion, which is also repeated on the reverse of the last leaf, behind Caxton's reversed Cypher, placed in a square foliage. Eighteen leaves.

331 *Accedence Prynted in Caxon's hous by wynkyn de word at westmynstre. Quarto.*

The above is the head and running title almost throughout the work, which has 13 leaves, and extends to sign. B vj. but A has eight. Colophon on the last leaf as above.

332. *Here begynneth the Chorle & the Byrde. Emprynted at westmynstre in Caxton's house by wynken de worde. Quarto.*

Title over an upright wood-cut of a Schoolmaster and Scholars. The poem contains 52 seven-line stanzas, and 8 lines of L'Envoy. Colophon: "Explicit the Chorle and the byrde. Emprynted," &c. as above, under which is Caxton's small white-grounded Cypher. Eight leaves.

333 *The same: Enprynted at London in the Flete-strete in the sygne of the Sonne by Wynkyn de Worde. Quarto.*

Title on a ribbon over a wood-cut of a countryman talking to a bird on a tree. The poem commences on the reverse, and occupies eight leaves. Colophon: "Here endeth the Chorle and the Byrde. Enprynted," &c. as above. The poem was first printed by Caxton, in his collection of the works of Chaucer and Lidgate.

334. *The Doctrynalle of Dethe. Enprynted at westmynster Jn Caston's [Caxton's] hous. By me Wynkyn de worde. Quarto.*

Title over a wood-cut of a crucifix, with three Young Men, three Skeletons and a Hermit, which is repeated on the reverse page. On the recto of the next leaf is—

"This treatyse is called the doctrynale of dethe, and is to be rede afore a man or a woman whan it semeth that they be in the artycle of deth."

The work consists of an Office for the Visitation of the Sick; and contains the five temptations of Satan at the hour of Death; questions to be put to the dying; prayers to the Trinity, the Son, the Holy Ghost, Our Lady, and the Angels. These occupy in all 16 leaves, the signatures of which are a, b, 6; and c 4. On the reverse of the last leaf, is "Here endeth the Doctrynale of deth, Enprynted," &c. as above, with Wynkyn de Worde's bordered Caxton device. The fol-

lowing is an exceedingly curious and characteristic extract:—

"Also see that there be plenty of holy water, and that it be oftimes cassed about the house of the sick person. Also set in the sight of the sick a crucifix, and also an image of our lady, if ye can have it either in picture or in carved work, and oftentimes biddeth them remember the Passion of our Saviour, whereby they shall have remission of sin, and special defence from their ghostly enemy; and bid them heartily beseke oftentimes that blessed Mother of Mercy to pray for them, and that she will be with them at the hour of death. And also if he be lettered, say with him the seven psalms and the litany, and the psalms of the passion, or holy anthems, and responses, and hymns of the Trinity, or of our Lady, or of other feasts. And also see that the holy candle be brenning [burning], specially when ye see that he draweth nigh to death; and bless him oftentimes with it: and if ye have any holy relics, lay them upon him. And when ye see that he gived up the spirit, cry, and bid those which are about you cry, "the father, the son, and the holy ghost help your servant: 'Iesu, Iesu, Iesu, by the virtue of thy passion help thy Servant: Blessed Virgin Mary, and Mother of Mercy, help thy servant: Iesu have mercy of thy soul: all the court of heaven we beseke you, in the charity of our Lord, pray for his soul; the grace of the Holy Ghost and the merits of Christ's Passion be with thee. Amen." (Sign. a vj.)

335. *Here begynneth a lytell treatyse for to lerne the Englysshe and Frensshe. Emprynted at Westminster by my Wynkyn de Worde. Quarto.*

Title over a wood-cut of a School-master and three Scholars. The book contains two sheets.

336. *The Lyff of that gloryous Vyrgyn and Martyr Saynt Katheryn off Scne: With the Reuelacions of Saynt Elysabeth the Kynge's Doughter of Hungarye. Emprynted at Westemyster by Wynkyn de Worde. Folio.*

The Editio Princeps of this book was printed by Caxton; vide ante, page 201. No. 47.

337. *Dyalogues and Reuelacyons of the newe Seraphycall Spouse of Cryste Scynt Katheryne of Scne. Imprynted at London by Wynkyn de Worde.* 1519. *Folio.*

Black letter.

338. *Memorare Nouissimá, &c. Or the Booke named Cordyall, which treateth of the four last Thynges that*

ben to come; translated out of Frenssne into our maternal Tonge, by the noble and vertuous Lord Anthonie, Erle of Ryvyres, &c. Enprynted atte Westmystre, Anno V.t's. Quarto.

Printed in double columns, on 88 leaves, with two wood-cuts placed at the commencement and conclusion of the Volume, of the Horrors of Deadly Sin, and Dives and Lazarus. Wynkyn de Worde's small black-grounded Caxton device.

339. *Exornatorium Curatorum. Quarto.*

Sixteen leaves.

340. *A litel Treatise shewing how euery Man and Woman ought to fast the Westnesdaie. Quarto.*

341. *The Shedynge of the Blood of our lorde Jhesu Cryste at seuen tymes. Enprynted at Westmynster, &c. Quarto.*

At the commencement of the first Meditation, sign. A ij. is "Here begynneth a Contemplacyon or Meditacyon of the Shedynge," &c. as above. At the end, "Here endeth a Meditacyon of the vij. shedyngis of the blood of our lorde Jhesu Cryste. Enprynted at Westmynster" &c.; with the small black-grounded Caxton device: seven or eight leaves, sign. B 4. This is most probably a reprint of No. 118, vide ante, page 277.

342. *Here begynneth a lytel treatyse called the dysputacyon or complaynt of the herte throughe perced with the lokynge of the eye. Inprynted at London in fletestrete at ye sygne of the sonne, by Wynkyn de Worde. Quarto.*

'On the title-page is a wood-cut of a man lying in bed, with the superscription 'My herte is throughe perced wh the lokynge of myne eye.' On the reverse, three couple of men and women. The first stanza is as follows:—

"In the fyrst weke of the season of Maye
Whan the wodes be couered in grene
In whiche the nyghtyngale lyst for to play
To shewe his voys amonge ye thornes kene
Them to reioyce whiche lone sernauntes bene
Whiche fro all comforte thynke them fust behynde
My plesyr was as it was after sene
For my dysporte to chase harte and hynde.

"On the recto of sign. C vj, 'Here endeth a lytell

treatyse called the dysputacyon or the complaynte of the herte through perced with the lokynge of the eye. Inpryntedˊ &c. as above. The large tripartite device. Sixteen leaves. Ames says 102 octavo stanzas.

343. *The next way to Heuen or the booke of sayntˊ Peter of Luecemburgh. Quarto.*

344. *The Gospelles of Dystaues: Enprynted at London in fletestrete at the sygne of the Sonne by Wynkyn de Worde.*

Title on a scroll over a cut of the author sitting at a desk between two females, Isengryne and Dame Abunde. The Rev. T. F. Dibdin, in the Second Volume of his Typographical Antiquities, p. 332, &c. gives the following entertaining account of this amusing work:—

"On the recto of the second leaf (incorrectly signed y ii.) we are informed that 'I. H. W. translated this treatise that containeth the text of the gospels of Distaves, with divers glosses and postills added thereto by some wise and discreet ladies,' &c. The circumstance that gave rise to the performance is thus in part related by the author:

'Upon a night after supper, for to take my dysport, and pass my time joyously, in the long winter nights between Christmas and Candlemas last past, I transported me into the house of a well aged *Damoiselle* my neighbour near, where as I was accustomed for to resort and devise with her, for divers of her neighbours came thither for to spin and devise of diverse small and joyous purposes, whereat I took great pleasure and solace.'

'At this moment come in six ladies, who entreat the author not to retire; but they begin to speak all at once, so as to overpower his modesty. The names of these worthy ladies, from whom the gospels are given, are *Dame Isengryne* of Glory; *Dame Transelyne* of the Crook; *Dame Abunde* of the Oven; *Dame Sebylle* of the Mareys; *Dame Gamber* the fay; *Dame Berthe* horned. Sign. A ii. rev.

'These good dames prevail upon the author to pen down their *Dictes* and *Sayings;* and agree with him to return after supper on the ensuing evening. 'On the morrow, at the hour assigned, the author furnishes himself with ink, paper, and pens,' and finds all the ladies assembled to receive him. *Dame Isingryne* begins a general exhortation, declaring that many books had been published, defaming the fair sex; and that if they thought proper, they should all meet on the following Monday in the

house of *Mary Ployard*, where they had been 'accustomed to hold their disport at seven o'clock of the night'---and that each should begin her 'lecture or gospel.' Our courteous author again gives them the meeting, and takes his seat by the side of *Dame Isingrync*, 'with a lamp before him to cast light upon his work.' He then describes the good lady (lxv years of age): 'She had been a fair wife in her time, but she was become greatly withered, her eyes were hollow, and her eyelids somewhat reversed and red, always watering; she had had five husbands, besides her acquaintance apart. She meddled in her old age to receive young children, but in her young age she received great children. She was much expert in divers arts. Her husband was young, of whom she was right jealous, and made many complaints of him to her neighbours.'

'Her 'GOSPEL' comprehends twenty-five chapters. These chapters are short sentences, containing aphorisms, quack recipes, and all manner of strange and grotesque remarks---not overburthened with delicacy---but well calculated for the works of Albertus and Baptista Porta. The following are specimens:

"The xvi Chapter.

'I tell you ------ that young maidens should never eat cherries with their lover, who should have the last; for oftentimes it *happeneth* so, that they which have the last cherry is the last married of all.

Then follows a *Gloss*, not worth quotation.

"The xxiii Chapter.

'If by adventure a man beat his wife, or defile her with his feet, she shall be delivered with great pain, and oftentimes they die in the pain. *Gloss*; Dame Hermofrode saith there *is no* remedy in this, save that she must drink in the shoe that did defile her; and know, if she do so, she shall be delivered quickly.

"The xxiii Chapter.

'If it happen that some body stride over a little child, know ye for certain that he shall never grow more, but if [unless] they stride backward over it again. *Gloss*; Certainly, said Sebylle, of such thing cometh dwarfs and little women.

'I subjoin two more specimens from the lecture of 'Dame *Berthe* the horned.' Sign. E iii. rev.

"The ix Chapters.

'If a woman have the small-pox, it behoveth that her husband buy her a black lamb of the same year, and afterwards bind her in the skin; and then let him make his pilgrimage and offering to Saint Arragond, and for a truth she shall heal.

"The xi Chapter.

'---------- when ye see a terrible horse that will not

suffer that they mount upon him, or will not enter into a ship, or pass a bridge, say to him in his ear these words---'Horse also true as the lemman of a priest is the devil's horse, suffer me to mount upon thee;' and incontinent he shall be peaceable and do all you will.

'It should have been observed, that they meet at each other's houses every evening to tell a tale, and that the last *night's* tale concludes on a Saturday---The author then says 'Great was the laughing among the assistants that had already washed and combed their heads, and wound up their yarn, and was all ready to truss up their gere, whereof I was right joyous; for certainly I began for to be much weary of them, because that to my seeming all the words that they had spoken was without reason,' &c. On the recto of the last leaf (third after sign. E iii.) we have---

'The conclusion and excusing of the Author.

'Now, my lords, and also my ladies, that this little treatise doth read, or heareth read, take it in passtime, praying you that ye take no regard unto the chapters, as to the appearance of any truth, or of any good introduction. But take it all for to be said and written for to shew and declare the fragility of them that so devise right often when they be together. And yet I have heard more of them divers times; but it ought to suffice at this present time for my part; for another may come the which may augment them.

"Thus endeth the Gospelles of Dystaues. Enprynted, &c. as above."

The story is divided into six days, each of which contains many Sections or Chapters, comprised in 60 folios, printed in black-letter, and ornamented with five appropriate wood-cuts. At the end is a large tripartite device of Wynkyn de Worde.

345. *Hycke scorner. Enprynted by me Wynkyn de Worde. Quarto.*

Title on a ribbon over a wood-cut, not connected with the work; and on the reverse of the leaf are representations of the actors in this morality, with their names on labels over them. At the end the Colophon as above.

346. *Expositio vel meditatio fratris Hieronimi Savonarole de Ferraria ordinis sacri predicatorum in psalmum, In te Domine speraui, quam vltimis diebus dum vite sue*

finem prestolaretur edit. Impressa in ciuitate Londoniarum per Winandum de Worde in plateavulgariter nuncupata fletestrete in intersignio solis. Quarto.

347. *The Contrauerse bytwene a Louer and a Jaye. Imprynted at London in fletestrete at the sygne of the Sonne by Wynkyn de Worde. Quarto.*

The ensuing title is on a scroll, over a wood-cut of a man lifting up his arms, and looking over his left shoulder to a bird in a tree on the right, the whole within a wooden compartment. "Here begynneth a lytel treatyse called the controuerse a louer and a Jaye lately compyled." On the reverse of the title, is a prologue of four seven-line stanzas. On sign. A ii. is "Here begynneth the auctoure."—

In an arbere
Late as I were
The foules to here
Was myne entente
Syngynge in fere
With notes clere
They made good chere
On bowes lente
Theyr twenes swete
Moued me to slepe
Ferther to flete
I coude not restrayne
To take my reste
Me thought it best
It was my luet
Styll to remayne

The floures flourysshed
The trees burnysshed
The odoure me nourysshed
With grete suauyte
That still I laye
All the longe daye
In sporte and playe
By songes of melody
Me thought in slombre
I harde a louer
Without recouer
Cryenge alas
My lone unkynde
That dyde me bynde
Hathe chaunged her mynde.
For no trespace.

At the end is "l'enuoy of the auctoure," and the book concludes on the reverse of c iiij. Colophon—

"Thus endeth the treatyse of the louer and a Jaye lately compyled by me Thomas Feylde. Imprynted, &c. as above."

Wynkyn de Worde's small black-grounded Caxton device.

348. *The Spectacle of Louers. Imprynted at London in fletestrete at the sygne of the Sonne by me Wynkyn de Worde. Quarto.*

The annexed title is over a wood-cut of two

figures representing "Councell" and "Loue," with their names printed above them.—

"The Spectacle of Louers. Here after foloweth a lytell contravers dyalogue bytwene loue and councell with many goodly argumentes of good women and bad, very compendyous to all estates, newly compyled by William Walter seruaunt unto Syr Henry Marnaye knyght Chauncelour of the Duchye of Lancastre."

On the reverse is the prologue of the author, in three seven-line stanzas; and on A ij. commences the work, which is written in a similar measure, and in dialogue. After "L'envoy of Robert Coplande," the volume concludes with the word "Finis" and the large tripartite device, on the first leaf after sign. D iij. The signatures are in fours.

349. *Tytus & Gesyppus. Enpryncted at London in Fletestrete at the sygne of the Sonne, by me Wynkyn de worde. Quarto.*

The following account is by the Rev. T. F. Dibdin, Typ. Ant. Vol. II. p. 638-40.

"Here begynneth ye hystory of Tytus and Gesyppus translated out of latyn in to englysshe by Wyllyam Walter, somtyme seruante to syr Henry Marney knyght, chauncelor of the Duchy of Lancastre After this, follow three wood-cuts repreſenting 'Titus, Sophrone, and Gesyppus.' The poem, in stanzas of seven lines, begins under these cuts.

'What time in Rome reygned Octauyan
There was a senatour called Fuluius
Whiche had a sone, a noble gentylman
Of wyt excellent, whose name was Tytus'
&c. &c. &c.

"Titus meets at Athens with Gesyppus, and they swear eternal amity together. Gesyppus is persuaded to marry Sophrone, who is thus described:

'Sophrone was the name of this damoysell
Whiche yf he wolde haue her in maryage
He sholde haue her yt dothe other excell
In beauty, wysdome, and eke personage
And yet she is but. xv. yeres of age
Gesyppus of this report set on fyre
With glad semblaunt graunted to theyr desyre'
And on a daye this damoysell to se
He toke the way unto her mancyon

Tytus kepte hym familiaryte
And after they had toke reiecceyon
Gesyppus to haue communycaeyon
Toke her apart his mynde for to disclose
Wherby he myght knowe her wyll & purpose
As Tytus sate by and did contemplayre
Her noble beaute with the curius
Her goodly countenaunce and vsage fayre
Her membres and wysdome compendius
Of her he was so hote and amerous
His blood enchaufed so yt with grete payne
From chaugynge colour he coude hym refrayne'

"Gesyppus consents to yield Sophrone to Tytus, although the two former where agreed upon marriage. The second part opens with 'How Gesyppus went out of his chambre to Tytus & and how Tytus lay with Sophrone.' This is over a wood-cut of two men conversing to the left; with a man and woman in bed, to the right: the man holding a ring to the woman—

——— 'eche vnto other sholde gyue a ryng
And yf they made thereat no refusynge
Thau duryng lyfe they do eche other take
And els they may promyse than forsake.'

"The story proceeds:—

'Gesyppus chambre where as the bryde lay
Tytus chambre annexed was vnto
Whiche had a lytte dore & secret way
From the one to the other for to go
Gesyppus the candle lyght quenched tho
And to Tytus chambre fast he hastyd
And with his wyfe to ly he dyd hym bydde
Tytus for shame at the fyrst dyd deny
But Gesyppus ef worde & dede stedfast
Unto his sayenge dyd such wyse reply
That to lye with her he graunted at last
To Sophrone bed he assended in hast
And asked in familiaryte
His wyfe for euer yf yt she wolde be
Sophrone whiche knewe nothynge of this mater
Thought it was Gesyppus yt to her spake
Wherfore vnto hym she made this answer
For her husbonde she wolde hym not forsake
Tytus his wedynge ryngе forthe than dyd take
And put it on the fynger of his wyfe
Grauntynge to be her husbonde terme of lyfe.' Sign. D. i. rev.

"We may here draw the curtain upon the Lovers. The third part, 'How Gesyppus lyenge a slepe, two theues came and the stronger slewe the weyker in denydynge of theyr pray.' C ij. rect. with a rude wood-cut of the combat of the thieves. On the reverse of C vj under a tripartite device. 'Thus endeth the frendly hystory of Tytus and Gesyppus. Enprynted' &c. as before. Signatures: A vj, B iiij, C vj.

350. *The Remors of Conscyence. Quarto.*

The ensuing title is over a wood-cut of a man at prayer, which is repeated on the reverse of the page—

"Here begynneth certayne Demonstracyons by our Lorde to all synfull Persons with the Remors of Mannes Conscyence to the Regarde of the bounte of our Lorde."

It consists of a dialogue in verse between "Homo and Deus," beginning—

"Our gracious God moost in magnyfycence
His mercyfull eyen casteth from Heven on hy"

It probably did not contain so many as twelve leaves.

351. *A Treatyse agaynst Pestilence, Enprynted by Wynken de Worde. Quarto.*

There appear to have been several editions of this book, one of which commences with—

"Here begynneth a litel boke the which traytied and reherced many gode thynges necessaries for the infirmitez and greate sekenesse called Pestilence; the which often tymes enfecteth vs made by the most expert Doctor in Phisike bishop Arusiens in the realme of Denemark."

Another edition is entituled—

"A passyng gude litel treatyse, agenst the pestilence. By Philip bishop of Arusiens in Denmark doctor in Physickes. Quarto."

A third has the title over the cut of King Ptolemy and a female representing Astronomy—

"Here begynneth a Treatyse agaynst pestilence & of ye infirmits."

It begins within an engraved border in the following manner—

"At the Renerence and worship of ye blessed Trynyte & of the gloryous Virgyn Saynt Mary, & the conservacyon of the comyn wele of Crysten people as well for them yt be hole as for remedy of them that ben seke. J the Bysshop of Arusiens in the Royaulme of Denmark, Doctour of Physycke wyl wryte by the moost experte and famous Doctours auctoryzed in Physyque some thynges of ye infyrmyte of ye Pestilence whiche dayly enfecteth and sone sufferth vs to departe out of this lyfe. &c. Enprynted &c. as above."

Six leaves. Vide Ante, page 216, No. 8, for an earlier edition of this book.

352. *Boke of Husbandry. Quarto.*

Title on a scroll over a wood-cut of a man standing by another who is felling trees. Then follows—

"Here begyneth a Treatyse of Husbandry whiche Mayster Groshede somtyme Bysshop of Lyncoln made and translated it out of Frensshe in to Englysshe, whiche techeth all maner of men to gouerne theyr Londes Tenementes, and Demenes ordenatly as the Chapytres euydently is shewed."

At the conclusion is—

"Here endeth the Boke of Husbondry, and of plantynge and graffynge of Trees and Vynes."

Twelve leaves.

353. *Here begynneth a lytell Geste how the Plowman lerned his Pater Noster. Quarto.*

Title above a small wood-cut of four labourers, the volume is in verse, and contains but four leaves, on the reverse of the last of which is a large tripartite device.

354. *Sermo Johannis Alcok &c. Enprynted in Fletestrete at the sygne of ye sone by Wynkyn de Worde. Octavo.*

This tract will be more particularly noticed in the account of books printed by Pynson; at present it will be sufficient to observe, that John Alcock was Bishop of Ely, and that the Sermon is upon St. Luke, viii. Chap. 8 verse. "He that hath ears to hear, let him hear."

355. *Sermones per venerandum patrem fratrem Stephonum baronis fratrum &c. Impressa londoñjs per wynandum (in the flete strete) ad signum solis moram trahentem. Quarto.*

The ensuing title is under the printer's small black-grounded Caxton device—

"Sermones Declamati coram alma vniuersitate Cantibrigiensi per venerandum patrem fratrum Stephanum baro-

nis fratrum minorum de obseruantia nuncupatorum, regni Anglie prouincialem vicarium ac confessorum regium. Jmpressi" &c. as before.

On the reverse are 14 hexameter and pentameter verses, addressed "Ad lectorem." The volume is printed in double columns, in black letter, and extends to sign. G iij. in eights. At the end is "Finis huius opusculi."

356. *Tractatulus eiusdem venerandi patris De Regimine Principum. Impressus londonijs, &c. Quarto.*

Title over the Royal Arms, crowned and supported by Angels, as follows—

"Incipit tractatulus eiusdem venerandi patris De regimine principum ad serenissimum regem anglie henricum octauum. Jmpressus londonijs" &c.

On the reverse of the title is a short dedication—

"Sacre regie maiestati Frater stephanus baronis inmeritus Prouincialis, et humilis seruulus. S. in christo. P. D."

The volume is printed in black-letter, in double columns, and with the same type as the preceding. It extends to sign. B 8, and at the end is—

"Explicit tractatulus de regimine seu caritate principum."

The small black-grounded Caxton deviee concludes the last page.

257. *A joyfull medytacyon to all Englonde of the coronacyon of our moost naturall souerayne lorde kynge Henry the eyght. Thus endeth this joyfull medytacyon made and compyled by Stephen Hawes somtyme grome of ye chamber of our late souerayne lorde kynge Henry ye seuenth. Quarto.*

In verse, and consisting of only one sheet.

358. *Here begynneth the Lyfe of Saynt Brandon. Emprynted at London in the Flete strete at the sygne of the sonne By wynkyn de worde. Quarto.*

Title over a wood-cut of Saint Brandon, holding an open book and a crosier, enclosed in ornamental pieces, the lower one of which has

Caxton's cypher. The book commences on the reverse of the title-page, and extends to 10 leaves without numerals, catchwords, or signatures; the Colophon is, "Thus endeth the lyf of Saynt Brandon. Enprynted," &c. as above. A large tripartite device.

359. *Here begynneth ye lyf of saynt Ursula after ye cronycles of englonde. Impressa finit feliciter per me Wynandum de worde Londoniis comorantem in vico vulgariter dicto the fletestrete in signo solis et lune. Quarto.*

Title on a scroll over a fore-shortened vessel, with several women being murdered on board, and the dead body of one of them is sliding down a plank to land. At the helm of the vessel sits a female saint, with an arrow in her throat. On the left of the engraving are Soldiers and a Castle, and in front is a figure concealing a female within its cloak. All the above are in a square frame. On the reverse of this title begins the Poem, which is written in eight line stanzas. On the recto of B iiii. is—

"Vite sancte vrsule sodaliumque suarum translata e sermone latino in anglicum, rostatu [rogatu] fratris Edmundi hatfeld monachi Roffensis ac iussi[u] illustrissime domine domine Margarete matris excellentissime principis Henrici septimi. Impressa" &c. as above.

and beneath a Latin Oration in praise of the eleven thousand virgins, addressed to Saint Ursula and her companions. On the reverse is the large tripartite device. The tract contains twelve leaves.

360. *Here begynneth a lytell treatyse called the Lucyddrye. Without Place or Printer's Name. Quarto.*

Title on a scroll over a wood-cut of "ye disciple," and "ye mayster," discoursing before a mansion building. On the reverse is the preface, and the book itself begins on the following leaf, with—

"Here foloweth a lytel treatyce intytuled or named ye Lucydary good and profytable for euery well dysposed per-

soue the whiche hath wyll and affeccyon to knowe of noblesse spyrytuall."

The signatures extend to B viij, but all the former are in sixes; and on the reverse of the last leaf is a tripartite device. Andrew Chertsey was the translator of this book, and the Editio Princeps was printed by Caxton; vide ante, page 204, No. 55.

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361. *The Lyfe of Johan Picus Erle of Myrandula. Enprynted at London, &c. Quarto.*

Over a wood-cut of the Crucifixion with various emblems of the Passion, and a man kneeling on the left of the Cross, is the following Title:—

"Here is contained the life of John Picus, Earl of Mirandula, a great lord of Italy, an excellent cunning man in all sciences, and virtuous of living, with divers epistles and other works of the said John Picus, full of great science virtue, and wisdom; whose life and works ben worthy and digne to be read, and often to be had in memory."

The present work is a translation from the Latin by Sir Thomas More, who dedicates it "Unto his right entirely beloved Sister in Christ, Joyeuce Leigh," sending it to her for a New-Year's-Gift. The former part of the volume contains the life, death, and some of the letters of Picus; and the latter part of it is written wholly in the seven line stanza, containing about 63 verses, divided under different heads, such as—

"Here begin xii. rules---partly exciting partly directing a man in spiritual battle:"---"Here follow the xii. weapons of spiritual battle which every man should have at hand, when the pleasure of a sinfull temptation cometh to his mind:"---"The twelve proprieties or conditions of a Lover."

The volume extends to G 4, in sixes, or 28 leaves. At the end is, "Enprynted at London," &c. without any device. John Picus, the subject of this book, was descended from a nephew of the Emperor Constantine; he was born in the year 1463, and died at the age of 32. His father

was John Francis, a noble Lord of Italy, and his mother was Julia, also descended from a celebrated family in the same country. Picus himself, was a man of considerable piety, for notwithstanding his connections, he was about to have resigned his situation in life, and to have commenced preaching friar, had he lived to have accomplished it. We now proceed to give some extracts from the Biographical part of this very curious volume, which occupies nine pages and an half, while the Epistles fill a similar number—

"*Of his Behaviour in the extremes of his life.*

"When that one *Albertus*, his sister's son, a young man, both of wit, cunning, and conditions excellent---begun to comfort him against death, and by natural reason shew him why it was not to be feared: but strongly to be taken, as that only thing which maketh an end of all the labour, pain, trouble, and sorrow of this short, miserable, deadly life---he answered, that this was not the chief thing that should make him content to die: because that death determineth the manifold incommodities and painfulness of this wretchedness of this life: but rather this cause should make him not content only, but also glad to die, for that death maketh an end of *sin*: in as much as he trusted the shortness of his life should leave him no space to sin and offend. He asked also all his servants forgiveness, if he had ever before that day offended any of them; for whom he had provided by his Testament VIII years before: for some of them meat and drink; for some, money; each of them after their deserving. He shewed also to the abovenamed Albertus, and many other creditable persons, that the queen of Heaven came to him that night, with a marvellous fragrant odour, refreshing all his members that were bruised with that fever, and promised him that he should not utterly die. He lay always with a pleasant and merry countenance, and in the very twitches and pangs of death, he spake as though he beheld the Heavens open. And all that came to him, saluted him, offering him their service with very loving words, he received, thanked, and kissed. The executor of his moveable goods he made one *Antony* his brother. The heir of his lands he made the poor people of the Hospital of Florence. And in this wise, into the hands of his Saviour, he gave up his spirit." p. 8.

Notwithstanding, however, all the liberality and virtue of Picus, the following highly curious

extract with which we shall conclude, leads the reader to suppose that he was less happy after his death than would generally have been expected—

"*Of the State of his Soul.*

"After his death (and not long after) one Hieronim, a friar preacher of Ferrara, a man, as well in cunning as holiness of living most famous, in a sermon which he rehearsed in the chief church of all Florence, said unto the people in this wise.

"O thou city of Florence, I have a secret thing to shew thee which is as true as the gospel of St. John:---I would have kept it secret but I am compelled to shew it. For he that hath authority to command me, hath bid me publish it. I suppose verily that there be none of you but ye knew John Picus, earl of Mirandula, a man in whom God had heaped many great gifts and singular graces: the church had of him an inestimable losa, for I suppose if he might have had the space of his life prorogued, he should have excelled (by such works as he should have left behind him) all them that died this 800th year before him; he was wont to be conversant with me, and to break to me the secrets of his heart, in which I perceived that he was by privy inspiration called of God unto religion, wherefore he purposed oftentimes to obey this inspiration and follow his calling. Howbeit not being kind enough for so great benefices of God, or called back by the tenderness of his flesh (as he was a man of delicate complexion) he shrunk from the labour; or thinking happily that the religion had no need of him, deferred it for a time: howbeit this I speak only by conjecture. But for this delay I threatened him two year together, that he would be punished if he for *slowthed* that purpose which our Lord had put in his mind, and certainly I *prayed* to God myself (I will not lie therefore) that he might be somewhat beaten; to compel him to take the way which God had from above shewed *him*. But I desired not this scourge upon him that he was beaten with: I looked not for that: but our Lord hath so decreed that he should forsake this present life, and leave a part of that noble crown that he should have had in heaven. Notwithstanding, the most benign judge hath dealt mercifully with him; and for his plenteous alms given out with a free and liberal hand unto poor people, and for the devout prayers which he most instantly offered unto God, this favour he hath---though his soul be not yet in the bosom of our Lord in the heavenly joy, yet it is not on the other side deputed unto perpetual pain; but he is adjudged for a while to the fire of purgatory, there to suffer pain for a season; which I am gladder to shew you in this behalf, to the intent that they which knew him, and such in specially

as for his manifold benefices are singularly beholden unto him, should now with their prayers, alms, and other suffrages help him."

"These things this holy man Hierom this servant of God openly affirmed, and also said that he knew well if he lied in that place, he were worthy eternal damnation. And after this, the same Hierom shewed to his acquaintance that Picus had after his death appeared unto him all compassed in fire, and shewed unto him that he was such wise in purgatory, punished for his negligence and his unkindness. Now sith it is so that he is adjudged to that fire from which he shall undoubtedly depart unto glory, and no man is sure how long it shall be first, and may be the shorter time for our intercessions, let every christian body shew their charity upon him to help to speed him thither; where, after the long habitation with the inhabitants of this dark world, (to whom his goodly conversation gave great light) and after the dark fire of purgatory (in which venial offences be cleansed) he may shortly (if he be not already) enter the inaccessible and infinite light of heaven, where he may, in the presence of the sovereign Godhead, so pray for us, that we may the rather by his intercession be pertainers of that unspeakable joy which we have prayed to bring him speedily to."

Many other curious particulars from this work are given in the Rev. T. F. Dibdin's edition of Sir Thomas More's Utopia, Vol. I. pages lxxi. lxxiii. lxxxi.

362. *Missale---in domibus magistrorum vvynondi de vvorde, necnon Michaelis de Paule London commorantibus. Folio.*

Printed in red and black ink, with the following Colophon—

"Finit missale vna cum introductione accentus in epistolis et euangeliis (summa cura ac vigili opera nuper reuisum) legentibus in ecclesiis valde vtili. Venale habes missale in domibus, &c. as above."

363. *The Vertue of ye Masse. Imprynted at London by Wynkyn de Worde. Quarto.*

Title over an engraving of a Priest with attendants, holding up a Cross at the Altar. The volume is written in eight-line stanzas, and the signatures are A viij. B iiij.

364. *Alcaron: Enprynted at London, &c. Quarto.*

The title to this very uncommon work is—

"A lytel treatyse of the Turkes lawe called Alcaron: and also it speaks of Machomet the nygromancer."

And the Colophon is—

"Thus endeth the Alcaron of the turkes law made by the fals nygromancer Machomet. Emprynted at London &c."

There are also two wood-cuts, one of the Prophet preaching with a sword in his hand, and another representing him disputing with some Christian doctors, while Satan is prompting him.

365. *Cocke Lorells Bote. Inprynted at London in the Flete strete at the Sygne of the sonne by Wynkyn de Worde. Quarto.*

Of the present exceedingly curious work, there is probably but one copy extant, which is imperfect, and which is preserved in the Garrick collection in the British Museum. It consists of nine leaves of text, and one other, the recto of which is blank, but which contains the large tripartite device of Wynkyn de Worde upon the reverse. It is printed in Black letter, and in a full page are 30 lines, with the words "Cocke Lorell," and the signature. There are neither pages nor catchwords, but the signatures extend to c. iij, on the reverse of which the volume concludes. The work is decorated with five rude and not very appropriate wood-cuts, exclusive of the Printer's device, but one of these is repeated: they are as follow:—At the top of the leaf on the recto of sign. B. ij, is a man walking towards a tree, dressed in a kind of shirt, with bells at the sleeves, to which is attached a hood with long pointed ears; he holds in his hand a short staff with a fool's head upon the top. In the tree is a nest with four young birds, and another much larger is walking and flying up the trunk. The back-ground consists of hills and tufts of grass. The second wood-engraving is on the top of the following leaf,

(sign. B iij. rect.) and represents a man in a habit similar to the last, hunting with a spear in one hand, and holding a long horn to his mouth with the other. To the left of him is a very ill-drawn greyhound, and above the dog is a hare running away in an opposite direction, while another is seen to the right of the engraving swiftly passing over the hills. The view is bounded by large hills and a rude attempt at trees, and in the front are several tufts of grass, and a broken trunk of a tree which stands on the right hand. The third engraving is on the recto of the second leaf, after sign. B iij.: it occupies the lower part of the page, and has six lines of text above it. This cut is of a larger size than any of the others, and it represents Cock Lorell's Boat built in the manner of the ancient ships of war, with one mast and a large sail, having several degrees of ports in the stern. The hull of the vessel is ornamented with clown's bells, and in the ship are eleven fools clothed as before, engaged in various occupations; as one is holding up his bauble, another is fishing with his attached to a line, a third is falling overboard with his in his arms, and a fourth is blowing a small trumpet. A rude kind of banner, bearing a head in a clown's cap and ears is fastened to the mast. On the left hand in the air, are some musical notes, with the words "gaudeamus omnes," in black letter beneath them. On the recto of C ij. this ship is repeated, and on the front of the following leaf (C. ij), is an engraving executed in a much lighter and sharper manner, representing four fools seated at a round table, two of which are without the usual cap, but their cowls hang down their backs with ears and bells attached to them. On the table are laid a knife,

and three rude pieces resembling bread: in the back-ground is a clown's hood hung against the wall. To the right hand is an open door-way, with the rude resemblance of a hill and two houses seen through it. Above and beneath this print are two lines of borders, apparently metal. The book concludes on the reverse of this leaf, which is succeeded by another having a blank recto, and the large tripartite device of Wynkyn de Worde upon the reverse. Variations of some of these cuts considerably improved, are to be found in Archibald Barclay's "Stultifera Navis," Folio, 1570. The fragment of the present work commences on sign. B i, with an examination of the candidates for the Boat, and contains the latter part of the scold, who is appointed to the office of "Launder." Then follow a carrier, cobler, shoemaker, butcher, musser scourer, cannell raker, two false towlers, a myller, and a pardoner. The latter rehearses the immunities of knaves and fools, after which the crowd occasioned by the number of those of different trades who rush to the boat, concludes the ceremony. The enumeration of these trades is very singular, and they are of the following character. Grote-clyppers, Fletchers, Boke-prynters, Waferers, Owchers, Players, Forborers, Purse-cutters, Webbers, Lorymers, Brydel-bytters, Golde-washers, Parys-Plasterers, Orgyn-makers, Carde-makers, Boke-bynders, Lanterners, Katche-pollys, Mole-sekers, Ratte-takers, Canel-rakers, Muskel-takers, Money-haterers, Ketchen-knaues, Whery-rowers, Smoggy-colyers, &c. &c. The poem then continues:—

'Of euery crafte some there was
Shorte or longe more or lasse
All these rehersed here before.
In Cockes bote eche man had an ore
All tho that offyces had
Some wound at ye capstayne as Cocke then bad

Some stode at ye stynge some dyde trusse & thrynge
Some pulde at ye beryll some sprede ye mayne slyssyll
Some howysed the mayne sayle
Some veryed shoute a very slayle
Some roped ye hoke some ye pope & some ye launce
Some the longe bote dyde launce some meude ye corse
Mayne corse toke in a refe byforce
And they that were abyll drewe at the cabyll
Some the anker layde some at the plompe a sayll
One kept ye [com]pas & watched ye our glasse
Some ye lodysshestone dyd seke some ye bote dyd swepe
Some made knottes of lynkes endes
Some the stayrope seerly byndes
Some a satte borte a stare borde
Some the standerdes out dyd brynge
Some one the shrowedes dyde clymme
Some couched a hogges head vnder a hatche
Some threwe out bayte fysshe to catche
Some pulled vp the bonauenture
Some to howes the tope sayl dyde entre
Some stered at the helme behynde
Some whysteled after the wynde
There was none that there was
But he had an offyce more or lasse.'—Sign. C i.

After they have set sail, many who wished for a place in this hoy are left behind to lament its departure without them. A part of the voyage is thus described—

'They sayled Englande thorowe and thorowe
Vyllage towne cyte and borowe
They blessyd theyr shyppe whan they had done
And dranke aboute sayut Julyans tonne.
Than enery man pulled at his oro
With that I coude se them no more
But as they rowed vp the hyll
The boteswayne blewe his whystell full shryll
And I wente homewarde.'—Sign. C ii rev.

As the author returns, he meets a company of religious persons who are disappointed of this passage with Cock Lorel, and whom he advises to sail with him the next year. The book concludes as is usual with many of the same date, with a prayer for the eternal happiness of all who read it. Colophon: "Here endeth Cocke Lorelles bote. Inpryuted &c." as above. Of this very valuable and curious fragment, a limited reprint was brought out from the Shakspeare Press, by the Rev. Henry Drury of Harrow, for his bibliographical gift to

the Roxburghe Club, at their annual meeting on June 17th, 1817. Three copies of this edition were on vellum, and fac-similes of the engravings were made by Mr. Ackermann's Lithography. Cock Lorell, whose boat is thus described, was a most licentious and notorious knave, who was chief of the London rogues till 1533, in the reign of Henry VII. He professed to be a tinker, and under that garb committed his depredations. The poem itself states, that in the vessel was a third part of England, and the point of the satire probably consists in the entire amalgamation of all professions and callings in the band of this predatory villian. The Rev. William Beloe, in his 'Anecdotes of Literature and Scarce Books,' Lond. 1807-12, 8vo. Vol. I. p. 393, gives another extract from this Volume and the above account of the subject of it.

366. *Carta feodi simplicis cum littera attturnatoria. Impressa Londoniis per Wynandum de worde in vico the fletestrete in signo solis commorantem. Quarto.*

Title on a scroll, and the above Colophon is over the arms of Henry VII. with the large tripartite device on the reverse. The book contains 27 leaves, and concludes on the third leaf after sign. E iii.

367. *Quinta recognitio atq; additio ad Grammaticen Sulpitianam Cum textu Ascensiano &c. Quarto.*

Over the common tripartite device is the following title—

"Quinta recognitio atq; additio ad Grammaticen Sulpitianam Cum textu Ascensiano in qua plūribus locis presertim de sylabarum quantitate et de figuris et preceptis orthographie illustrato emuncto atq; aucto: nullo prorsus vtili detracto."

On the reverse of this is—

"Jodocus Badius Ascensius magistro Dauido Lauxio

atrebatensium ludimagistro: Et amico cum primis dilecto. S. D."

The signatures, from a to z, are alternately in eights and fours, with the exception of o, which has also eight: A and B additional have each six leaves, and the whole volume amounts to 162 leaves. The volume consists of a series of grammatical tracts with appropriate running titles to each.

368. *The Lamentacyon of our Lady. Enprynted at London in Fletestrete at the sygne of the Sonne by Wynkyn de Worde. Quarto.*

Title on a scroll over a wood cut bordered with foliage, of the Virgin sitting in a chair, with the Lord crucified lying on her knees. It consists of six leaves only, and under the Colophon, which is, "Here endeth the Lamentacyon of our Lady. Enprynted," &c. as above, is the large tripartite device. This beautiful and pathetic lament has been entirely reprinted from Cleopatra, D. 7, one of the Cottonian Manuscripts in the British Museum, by Mr. W. Huttmann, in his curious and now very rare work, entitled "The Life of Jesus Christ," including his Apocryphal History, from the Spurious Gospels, unpublished Manuscripts, &c, &c. Lond: 1818, 8vo. page 58.

369. *The Bowge of Courte. Enprynted at London in Fletestrete &c. Quarto.*

Over a wood-cut of three men and women in fashionable dresses, is, "Here begynneth a lytell Treatyse named the Bowge of Courte." The volume was written by John Skelton, the Poet-Laureate; it is in the seven-line stanzas, and contains ten leaves, concluding with the following Colophon. "Thus endeth the Bowge of Courte, Enprynted" &c. as before. Beneath is the small black-grounded Caxton device.

370. *Robert the Deuyll. Enprynted in Fletestrete in the sygne of the Sonne by Wynkyn de Worde. Quarto.*

Title on a scroll over a wood-cut of a Knight and his Esquire on horseback. The full title of this work, which is on the reverse of the above, is

"Here beginneth the Lyf of the moste myscheuous Robert the Deuyll which was afterward called ye seruant of God."

The volume begins upon sign. a ii. and after 38 Chapters, concludes with the following Colophon upon the third leaf, after sign. E iij—

Thus endeth the lyfe of robert the deuyll.
That was the seruaunt of our lorde.
And of his condycyons that was full euyll.
Enprented in London by Wynken the Worde.

"Here endethe the lyfe of the moost ferefullest and vnmercyfullest, and myscheuous roberte the deuyll whiche was afterwarde called the seruaunte of our Lorde Jhesu Cryst. Enprynted &c. as before.

On the reverse of this leaf is a wood-engraving of the Virgin and Child, with the small black-grounded Caxton device beneath it. Another edition of this book ends with the large tripartite device.

371. *Thystorye of Jacob and his twelue sones. Enprynted at at London in Fletestrete at the sygne of the Sonne by Wynkyn de Worde. Quarto.*

Title on sign. A j. upon a scroll, above a wood-cut of Joseph and his Bretheren. The contents of the volume are in seven-line verse, and occupy 14 leaves. At the end is, "Here endeth Jacob and his xii Sones. Emprynted" &c. as above; and on the reverse of the last leaf is a large tripartite device.

372. *The P[ro]uerbes of Lydgate. Enprynted at London in Fletestrete at the sygne of the Sonne by Wynkyn de Worde. Quarto.*

Title on a scroll over a wood-cut of three men conversing, with another in the back ground, sitting before a reading desk with books. These Proverbs are in verse, which is written in seven

and eight line stanzas, and they commence on what should be sign. a ij. The Colophon—

"Here endeth the prouerbes of Lydgate vpon the Fall of prynces. Enprynted" &c. as before.

is on the recto of the fifth leaf, after sign. B iii, and on the reverse, is the large tripartite device, fourteen leaves.

373. *Here beginneth a mery geste of Robyn Hode and his meyne, and of the proude sheryfe of Notyngham. Enprynted at London in Flete strete at the sygne of the sune By Wynkyn de Worde. Quarto.*

The present is the first printed book in which the actions of this famous outlaw are recorded. The above title is over a wood-cut of Robin Hood, standing between a woman and a man in a striped dress, probably meant for the maid Marian and Little John. The poem commences on the reverse of the title, the volume contains 32 leaves, and on the fourth leaf after sign. B iiii. is—

"Explycit. Kyrge Edwarde and Robyn Hode & lytell Johan. Enprented at London" &c.

On the reverse is the large tripartite device.

374. *Here begynneth a mery Geste of the Frere and the Boye. Enprynted at London in Flete strete at the sygne of the sonne by Wynkyn de Worde Quarto.*

Title over a wood-cut of a Friar in a wood, with a Shepherd's boy sitting under a tree near him playing on a flute. The book contains seven leaves, and the Colophon is, "Thus endeth the Frere and ye Boye. Enprynted" &c. as above.

375. *The Gouernall of Helthe. Enprented in Fletestrete in London &c. Quarto.*

"Here begynneth a lytell treatyse called the Gouernall of Helthe, with the medecyne of the stomack." On the recto of the first leaf, with a star beneath, is a cut at top with four figures, representing Apollo or Medicine, Painting, Sculpture, and Astronomy. Below it follows, "in this treatyse that is clypped Gouernall of Healthe. What is to be said with Crystes helpe of some thynges yt belonge to bodely helthe had & to be kepte or to Bodely Helth lost &

to be recouered & is departed in viii Chapytres yt is to say." &c. It ends on the third leaf after sign. b. iij. "Here endeth the Gouernall of Helth. Enprented &c. as above." Dibdin.

On the reverse of the last leaf is an engraving of the Virgin and Child, and the Printer's small black-grounded Caxton device.

376. *Margerie Kempe of Lyn. Emprynted in Fletestrete by Wynkyn de Worde. Quarto.*

"Here begynneth a shorte treatyse of contemplation taught by our lorde Jhesu cryste, or taken out of the boke of *Margerie Kempe of lyn.*"

The present volume contains but four leaves, and on the recto of the last is—

"Here endeth a shorte treatyse called Margerie Kempe de Lyn, Emprynted, &c. as above,

with a cut of the Crucifixion on the reverse. The contents of the work are several memorials of the inflated zeal of Margery Kempe. Two short extracts follow—

"She [Margerie Kempe] desired many times that her head might be smitten off with an axe upon a block, for the love of our lord Jesu: Then said our lord Jesus in her mind, I thank thee daughter that thou wouldest die for my love, for as often as thou thinkest so, thou shalt have the same meed in heaven as if thou sufferedest the same death; and yet there shall no man slay thee---then she asked our Lord Jesu Christ, "how she should best love him?" and our lorde said "have mind of thy wickedness, and think on my goodness."---*Sign. A i. rect.*

"She had great wonder that our Lord would become man, and suffer so grievous pain for her, that was so unkind a creature to him: and with great weeping she asked our Lord Jesu "how she might best please him?"---and he answered to her soul, saying, "daughter, have mind on thy wickedness, and think on my goodness,"---When she saw the crucifix, or if she saw a man had a wound, or a beast, or if a man beat a child afore her, or smote a horse, or any other beast with a whip, if she might see it, or hear it, she thought she saw our Lord beaten or wounded, like as she saw in the man or the beast."---*Sign. A ii. rect.*

377. *Joseph of Armathy. Enprynted at London in Fletestrete at the sygne of the sonne by Wynkyn de Worde, &c. Quarto.*

"Here after foloweth a Treatyse taken out of a Boke

whiche somtyme Theodosius the Emperour founde in Jerusalem in the Pretorye of Pylate of Joseph of Armathy."

Beneath this title is an engraving of the Crucifixion bordered with foliage, with "Jhesus Nazarenus Rex Judeorum" at the top, which cut is also repeated upon the reverse of the title. The book contains six leaves, within ornamental borders, inclusive of the first and the last, which are however without printing; but upon the latter is a genealogical tree of the Kings of Judah, with the Virgin and Child in the centre, as being of the house of David. On the reverse a tripartite device. The Colophon is—

"Thus endeth the Lyfe of Joseph of Armathy, Enprynted &c. as above."

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378. *Here begynneth the boke of comforte agaynste trybulacyons. Enprynted in London in Fletestrete at the sygne of the sonne by Wynkyn de Worde. Quarto.*

The Title—"Here begynneth the boke of comforte, agaynste trybulacyons."

is over a bordered cut of our Lord's Crucifixion *only*, with the same inscription as that given in the last article. On the reverse is an engraving of a priest at a reading desk. The head-title is—

"This present treatyse conteyneth a deuoute contemplacyon and oreyson the whiche whosoever is say and it wyll ymagen deuoutely with very repentaunce of his synnes, he may obteyne of god consolacyon in al trybulacyon and exaudycyon of all y^t he shal requyre of god salutarely to his soules helthe."

The signatures extend to H. 8 in sixes, excepting the last two, which are both eights. Colophon:—

"Here endeth ye boke called the comforte agaynst trybulacyon. Enprynted, &c. as above."

On the last page is a cut of the Virgin and Child, under which is the small black-grounded Caxton device.

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379. *Gesta Romanorum. Enprynted at London in Flete Strete. By me Wynkyn de Worde. Quarto.*

In the Retrospective Review, Lond. 1820, Octavo, Vol. II. p. 327, is an account of this very rare translation, which at the time the Rev. T. F. Dibdin published his second Volume of the Typographical Antiquities, containing the books printed by Wynkyn de Worde, was quite unknown to him. The present work is printed in a fine black letter, in a small quarto size, and consists of 164 full pages. On the title-page, beneath the words, "Gesta Romanorum," is a wood-cut of an Emperor, with a crown and sceptre; and on the reverse is another of the same Imperial personage, attended by two guards in the back-ground, with a youth kneeling before him, seemingly introduced by a female who stands behind him. These two prints, with various other illustrations, also occur in different parts of the book. The signatures extend to M in alternate eights and fours, after that are, N. 6, O. 4, on the reverse of which is the Colophon:—"Thus endeth the boke of Gesta Romanorum. Enprynted" &c. as above. We add a specimen of this work from the fifth Gesta, or Story of the Acts of the Emperors of Rome, of which there are 43 in all, and each is followed by an adaptation to religious matters.

"Sometime there reygned, in ye cyte of Rome, a myghty Emperoure, and wyse, named Frederyk, whiche had onely but one sone, whom he loved moche. This Emperoure, whan he laye in the poynte of deth, he called unto hym his sone, and sayd, Drede Sone, I have a batle of golde, whiche I gyue the, upon my blessynge, that you, anone, after my deth, shall gyue it to the moost fole that thou mayest find. Than sayd his sone, My lorde, without doubt, thy wyll shall be fulfilled. Anone, this yonge lorde, after the deth of his fader, wente and sought in many realmes, and found many foles richeles, bycause he would satisfye his fader's wyll. laboured ferther, tyll he came into a realme where the lawe was

suche, that every yere a newe kynge sholde be chosen there, and this kynge hath only the gydynge of that realme but a yere's ende, he shall be deposed and put in exyle, in an ylonde whereas he sholde wretchedly fynyshe his lyf. Whan th'emperours sone came unto this realme, the newe kynge was chosen with grete honoure, and al maner of mynstralsye wente afore hym, and brought him wyth grete reverence and worship unto his regal sete; and whan the Emperour's sone saw that, he came unto hym, and salued him reverently, and sayd, My lorde, lo, I give to ye this balle of golde on my fader's behalfe. Than sayd he, I praye the tell me the cause why thou gyvest me this ball? Than answered this yonge lorde, and said thus, my father, quod he, charged me, in his deede bedde, under payne of his blessynge, that I sholde gyve this balle to the moost fole that I couldе finde, wherefore I have sought many realmes and have found many foles, nevertheless, a more fole than thou arte founde I never, and therefore this is the reason. It is not unknown to the that thou shalt reygne but a yere, and at the yere's ende thou shalt be exyled into suche a place, where as thou shalt dye a myschevous deth, wherfore I holde the for the moost fole that ever I founde, that for the lordshyp of a yere thou woldest so wylfully lese thyselfe, and therefore before all other, I haue gyven to the this balle of golde. Then sayd ye kynge, wythout doute, thou sayeth me sothe, and, therefore, when I am in full power of this realme, I shall sende before me grete treasoure and rychesse, wherewith I may lyve and save myself from myschevous deth whan that I shall be exyled and put downe; and so it was done: wherefore at the yeere's ende, he was exyled, and lyved there in pease, upon suche goodes as he had sente before, and he deyed afterwards a good dethe. Dere frendes this Emperour is the fader of heuen, &c." The religious moral of the above is obvious.

390. *A mery P[ro]nosticacion, &c.* [*Quarto.*]

This Volume commences on the reverse of the title, with the following lines over a wood-cut of two men, in peaked or pointed shoes, the foremost of whom has a clown's hood, and is pointing at the sun.

"A mery p[ro]nosticacion
For the yere of Chrystes incarnacyon
A thousande fiue hundreth and forty e and foure
This to pronostycate I may he holde
That whan the newe yere is come gone is ye olde."

The contents of the work are in verse, similar to the above, and are classed under different heads, such as—

"Of the eclypse. Of the foure quarters of the yeare. Of the twelue monthes. Of diseases and sickenesses. Of suche as be vnder the sonne. Of the venustians. Of marcurialles. Of lunatistes. Of kinges."

The concluding lines are—

"What kynges shal do this yere I cannot tel
For in God's secretes I was neuer sene so well
But I truste that Henry our most noble kynge
Contynually in honour shal floryshe and spryngе
wt Katheryne his wyfe and prynce Edwarde his son
And aswel for to do as they haue hetherto done. Amen."

Three leaves.

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381. *Cryste crosse me Spede. A. B. C. Imprynted at London in Fletestrete at the sygne of the Sonne, by me Wynkyn de Worde. Quarto.*

Over three separate cuts of as many females, with the whole page made up of various ornamental pieces, are the following lines—

"Here begynneth a lytell propre jeste,
Called cryste crosse me spede, a. b. c.
How ye gossyps made a royal feest
In the goodlyest maner wt game & gle
To the ale they went wt hey troly loly
But whan they came home theyr was not so
Theyr songe was of sorowe and most hateful wo."

On the reverse of the title, the book commences with the ensuing verses, which occupy all the first page—

"Cryste crosse me spede. A. B. C.
The grace of the graye distaffe
with ye spyndelles all at a raffe
with ye swepynge of your halles all
The wesshynge beteis on your hedes fall
The clubbes blessynge of swyngels all
That men beare in hande gyue you a scall
I grannt you theyr blessynge to your hedes all
Tyll that your hedes renne all on redde blode
Dame sybbyl saltocke that sothe was of sawe
Telleth the storys of the olde lawe
And katerys the kemster accorded well thereto
And crystan ye carde maker & many other mo
A grete company of gossyps gadred on a route
Went to bysyege an ale hous rounde aboute.
Some brought a distaffe & some a rele
Some brought a shoucll and some a pele
Some brought drynke & some a tankarde

And a galon potte faste they drewe thederward
Whan they were sette they sembled on a syse
Than began gyll to cakell in the fyse
Than spake dame molde the greate
Vnneth she myght one worde well speke
Now gyue vs drynke aboute
I assent sayd Jone
Thou shalte not drynke alone
Amonge the greate route
Now fyll me a potte sayd alysonne
For I wyll haue a vessel of a tonne
Yc for God sayd emote
We wyll drynke eche a grote."

It concludes with the following—

"Now here an ende withouten drede
Of crystes crosse god me spede
Here endeth the kynred of the cuppe royall
Greate pyte to parte suche gostyps in dede
God sende them the blysse of bruers vessell all
And in all theyr pylgrymages well for to spede
Forsothe this partynge maketh theyr hertes to blede
All yt be present god sende you suche an ende
Ones to be gossyp lyke, or yt you hense wende."

Finis.

"Imprynted &c. as above." On the reverse of the last leaf is a large tripartite device. There are neither pages nor signatures to this very rare fragment.

382. *Eleven Grammars. Quarto.*

383. *Book of Prayers.*

384. *Ghoostly Fader that confesseth his Ghoostly chylde. Imprynted at London in Fletestrete at the sygne [of the] Sone by Wynkyn de Worde. Quarto.*

The following title is over a cut of a confession, and on the reverse is another of a priest on his knees before Christ—

"Here begynneth a boke of the Ghoostly fader, yt confesseth his Ghoostly chylde yᵉ whᶜhe speketh fyrst of yᵉ vii. deedly synnes, and after of yᵉ cyrcumstuance yt to ym belongeth."

The work is in verse, and extends to c in sixes. The Colophon is—

"Thus endeth this p[ro]fytable confessyon Imprynted, &c. as above."

And on the reverse of the last leaf is Wynkyn de Worde's flowery Caxton device, with folinge at the top and bottom.

385. *The Castell of Pleasure. Enprynted at London in the fletestrete at the sygne of the sonne by Wynkyn de Worde. Quarto.*

Title on a ribbon over a wood-cut of a man, a woman, and a castle, with the labels, "Desyre, Beaute, Pleasure." Beneath is—

"The conueyaunce of a dreme how Desyre went to the castell of pleasure, wherein was the gardyn of affeccyon, inhabited by Beaute, to whom he amerously expressed his loue: vpon the which supplycacyon rose grete stryfe, dysputacyon, and argument between Pyte and Dysdayne."

On the reverse is, the prologue from "Copland the prynter to the Author," from which the following extract has been taken—

"The nyght drewe nye the daye was at a syde
My herte was heuy I moche desyred rest
Whan without confort alone I dyd abyde
Seynge the shadowes fall from the hyllys in the west
Eche byrde vnder boughe drewe nye to theyr nest
The chymneys from ferre began to smoke
Eche housholder wente about to lodge his gest
The storke ferynge stormes toke the chymney for a cloke
Eche chambre and chyst were soone put vnder locke
Curfew was rouge lyghtes were set up in haste
They that were without for lodgynge soone dyd knocke
Whiche were playne precedentes ye daye was clearly paste."

The volume contains eighteen leaves, and in "L'enuoy de Robert Coplande l'ymprimeur," it is stated that Nevil, son of Lord Latimer was the author. The Colophon is given above.

386. *The Complaynte of a Louers Lyfe. Imprynted at London in the flete strete at the sygne of the Sonne by Wynkyn de Worde. Quarto.*

Title on a scroll over a tree, placed between an old and a young man; and on the reverse the Poem commences, like many others of its time, with a description of a spring morning. It ends on the reverse of the 12th leaf. Colophon as above.

387. *The Complaynt of the Soule. Enprynted at London, &c. Quarto.*

Title on a ribbon over a wood-cut already described at page 254 ante; on the reverse of which the work begins with the following head-title:—

"Here begynneth a lamentable complaynt that ye soule maketh of the wretched lyfe of the body."

The volume contains 14 leaves; and the Colophon is—

"Here ende[th] a lamentable complaynt—of ye wretched lyfe of the body. Emprynted" &c. as above.

It is followed by the large tripartite device.

388. *The example of Euyll Tongues. Without imprint. Quarto.*

Title over a wood-cut of three women tormenting two men; and on the reverse begins the book in stanzas of seven lines each. It consists of four leaves only; and on the reverse of the fourth, is the large tripartite device.

389. *Here begynneth a treatise of a Gallant. Enprynted at London in the Flete strete at the sygne of the Sonne, by Wynkyn de Worde. Quarto.*

Title on a ribbon; and the recto of the first leaf is marked with sign. A j. The present work is a fragment of a satirical poem, written in the Royal, or seven line verse, upon the fashionable follies of the time. It is defective in sixteen entire stanzas, and in parts of two others; the following is a specimen of the verse.

"Some tyme we had Fraunce in grete derysyon,
For theyr hatefull pryde and lothesome uuclennes;
Use we not nowe the same in our regyon,
And haue permuted our welthe for theyr gladnes;
Lechery of our people is become a maystres,
Our gentylnes, for galantyse haue we lette there,
Englonde may wayle that euer it came here.
Yf ye beholde the galantes progenye vyperins
That out of Fraunce be fledde for theyr intoxicacyon,
Hathe nowe vengeaunce consumed that realme gloryous
For theyr pryde and synfull abhomynacyon

That all the worlde may wayle theyr desolacyon
O Fraunce why ne had these galaunies byden there
Englonde may wayle that euer it came here.

* * * *

Beholde the rolled hodes stuffed with flockes,
The newe broched doublettes open at the brestes,
Stuffed with pectoll of their loues smockes,
Theyr gownes and theyr cotes shredde all in lystes,
So many copes as now be, and so few good prestes.
I can not reken halfe the route of theyr murde gere:
England may wale that euer it came here.

These galaunies vse also full abhomynable.
Theyr typpettes be wrythen like to a chayne
And they go haltred in them as hors in the stable;
It is a perylous pronostycacyon certayne;
For sinfull soules shall be bounde in payne,
Hande and fote in perpetuall fyre
They shall curse the time that euer it came here.

All these newe bulwarkes they weare at theyr knees,
They labourc sore in theyr wyttes fantasyes to finde
No man holdeth hym contente with his degrees
Pryde gothe before, and shame cometh behynde;
Alas that Englysshe men sholde be so blynde,
So moche sorowe amonge us and so lytell fere.
We may wayle the time that euer it came here."

The last stanza is as follows:—

"Exyle pryde, relyeue to thy goodnes,
Synne hathe consumed this worldes humanyte;
Praye God thou may reioyce thyn olde felycyte;
And his blessyd moder, as this laude is her doure,
We haue no cause to wayle that euer it came here."
Finis.

"Her endeth this treatyse made of a galaunt. Enprynted" &c. as before.

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390. *Syr Degore. Enprinted at London in Fletestrete at the Sygne of the Sonne, by Wynkyn de Worde: Quarto.*

Title on a ribbon over a wood-cut of a knight on horseback, attended by his esquire. The Romance is divided in the following manner, according to the collation of Mr. Park.

"The first division, which recounts the birth, parentage, and education of Sir Degore, has no prefix. The second sets forth "How Syr Degore fought with a dragon in a forest, and slewe hym." The third, "How Syr Degore justed with the Kynge of Englonde, and smote hym downe." The fourth, "How Syr Degore wedded his moder, the Kynges doughter of Englonde, and how shee knewe that he was her Sone, by the gloves." The fifth, "How Syr Degore foughte for a lady with a gyaunt, and

slewe hym." The sixth and last, "How Syr Degore fought with his fader, and his fader knewe hym by the broken sworde." Each of these subjects is preceded by an illustrative wood-cut."

"Thus endeth the treatyse of Syr Degore. Enprinted &c. above. Eighteen leaves."

391. *Syrs spare [youre] Good. Emprynted at London in the Fletestrete [at the] sygne of the Sonne by me Wynkyn de Worde. Quarto.*

Title on a ribbon, over a wood-cut of a tree between an old and a young man, as to the Complaynt of a Louers Lyfe, vide ante, page 389, No. 386. On the second page, the poem, which is written in short couplets commences; and at the end is—

"[Her]e endeth a lytell treatyse very profytable for [euery] yonge man and yonge woman called Syrs spare [youre] good. Emprynted" &c. as before.

A fragment of two leaves.

392. *The Cyte of Ladies. Quarto.*

393. *Sermo Pro Episcopo Puerorum. Quarto.*

On the upper part of the recto of the first leaf is, "In die Innocencium sermo pro Episcopo puerorum," set up in the Printer's largest letter; but the reverse of this title is blank. After this ensues—

"Laudate pueri dominum psalmo Centesimo xii°. et pro hujus collacionis fundamento. Praise ye children Almighty God, as the philosopher saith in divers places. All those things that have the habit of perfect cognition may move themselves, and convey themselves to their end: as a beast having sensible knowledge, and man more perfecter, both sensible and intelligible, may move themselves whether they will, and so convey all their actions and deeds unto their natural end," &c.

On the reverse of sign. b iiij. the sermon concludes; and it is followed by a list of the Indulgences of Pope John XXII., which occupy the remaining two pages and an half, the whole being

concluded by the small white-grounded Caxton device. A leaf with a very common print of the Crucifixion, finishes the tract. It contains in all ten leaves, exclusive of the title and the last wood-cut; and the printing which is in double columns, extends to the reverse of the first leaf after sign. b iiij. The work is supposed, from internal evidence, to have been printed between the years 1489, and 1496.

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394. *Sermo exhortatori[us] cancellarij Ebor. hijs qui ad sacros ordines petunt promoueri. Quarto.*

Title on the recto of A i., and the book concludes on the reverse of A viiij. with—

"Hunc sermonem legi diligenter et lectum approbaui; et decreui imprimi posse sine pericalo. Joannes Colet," beneath which is a large tripartite device. The author of the above was one William Melton, who flourished A. D. 1317.

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395. *Lac Puerorum. M. Holti. Mylke for chyldren. Enprynted at London by Wynkyn De Worde, in flete strete in the sygne of the sonne. Quarto.*

Title on a scroll over a large ornamental wood-cut of a schoolmaster and three scholars. On the reverse of the title is Holt's Dedication of the work to John Morton, Archbishop of Canterbury, with a Latin Epigram by Sir Thomas More, when young. The volume concludes on the reverse of sign. H iii. with—

"Finis opusculi magistri Iohannis Holt. quod Lac pueror. appellauit,"

to which succeed other Latin verses by Sir Thomas More; and on the reverse the large tripartite device, with the imprint as above. The whole consists of 48 leaves, and is a grammatical treatise in English, divided into three parts, with appropriate running titles.

396. *He[re] begynneth an interlocucyon, with an argument, betwyxt man and woman, and whiche of them could proue to be most excellent. Quarto.*

Title over a wood-cut of a man and woman with a tree between them; and on the reverse is another large one of a man sitting at a desk, and reclining on his right hand. The work, which is a metrical disputation concerning whether of the two sexes is the most excellent, commences on the recto of sign. a ij. in the following manner—

"When Phebus rehysant most ardent was and shene
In the hote summer season, for my solace
Under the umbre of a tre, both fayre & grene
I lay downe to reste me, where in this ease
As after ye shall here, a stryfe there began
Whiche longe dyd endure, with great argument
Bytwyxte the woman, and also the man,
Whiche of them coulde proue to be moost excellent.

The Man.

The fyrst whiche I herde: was the man that sayde
Adam our forefather, by womans shrewde counsell
To ete of an apple, was pyteously betrayde
Well happy is he that with you dothe not mell.

The Woman.

Jhesu of a mayden and vyrgyn his mother
Was incarnated, to redeme that man had loste
Set thou this one now agaynst the other,
And woman is more excellent in euery coste."

The verses occasionally vary in length; and they conclude on the recto of the 5th leaf of the book with these lines—

"*The Auctor.*

"Of this argument, the hole entent
I marked it, effectually
And after I had herde, them at this discent
I preset to wardes them incontynently
But whan they saw me, approche them to
Lest I wolde repreue, theyr argument
Full faste they fledde, then bothe me fro
That I ne wyst, whyther they went
Wherfore now to judge whiche is moost excellent
I admyt it vnto this reders prudence
Whyther to man or woman is more conuenyent
The laude to be gyuen and worldly magnyfycence."

Finis.

Wynkyn de Worde's large tripartite device is on the reverse.

397. *The. iiii. leues of the true lone. Enprented at London in flete strete at the sygne of the sonne by Wynkyn de worde. Quarto.*

Title on a scroll over a wood-cut of a man and woman standing opposite each other, the latter of whom is holding a ring in her right hand. Over these figures are scrolls with inscriptions; that for the female is, "Holde this a token privye (yvvys)"—that for the male is, "For your sake I shall it take." The contents of this volume, which are in irregular metre, begin upon the reverse of the title, and terminate on the reverse of the first leaf after sign. B iij. The signatures are in fours, and at the end of the book is the printer's small tripartite device.

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398. *Here begynneth a lytell prossce or matter called the chaunce of the dolorous louer newely compyled or made by Crystopher Goodwyn. The yere of our lorde god a m.cccc.xx. Imprynted at London in flete strete at the sygne of the Sonne by Wynkyn de Worde. Quarto.*

Title over a wood-cut of a Knight reclining on the grass, in a garden, and leaning on his right hand, with his horse tied to a tree near him. In the back-ground is seen the garden gate open, with a knight on horseback entering. On the reverse of the title-page is, "The prologue of the auctour," in three stanzas, after which follows the work itself on the recto of the second leaf. The verse in which it is written, although pleasing in many places, is nevertheless very much inflated; it ends on the reverse of sign. B ij., and afterwards follows one leaf, consisting "Of the aduenture that happened unto hym (i. e. the dolorous lover) shewed by vysyon in his slepe." On the reverse of this is the foregoing colophon: the whole book contains seven leaves.

399. *A Complaynt of them that be to-soone maryed. Quarto.*

Title over a wood-cut of two men near a castle gate, on the reverse of which the poem begins, and thus defines its subject—

"For as moche as many folke there be
That desyre the sacramente of weddynge
Other wyll keep them in vyrgynyte
And wyll in chastyte be lyuynge
Therfore I wyll put now in wrytynge
In what sorowe these men lede theyr lynes
That to soone be coupled to cursed wyues."

The book contains in all thirteen leaves, and has the small white-grounded Caxton device at the end: the date of printing it may be learned from the following colophonic verse—

"Here endeth a full dolefull complaynte
Of many a man of there one concorde
Lokynge with face pale wanne & faynte
Cursynge the tyme of theyr accorde
Fynysshed and done the yere of our lorde
A thousande. cccc. and xxxv. at London
Enprynted also by Wynkyn de Worde
In Fletestrete at the sygne of the son."

The following is a faithful delineation from nature, although it be expressed in terms sufficiently quaint and obsolete.

"Whan that I was newely maryed
I had goode tyme aboute thre dayes,
I was not chyddeue baryed
I was fulfylled with loue rayes
I made gambaudes, lepes, and playes
I helde me neyther nere ne ferre
But soone ynoughe I had essayes
Of sorowe and care that made me bare

Rynnyge they came me to assayle
On the other syde ryght asprely
Full sore they made me to auayle
Were it slepynge or wakynghy
Thought alwaye was present me by
And yet before me made frontere
With them in theyr companye
Greate charge whiche bare the baner

Aboute eyght dayes or soone after
Our maryage, the time for to passe
My wyfe I toke and dyd set her
Vpon my knee for to solace
And began her for to embrace
Sayenge syster go gete the tyme loste
We must thynke to labonre a pace
To recompence that it hathe vs coste

Than for to despyte she vp arose
And drewe her faste behynde me
To me sayenge is this the glose
Alas pore cayityfe well I see
That I neuer shall haue quod she
With you more than payne, and turmente
I am in an euyll degre
I have now lost my sacramente
For me to be longe with you here
Alas I ought well for to thynke
What we sholde do within ten yere
Whan we shall haue at our herte brynke
Many chyldren on for to thynke
And crye after vs without fayle
For theyr meate and theyr drynke
Then shall it be no mervayle
Cursed be the houre that I ne was
Made a none in some cloyster
Neuer there for to passe
Or had be made some syster
In seruage with a clousterer
It is not eyght dayes sythe oure weddynge
That we two togyther were
By god ye speke to soone of werkynge."

400. *Here begynneth the complaynte of them that ben to late maryed. Quarto.*

Title over a wood-cut of two men and a woman, the former of whom are walking and looking over their left shoulders, with their hands raised. Mr. Dibdin, in his short analysis of this curious counterpart to the last article, thus describes it—

"The author of this small poetical piece begins with complaining of his protracted state of celibacy, and of the myschievous frenks which he committed in the early part of it. He then marries at an advanced period in life, and feels the torments of jealousy, and the dreariness of being without children. The following stanza has something in it pleasingly descriptive:—

"I ought for to haue by this many chyldren
Some sporte and playe and some at fyre sytynge
Other in the felde to shote, lepe and ren
And some hardy, some mery, & tryumphynge
In whome I shold haue all my delytynge
But to late maryd withouten en dout
May neuer se his chyldren ren out."

"Afterwards we are informed of some Authors who abused matrimony, but who happened never to have been married:—

"Theoprastus as sheweth in his prose
That in maryage all is ont of tune
So doth also the romaunte of the rose
Composed by Master Iohan de melune
Yet neuertheless it is all commune
That they neuer were in bonde of maryage
Wherefore at all auentures is theyr language."

"Notwithstanding the negative comforts of a late marriage, our author speaks loudly and lustily against bachelors. The following may be thought to bear a little too hard upon the subject:—

"Better it is in youth a wyfe for to take
And lyue with her to goddes pleasance
Than to go in age for goddes sake
In wordely sorowe and perturbaunce
For youthes ioue and vtterance
And than to dye at the last ende
And be damped in hell with the foule fende."

"The tract concludes thus:—

"Here endeth the complaynt of to late maryed
For spendynge of tyme or they a borde
The sayd holy sacramente haue to longe tarryed
Humayne nature tassemble and it to accorde
Emprynted in Fiete strete by Wynkyn de Worde
Dwellynge in the famous cyte of London
His hous in the same at the sygne of the Sonne."

After this follows the large tripartite device, which is also repeated on the reverse. Eight leaves.

401. *The Payne and sorowe of euyll Maryage. Imprynted at London in fletestrete at the sygne of the Sonne by me Wynkyn de Worde. Quarto.*

Title over a wood-cut of a marriage, on the reverse of which the work begins in long Royal verse. It contains but 4 leaves, concluding on the recto of the first leaf after sign. A iii; and the colophon is, "Here endeth ye payne and sorowe of euyll Maryage. Imprynted" &c. as above. On the reverse is the large tripartite device.

402. *The Fyfte Eglog of Alexandre Barclay, &c. Imprynted at London in fletestrete, at the sygne of* [*the*] *sone, by Wynkyn de worde. Quarto.*

Over a wood-cut of a priest sitting, is "The fyfte Eglog of Alexandre Barclay of the Cytezen

and vplondysshman." Beneath the engraving is, "Here after foloweth the Prologue." The volume extends to c in sixes; and at the end are two cuts of two shepherds, with "Interlocutoures be Amyntas and Faustus." The Colophon is—

"Here endeth the v. Eglog of Alexandre Barclay of the Cytezyn, and vplondysshman. Imprynted &c. as before."

Beneath is a large tripartite device.

403. *Modus tenendi unum Hundredu siue Curium de Recordo. Impressum Londoni per Wynandam de Worde in vico the fletestrete in signo solis commorantem.* [*No date.*] *Quarto.*

Title over various ornaments arranged as compartments, enclosing the royal arms, and on the reverse of this the book commences. The above imprint is on the recto of the tenth leaf, after which is a rare device of Wynkyn de Worde, marked No. III. in the annexed list.

404. [*Acts of Parliament*]. *Enprynted at Westmynster by me Wynkyn de Worde. Small Folio.*

405. *Statuta, &c. Without imprint. Folio.*

Title in the centre of the recto of the first leaf, on the reverse of which is a large ornamental engraving of the King's Arms. Then follows "The table of euery cha[p]ytre or acte folowynge," containing 27 chapters. The whole volume has 32 leaves, and on the back of the last is Caxton's large cypher.

406. *Statuta, &c. Emprynted in Fleetstreet in the sign of* [*the*] *sonne by Wynken de Worde. Folio.*

Twenty-eight leaves and the black-grounded Caxton device.

407. *The same: A. D.* 1502. *Folio.*

408. *The same: A. D.* 1504. *Folio.*

409. *Statutes, &c. Enprynted at London in Fletestrete at the sygne of the Sonne by Wynkyn de Worde. Anno domini. m.cccccvj. Folio.*

410. *Vulgaria Stanbrigi. Imprynted at London in Fletestrete by wynkyn de worde at the sygne of the Sonne. Without date. Quarto.*

This tract contains sixteen leaves, with the large tripartite device. Vide ante, page 247, No. 41, for a particular list of the earlier grammatical productions of Stanbridge.

The Typographical Devices of Wynkyn de Worde were Nine in number, but to these may be added their many variations and changes; of all which a particular description will be given in the following list.

I. A copy of Caxton's smallest Device, already mentioned at pages 138, and 210, ante. In the foregoing list of books, this is called the small White-grounded Caxton Device; and it was the first adopted by Wynkyn de Worde, being used by him only "at Westminster," or "In Caxton's house," without any other Colophon.

II. An elongated variation of the same without the border, surrounded by a narrow double line, and leaving the letters, cyphers, flourishes, and ornaments, drawn in white upon a black stellated back-ground. On a narrow white space beneath the Device, which in No. 1, is filled with leaves and flowers, is the name of Wynkyn de Worde in small stout black-letter. The present was one of the earliest Devices used by this Printer in Fleet-Street; and it occurs in "The Ordinary of Christian Men," 1502, Vide ante, page 252, No. 73. This in the preceding list is denominated the small Black-grounded Caxton Device.

III. A very rare Tripartite Device, nearly square, and enclosed by one strong black line. At the top is a scroll of three folds, placed between two blazing stars, having upon it the name of Wynkyn. de. Worde, in small stout black-letters. Beneath the centre of the scroll is a crescent supporting a star between its horns; and below, occupying almost the whole breadth of the cut, are Caxton's initials and cypher, linked together by large and grotesque knots, all cut in outline. The bottom of this device displays the sun, standing betwixt three tall flowers growing out of the ground on the left hand, and a vine with grapes on the right. A tuft of grass and leaves appears at the root of each plant, and another rises out of the bottom centre of the engraving next the frame. This very singular Device occurs in "Modus tenendi unum Hundredum," &c. no date, vide Ante, page 400, No. 402.

IV. A square Device, rather less than the last, consisting of the W. C., and cypher reversed, in strong black characters on a white ground; while from the centre beneath spring out two branches with four flowers on each, inclining down on either side. The whole is within a narrow border of somewhat rich foliage, bounded both without and within by a double line, but that on the outside of all is considerably thicker than the rest. At each of the four angles of the border is a black square, containing a rose or star drawn

upon it in white. This Device Wynkyn de Worde used only at Westminster. In the preceding List this is called the Flowery Caxton Device, and it will be found attached to the "Ghoostly Fader," &c. Fletestreete, 4to.; Vide Ante, page 389, No. 384.

V. A Tripartite Device, or a Device divided into three parts, lengthways; of which the upper alluded to the sign of Wynkyn de Worde's habitation in Fleet-street; i. e. the Golden Sun; the middle to his connection with Caxton, as it was always occupied by the W. C. and Cypher; and the lower to himself and his Royal patroness, Margaret, the mother of King Henry VII. since he there introduced his own name and the royal supporter, the greyhound. The present tripartite device, is a parallelogram placed lengthways; bounded and divided by double lines. In the upper division is the Sun, placed in the centre, and standing upon a flat crescent. On either side are two large blazing stars, surrounded by several smaller stars in black; of which 15 are placed round the planet on the left hand, and 10 about that upon the right. In the middle division are Caxton's Initials and Cypher, in strong black characters, with two twisted knots or crosses of four limbs each, inserted between the letters and the cypher. The lowest division, contains a rude and thick scroll of three folds; of which the centre rises to the division line, and the other two lie flat upon the boundary. On the scroll are the words "Wynkyn de. Worde." in small thick black letters. On the edges of the two sides of the scroll, are rude representations of a Sagittarius laying down, and holding up his bow upon the left hand, and a couchant hound looking behind him upon the right. In the space formed by the rising of the middle of the scroll, is a stem bearing leaves, and three flowers issuing out of the line which surrounds the Device. This is not Wynkyn de Worde's common Tripartite Device, but a variation of it. It will be found in the "Boke of Good Maners," 1507, Quarto. Vide Ante, page 269, No. 100.

VI. The common or largest Tripartite Device, consisting of an upright parallelogram surrounded and divided by double lines. The contents of these divisions are enlarged though they are nearly the same as before; but the crescent in the upper one is omitted, the small stars are differently arranged, there are about 11 round the right, and 9 round the left hand one. The Initals and Cypher in the middle division are particularly large and handsome. In the lowest compartment the Scroll has a double outline, and with the Sagittarius and Hound is reversed. The letters upon it are also larger, somewhat ruder, and in some places are joined to each other; it is likewise thrown higher *up*, so as to allow a line of 10, rudely-shaped pieces of foliage to come beneath it. These are placed 5 on either side of a tall stem, bearing one leaf and two flowers, which rise, out of the boundary line of the Device, beneath the centre fold of the scroll as before. Wynkyn de Worde used this Device more frequently than any other, and is supposed to have adopted it about 1504. A variation of this Device, in which an Unicorn is substituted for the Greyhound, and a knot is put under the scroll, in the Title-Page to the Portiforium Sarisburiensis, July 1507, 12 mo. Vide Ante, page 268, No. 98.

VII. The Sagittarius Device, of which a reduced copy is here exhibited, probably appeared first in the title-page of Robert Whittinton's book 'De Syllabarum quantitatibus,' 1519, 4to, vide ante, page, 293. No. 182.

VIII. The Picturesque Device, which was copied from one belonging to Froben, with the omission of a part of the back-ground. It consists of a semi-circular arch, supported by short wreathed pillars, with foliated capitals, plinths, and bases; and on the top of each is a boy habited like a Soldier, with a spear and shield, bending forwards. Immediately within the arch, in the centre, is a Sun with double rays, on the left hand of which is an eight pointed Star, and on the right a Crescent, with a three-quarter face in it, which it embraces like a hood. Round these are disposed five small Stars, of which three are in a line above the Sun, and the other two are placed one beneath each of the planets on the sides. Below is a large Cartouch German Shield, with ornamental borders, supported by three boys, of whom a part of one is placed above the Escutcheon, leaning his hands against his head, and spreading his wings up behind him; and the other two are kneeling upon a pavement beside two columns at the base of the Shield, and holding it up. The boy on the left side of the Escutcheon is also supporting it with his right leg and foot, in a most ungraceful manner. In the back-ground are hills with two buildings, one of which is seen above the head of the left-hand figure, and the other, a tall narrow house is above the boy on the right hand, close to the pillar which supports the arch. Upon the Shield are a small black W. C. and Cypher, with a large heraldic rose with a stalk and two leaves beneath them; and in the lower point is the word "de" in black-letter. Beneath the engraving, and between the square bases of the pillars, is a white space, having the words "wynkyn worde:" upon it in a large square black-letter, divided by a rich flower, or Pomegranate, which supplies the place of de, in the Printer's name, and which as already mentioned is carried up to the bottom of the Shield. The whole of this rather handsome engraving, is surrounded by a double line. It is probable that the earliest example of the Picturesque Device is at the end of "The Floure of the Commaundements of God," October 8th, 1521. Folio, Vide ante, page 272, No 110. It was usual with Wynkyn de Worde, to enlarge this Device with four ornamental pieces of wood or metal, which formed a border, and which contained Caxton's Cypher on a Shield, in the centre of the upper and lower pieces. These moveable decorations were also frequently used by the same Printer to enclose his Titles with.

IX. A large Royal and Heraldic Device, which Wynkyn de Worde used as a Frontispiece to the Acts of Parliament of Hen. VII. An. 17, Westminster 1491, the Statuta 3d Hen. VII. without imprint, and the Statuta, 12 Hen. VII. Fleet-street, no date; all Folio. Vide ante, pages 400-401, Nos 404-409: This splendid Device was also used to the "Treatyses pertayuynge to Hawkynge," &c. Westmestre: 1496, Fol. vide ante, pages 232-234, No. 47. The Device itself is in the form of an upright parallelogram, surrounded by a double line, of which the outer is considerably thicker than that within. These enclose a species of arched pannel or doorway; formed of three lines, imitating clustered columns and Gothic mouldings, which is so placed that it leaves a border of an almost equal breadth on the outside of it. Under the arch appear two large square shields, that on the left hand charged with three fleurs de lys for France, and the other bearing France and England quarterly. Each of these is surmounted by a crown; that for France is formed by three fleurs de lys, interspersed with two strawberry-leaves, and four low points with pearls, rising out of an ornamented circlet, and covered with a wide arch terminating in a cross. The crown over the English

shield, is composed of three crosses patee, two fleurs de lys, and four low points with pearls, rising out of a studded circlet, and covered with a broad arch as before. Above the two shields, issuing from a rude representation of clouds, is the figure of a demi-angel with expanded wings, and a cross rising out of her head, holding two sceptres; that over the French shield terminating in a fleur de lys, and that over the English shield ending in a broad mace-like ornament. An angel was the favourite supporter of Henry VII. for his banner, and as such is represented on his tomb, holding a standard, which he offered after the Battle of Bosworth field. Below the two shields, but within the inner pannel, are two portcullisses, each charged with a rose at the two upper corners, and surmounted by a demi eagle displayed ducally gorged; and between them a peacock in his pride. The Portcullis was a badge, adopted by the family of Tudor, to shew their descent from that of Beaufort; and the rose of white and red was also a royal badge, shewing that the houses of York and Lancaster were united in King Henry VII. and his Queen, Elizabeth. The Eagle or Falcon is probably an allusion to the crest of this Queen, or to the Falcon crest of King Edward IV. The Peacock is inserted probably as the crest of Thomas Manners, Lord Roos, or Edmond of York, Earl of Rutland, the uncle of of Queen Elizabeth, to mark the connection of the royal house with the family of Manners. At the top of the border, which surrounds the inner pannel, is a double rose placed between two portcullisses as before, with an Antelope and Stag placed at the two angles as supporters; and on either side are two double roses with a similar portcullis between them. At the bottom, the corresponding supporters are a Greyhound and Dragon; and between them are three small crowned shields, two of which are parted per pale, but blank, and the centre contains the arms of Edward the Black Prince, for Cornwall, namely, Sable three Ostrich-feathers issuing from as many scrolls argent. Beneath all, on a scroll, is the royal motto, "Dieu. et.mon.droit, in small stout black-letter, first used by King Edward III. The Antelope or Hind, was a supporter of the Kings Henry VI. and Edward V., and the Stag, or rather the white-hart, was a badge belonging to Richard II. The Greyhound was assumed by Henry VII. in right of his Queen Elizabeth of York; and he took the Dragon to mark his descent from Cadwallader, the last King of the Britains. The Arms of Edward the Black Prince, were those used by Arthur Tudor, eldest Son of Henry VII. who as Prince of Wales, inherited all his titles. The two impaled vacant shields probably allude either to the other issue of Henry VII. and Elizabeth, or to the manner in which that Queen wore her arms, namely parted per pale, each coat France and England quarterly; and parted per pale, first coat, France and England quarterly, second coat, Mortimer and Ulster quarterly.

VARIATIONS, &c.

In the "Treatyses perteynynge to Hawkynge," &c. 1496, already mentioned, there is a mark which has sometimes been considered as one of Wynkyn de Worde's Devices. It consists of an upright parallelogram, containing a perpendicular line crossed by two horizontal ones placed close together, about half way down. Beneath these, at the bottom of the perpendicular line, is a circle containing a shield charged with a diagonal cross; the arms of St. Albans. All these are figured in white lines on a red ground; and the general idea of the Device was probably taken from one used in a Venetian edition of Cicero's familiar Epistles, printed in 1483.

Herbert, in detailing the Devices of Wynkyn de Worde, mentions a Fifth Tripartite Device, which he states is of very uncommon occurrence. "In the upper division," says he, "is the Sun, with the Moon almost at full on the right, and a blazing Star on the left; with sixteen Stars interspersed. The middle part has Caxton's Initials and Cypher, without any ornamentals. The lower division like No. 5, (vide ante,) only instead of the foliage at bottom, is a twisted branch on the left, and a sort of Coronet on the right hand of a Rose, in the middle. This I find used only to two books in 1521. "Typ. Ant." Vol. II. p. 237.

Wynkyn de Worde also occasionally used Caxton's largest Device unaltered; and in the "Introductorium Lingue Latine," No Date, Folio, Vide Ante, Page 348. No. 318. is a variation of it, which Herbert describes as being on a white ground, over a double sprig of flowers, within a frame damasked with flowers and ornamented with corner pieces, about 2 1-2 inches by 2 3-4. Typ. Ant. Vol. II. page 101. In the above Device the arbitary mark for 7 is reversed, but the W. C. stand right.

In the book of John Despauterius "De Accentibus" &c. 1525, vide ante, page 329, No. 275, Herbert mentions a compartment or border with hares &c. with Caxton's mark.

As in the instance of the Portrait of W. Caxton, the history of which has been given at page 210 ante, so the head which hitherto has been received as a likeness of Wynkyn de Worde, and which will be found at page 220 ante, has been produced by a similar error. From the same book in the Harleian Collection, as that which contained the fictitious head of Caxton, another purporting to be Wynkyn de Worde, was engraved on wood by Ames; and this, after having been for so many years received as genuine, proves to be the portrait of Joachim Ringelberg, a profound scholar, critic, and commentator of Antwerp; the original of which was affixed to his "Elegantiæ," Antwerp, 1529, Octavo. A fac-simile of it will be found in the Rev. T. F. Dibdin's "Bibliographical Decameron," Vol. II. page 289.

RICHARD PYNSON.

Although the Typographical labours of this eminent contemporary and successor of Wynkyn de Worde, were not by far so extensive nor so beautiful as those of the latter printer, yet the works which appeared from his Press are of greater intrinsic value, and such as reflect honour upon him for his connection with them. R. Pynson, like several of the early English Typographers, was a foreigner. In the Chapel of the Rolls is contained a Patent of Naturalization granted to him by King Henry VII., about 1493, which calls him "Richard Pynson, descended from the Countries of Normandy." The name does not then appear to have been first introduced into England, for in the Church-Warden's books belonging to the Parish of St. Margaret, Westminster, in the year 1504, are the words, "Item, receyuyed of Robert Pynson for four tapers iiiid." Anthony A. Wood also, in his *Athenæ Oxonienses*, Edit. by Bliss, Lond. 1815, Vol. II. p. 692, mentions, that one "Philip Pinson, an English man, studied among the Minorites or Grey Friars, for a time at their house in Oxon. of which order he was a learned brother." He was subsequently Suffragan-Bishop to Hadrian de Castello, Bishop of Hereford, and afterwards Bishop of Bath and Wells; through whose endeavours, united with the interest of King Henry VII., he was ad-

vanced by the Court of Rome to the Archbishopric of Tuam, in Ireland, December 2nd, 1503, and three days after he died of the Plague. It has been supposed, from an equivocal note inserted in Palmer's General History of Printing, that Richard Pynson, or Wynkyn de Worde, was the Son-in-law of William Caxton; but the preference has rather been assigned to the latter, since in all his Devices Caxton's Monogram appears most prominently conjoined with De Worde's, while those of Pynson are composed of his own initials only. That Pynson might have been either an apprentice or workman of Caxton's is scarcely to be doubted; since in "The Prohemye," to his edition of Chaucer's Canterbury Tales, printed without date, he says, "whiche boke diligently ouirsen & duely examined by the pollitieke reason and ouersight of my worshipful master william Caxton accordinge to the intente and effect of the seid Geoffrey Chaucer, and by a copy of the seid master Caxton purpos to imprent by the grace ayde and support of almyghty. god. Whom J humbly beseche. that he of his grete and habundant grace will so dispose that J may it fynisshe to his plesure laude and glorye." It has also been considered, that Richard Pynson was probably a more ancient printer than Wynkyn de Worde, on account of the rudeness of type which is shewn in his edition of "Dives and Pauper," 5th July 1493; and in the book of Canterbury Tales, without date, already alluded to, when contrasted with the Typographical excellence of Wynkyn de Worde. The residence of Pynson appears to have been close to that of the last-mentioned Printer, whom it has been supposed he invited from Westminster, to dwell near him. Psalmanazar has also

intimated, that the two typographers lived in the closest familiarity and friendship with each other; but by their publishing different editions of the same book, almost at the same period, it would appear more as if they had been the supporters of two rival presses. The first book of Pynson's which is known with a date, states in the colophon, that it was printed "the v day Juyl. the yere of oure lord god. m.cccc.lxxxxiii.—by me Richarde Pynson at the Temple-barre of loudon." The "Falle of Princis," of the following year, has "dwellynge withoute the Temple barre of London," which place of his residence is continued, till 1502-3. In the "Imytacyon & Folowynge ..... of Criste," finished on the 27th of June in the latter year, his house is stated to be "in Fletestrete at the sygne of the George;" and the book to have been printed "at the commaundement and instaunce of the ryght noble and excellent Prynces Margaret moder of our souerain lorde Kynge Henry the VII. and Countesse of Rychmount and Derby." But a still higher protection is to be found attached to a Salisbury Missal, printed in 1504, which has the words, "per Richardum Pynson huius artis ingeniosissimum mandato et impensa serinissimi xpristianissimiq. et omnia virtutum genere prediti regis Henrici septimi." The "Pylgremage of Perfection," 1525, was "Imprinted at London in Fletestrete, besyde saynt Dunstan's Churche by — printer to the Kynges noble grace;" and in an edition of the Salisbury Missal, without date, are the expressions "In parochia Sancti Dunstani (in fletestrete), iuxta ecclesiam commorantem." From these extracts, it is ascertained that Pynson lived in two, if not in three different residences; since, as the Parish

of St. Clement reaches to the Western side of Temple-Bar, he could not be dwelling near St. Dunstan's Church at the time when he was situated without the boundary. It is supposed that in 1508, when William Faques either died or resigned his office of King's Printer, Pynson first properly assumed this title in his colophons; and that the royal patronage which he had previously received, must have been confined to certain books only. In December 1508, in the Colophon to the "Peregrinatio Humani Generis," he styles himself, "Prynter vnto the Kyngis noble grace," and in Alexander Barclay's translation of Sallust's Chronicle, no date, there is added to the above, "with priuylege vnto hym graunted by our sayd souerayne lorde the kynge." It has also been discovered that this office was not merely honorary; for in a manuscript latin note, inserted in Herbert's own copy of the Typographical Antiquities, it is stated that "In the seventh year of Henry VIII. (1515) September the 27th. The King gives to Richard Pynson Esquire, our Printer, Four Pounds annually, to be paid from the receipts of the Exchequer during life." Although this sum will appear but a trifling consideration for the office, yet for that period it must be calculated at about sixteen times its apparent amount; namely, eight times in actual value, and eight more in its comparative power, which will bring it to £64, an income of sufficient importance in the sixteenth century. The title of Esquire, which Pynson had thus formally received, he afterwards thus used in the Colophon to his Statuta without date, "Richard Pynson Squyer and prenter vnto the kynges noble grace." The Law-Books of Norman French which were produced by Pynson, such as the Liber

Assisarum, the Statutes, Littleton's Tenures, &c., made him employ one Tailleur a Printer of Rouen, to execute them for him, as being better acquainted with that language. Early in the reign of Henry VII., the Laws ceased to be written in French, and they were subsequently printed in England. About 1525, Robert Redman assumed and altered one of the best devices of Richard Pynson, and also interfered in one department of Printing, (the Law), which the latter considered from the Royal protection already mentioned as being peculiarly his own. At the end of an edition of "Lytylton Tenures newly and moost truly correctyed and amended" October 12th 1525, Pynson placed the affair before the public in a Latin letter, of which the following is a translation. "Richard Pynson, the Royal Printer, Salutation to the Reader. Behold I now give to thee, Candid Reader, a Lyttleton corrected (not deceitfully,) of the errors which occured in him; I have been careful that not my printing only should be amended, but also that with a more elegant type it should go forth to the day: that which hath escaped from the hands of Robert Redman, but truly Rudeman, because he is the rudest out of a thousand men, is not easily understood. Truly I wonder now at last that he hath confessed it his own typography, unless it chanced, that even as the Devil made a Cobbler a Mariner, he made him a Printer. Formerly this Scoundrel did profess himself a Bookseller, as well skilled as if he had started forth from Utopia; he knows well that he is free who pretendeth to books, although it be nothing more; notwithstanding he is a Buffoon who hath dared to engage in it, his reverend care for the Laws of England should knowingly and truly have im-

printed them all. Whether the words which I give be profitable, or whether they be faithful he can tell, and do thou in reading Lyttleton excuse his care and diligence in that place where thou dost see it. Farewell;" Redman took but little notice of all this, but in April 1527, he removed into St. Clement's Parish, to the sign of the George, the very house which Pynson had quitted; and in the same year, in an edition of Magna Charta, Pynson again attacked him in a similar manner. In 1532, Redman seemed to have occupied his antagonist's residence next to Saint Dunstan's Church, as his direction expresses; and Herbert supposes that Pynson thus effected a reconciliation with Redman, by retiring from business, and making over his whole stock to him. The last books printed by Pynson, are supposed to have been Bishop Longland's Convocation Sermon, and the Missal of the Holy Ghost, both in Octavo, 1531; but in the date of the former, Herbert supposes that there is an error, and that MDXXXI has been placed for MDXXIX. The Colophons of some of Pynson's books shew that he was employed by some of considerable importance as well as the Royal Family, for in that to the "Promptuarius Puerorum," 1499, he says, "Imprinted by the excellent Richard Pynson, at the charges of those virtuous men Frederick and Peter Egmont, after Easter," &c. In an edition of the "Old Tenures," he mentions, that it was printed at "the instaunce of my maistres of the company of Stronde lane with oute tempyll barre off London."; and in "The Myrrour of Good Maners," no date, he says "whiche boke I haue pryntyd at the instance and request of the ryght noble Rychard Yerle of Kent." As in 1529, Thomas Berthellet had a Patent for the office of

King's Printer, and in a book of that year he assumed the title, it has thence been concluded that Pynson died about the same time but, if the above-mentioned books be received as evidence, this supposition is certainly erroneous. Lord Coleraine, in his Manuscripts concerning Tottenham, preserved in the Bodleian Library at Oxford, states that in the 11th of Henry VIII. 1519, the Manor-House of Tottenham with the adjoining fields, (then the property of Sir William Compton), were leased for forty-one years to one Richard Pynson, Gent. but whether this were the Typographer is certainly doubtful. Mr. Rowe Mores, in his very curious work on English Founders and Founderies, speaks well both of Pynson and his types. He states that in 1496, this printer was possessed of a Double Pica, and Great and Long Primers, all clear and good, with a rude Eng. English, and English, and a Long Primer Roman. In 1499, he had an English, and a Pica Roman, of a thick appearance, but a letter which stood well in line. He had also a better fount of Great Primer English, with which he printed in 1498; Pynson was the first Typographer who introduced the Roman letter into this country. We now proceed as before, to a list of his productions; premising only, that as we advance downward in time, books which have been already described will be again brought forward; and for these we shall refer to such former description, stating only their bibliographical arrangement, without increasing our matter by multiplying extracts.

1. Diues and Pauper. fynished the v. day of Juyl, the yere of oure lorde god. m.cccc.lxxxxiii. Emprentyd by me Richarde Pynson at the Temple-barre. of london. Deo gracias. Folio.

Wynkyn de Worde's edition of this curious volume has already been described at page 235, No. 19, ante; but the

present was the Editio Princeps, and is probably the earliest specimen of Pynson's typography with a date. The volume is printed in broad or fat letter, with large two-line initials, inclining lines or virgils, and lozenge-shaped periods, but neither catchwords nor numerals. The signatures are,—Table, a ii. to b 6; Dialogue of Holy Pouerty; ii a, seven leaves; and the work itself, a to u in eights, then A to J in eights, excepting the last, which has but seven;—in all 242 leaves. The Colophon varies but little from Wynkyn de Worde's.

2. Sulpitii Verulani opus grammaticum. m.cccc.lxxxxiiii. 4to.

3. Idem. Impressum in ciuitate Londonio. Per Richardum Pynson: in vico dicto the Fletestrete Jn signo Georgii commorantem. Anno. m.ccccc,v. xi. die. Augusti. 4to.

The following title is over a wood-cut of a man in an ecclesiastical habit, sitting at a desk, holding a book and paper:—

"Grammatice Sulpitiana cum textu Ascensiano recognito & aucto; vt proximo patebit epistolio."

The signatures extend to ji 4 in sixes, but the first alphabet ends at x. Colophon:—

"Auctum atq: recognitum est hoc opus opera Ascensiana. Device No. v. on the last page.

4. The Boke calledde John bochas descriuinge the falle of Princys, &c. fynisshed the xxvij day of Janyuere. In the yere of our lord god m.cccc.lxxxxiiii. Emprentyd by Richard Pynson: dwellynge withoute the Temple barre of London. Laus Deo. Folio.

Prologue on the recto of sign. a ii, and the signatures extend to v in eights; after which they commence again with A to H iii, also in eights, excepting G, which has but 6 leaves. On H iij. recto, is the Colophon:—

"Here endith a compendious treatyse and dyalogue of John Bochas, fructuously tretinge vpon the fall of Pryncys, Princessys, and other nobles, fynysshed" &c. as above.

On the reverse is l'Envoy on Boccacio; 214 leaves in all.

5. The Same Imprinted at London in Flete strete by Richarde Pynson, printer vnto the kynges noble grace, and fynisshed the xxi. day of Februarye, the yere of our lorde god. m.cccc.xxvii. Folio.

"Here begynneth the boke of Johan Bochas, descryuing the fall of princes, princesses, and other nobles: translated into Englysshe by John Lydgate monke of Bury, begynnyng at Adam and Eue, and endyng with kyng Johan of Fraunce taken prisoner at Poyters by prince Edwarde."

This title is over a wood-cut enclosed with pieces, of a nobleman in a long robe, standing with several attendants, and presenting a book to a priest, who is seated on a throne. At the end of the Translator's prologue is another cut, representing him in an ecclesiastical habit, kneeling before the Wheel of Fortune, who is drawn behind it as a male

figure in a long robe, crowned, and spreading his wings. The bibliographical arrangement is, nine books each with an appropriate cut; pages numbered---fol. ccxvi. Catchwords to fol. xxxviii, then only occasionally, but generally at the close of every signature. Colophon :---

"Thus endeth the nynth and laste boke of John Bochas, whiche treateth of the fall of princes, princesses, and other nobles. Imprinted" &c. as before.

Device No. iv, enlarged with pieces on the last leaf.

6. Synonyma M. Joan. de Garlandia cum expositione Galfridi et equiuoca iuxta Ordinem Alphabeti. per Richardum Pynson. Lond. m.cccc.lxxxxvi. Quarto.

7. Idem. Londonio impressus per Richardum Pynson, feliciter finit Anno incarnationis domini m.cccccc. Quarto.

Signatures to K 4 in sixes.

8. Idem. Impressus p[er] Richardum Pynson, feliciter finit. Anno incarnationis domini. m.cccccix. Quarto.

Title over a large square wood-cut of a schoolmaster and his scholars. Signatures to K ii in sixes.

9. Multor. vocabulor. equiuicor. Interpretatio Magistri Johannis de Garlandia: grammatico et latini cupido, permaxime necessaria Incipit. Anno christiane redemptionis. Millesimo quingentesimo. quarto desimo [1514]. Die vii Octobris. Quarto.

Title over an engraving of a student at his desk.

10. Mons Perfectionis; Otherwyse called in Englyssh The hille of Perfection. Emprynted by Rycharde Pynson, in the xiii. yere of our Souerayne Lorde, Kinge Henry the vii. [1497]. Quarto.

11. Gallicantus Johannis Alcock episcopi Eliensis ad confratres suos curatos in sinodo apud Bernwell. xxv. die mensis Septembris. Anno millesimo. cccc. nonagesimo octauo. [1498]. Quarto.

Title over an upright wood-cut of a Bishop preaching, with a cock placed upon a pillar on either side of him, which is repeated on the reverse. The work commences on the recto of the next leaf with a six-line wood-cut of a black cock indented like an initial letter. The following leaf has sign. A instead of A iii, but the recto of the next is marked A iiii; and on the reverse of D iiii, the work concludes. Then follow three pages of the manner of celebrating certain feasts within his Diocese, ordained by Bishop Alcock; and on the reverse of the last page is the Device No. v. without any imprint. The volume contains xvi chapters and 26 leaves, and the contents are in Latin.

John Alcock was born at Beverley in Yorkshire, and was educated at Cambridge. In 1461, he was made Rector of St. Margaret, New Fish Street, and in the following year Dean of St Stephen's Westminster, and Master of the Rolls. In 1468, he is supposed to have been a Prebendary of St.

Paul's; but it is more certain that in 1471, he was Bishop of Rochester; in 1473, Keeper of the Great Seal; and in 1476, Bishop of Worcester. While he filled this See he founded a Free School at Kingston upon Hull; and where his parents were interred in the Parish Church he built a Chapel and ordained a Chantry. King Henry VII. with whom he was highly in favour, made him President of his Council in Wales, and in 1486, constituted him Lord Chancellor; and during the same year he was translated to the Bishopric of Ely. In the Episcopal Palace of that See he erected the Great Hall and Gallery, and greatly improved all his other residences; it was for these abilities that Henry made him Comptroller of all his works and buildings, especially those at Richmond. In 1496, he formed the deserted Nunnery of St. Radigund, at Cambridge, into Jesus College; and on the 1st of October 1500, he died at Wisbeach, whence he was removed to Ely, and buried in his own Chapel in the Cathedral.

12. Exposito hymnorum secundum vsum Sarum. per richardum pynson extra barram noui templi londoniarum morantem. Expliciunt feliciter. Anno mcccc.xc.vii. Amen. Folio.

On the Title is a cut of a Schoolmaster hearing a boy his lesson, with seven others before him, and on the reverse is an engraving of a Monk seated at a table with books. Running Title "Expositio hymnorum" on one page, and the number of the folium upon the other. Sixty Eight leaves and fol. li. repeated. Device No. IV.

13. Expositio sequentiarum secundum vsum Sarum. — correctarum finis imprimitur. Anno m.cccc.xcvii. Amen. Folio.

Title over the second of the above cuts, and the volume contains lxvii folios beside the Title-page. These two works are usually bound together, with separate Titles and Colophons. Of this latter it is supposed that there was another edition.

14. Idem; Impresse Londonii per me Richardum Pynson (impressorem nobilissime regis gratie) commorantem in vico appellato the Flete strete: ad signum Georgii. Anno Domini m.cccc.ix. decima septima Octobris. Quarto.

15. Idem. m.cccc.xiv. Quarto.

16. Idem. Without Imprint. Quarto.

17. Terentius in Andria. impress. per Richardum Pynson manentem extra barram noui templi Londonio. Anno domini. m.cccc.lxxxxvii. vicesimo die Januarii. Laudes Deo. Octavo.

Under this particular title six of Terence's plays are contained, since at the commencement of each it is repeated. On the reverse of the Title-page is the Poet's epitaph, and then "Argumentum Andrie clarissimum." At the end of Andria is:

Terentianis in Andria actibus Richardus Pynson finem iusserat imprimere Anno domini Legiferi nostri. m. cccc. lxxxxvii."

Then an alphabetical explanation of certain words, with the Device No. iii. on a separate leaf. After Andria, follow:

"Eunuchus—Eautontimorumenos—Comedia quarto Adelphorum—Comedia quinta Phormio—Comedia sexta et vltima Ecyra."

After these the following general Colophon:

"Hic finitur comedia sexta et vltima impressa per Richardum Pynson." &c. as above.

Each of the plays begins on a i, but neither the pages nor the leaves are numbered, nor are there any catch-words. The present is the first Roman Classic printed in this Kingdom entirely in Latin.

18. Liber Presens Directorium Sacerdotum. Anno salutis m.cccc.lxxxxviii. Folio.

19. Idem. Anno salutis nostre Millesimo. cccccjii. Quarto.

20. Idem. Anno domini Millesimo quingentesimo octauo decimo kalendas Decembris [1508]. Quarto.

The bibliographical arrangement of this edition is, Titlepage, Calendar, Table of Dominical Letters, &c. to 1520. Signatures to z 4, A and B in eights, the rest sixes. Colophon.

"Exarntum est presens opus per me Richardum Pynson (regis impressorem expertissimum, Londonio ad intersignium diui Georgii ecclesiam Sancti Dunstani in vico nuncupato fletestrete, commorantem. Finit feliciter, Anno, &c. as above.

21. Promptorius Puerorum, Promptorium Paruulorum. sive Clericorum. Medulla Grammatice, Impressum per egregium Richardum pynson in expensis virtuosorum virorum Frederici egmont et Petri post pascha. anno domini. m.cccc. nonagesimo nono. [1499] decima vº die mensis Maii. Folio.

No title, but the Prologue is printed on the reverse of the first leaf; and then on sign. a ii.

"Incipit liber qui dicitur *Promptorium* paruulorum sive clericorum."

The printing is in double columns with the English before the Latin. The signatures extend to f: a, b, in eights, and the remainder in sixes. Colophon.

"Ad laudem et ad honorem omnipotentis dei, et intemerate genitricis eiuo. Finit excellentissimum opus exiguis magnisq; scolasticis vtillisimum, quod nuncupater Medulla Grammatice. Impressum." &c. as before.

Device No. v, on the reverse of the last leaf. Richard Francis, a Preaching or Black Friar was the author of this Dictionary.

22. Liber Festiualis. Anno incarnationis dominici. m.cccc. nonagesimo nono. [1499] *sexto* die *mensis* Julii. Quarto.

"Incipit liber qui vocatur festiualis."

Over a wood-cut of the Crucifixion, beneath which is,

"Hec tria michi spes Jhesus, Maria, Johannes," and the same cut is repeated on the reverse. The book is printed in double columns; and it contains 156 folios exclusive of the Title-page. It is numbered only to cliiii, but cli. is repeated, and the last leaf has only a wood-cut of the Holy Trinity crowning the Virgin. Colophon:

"Finitum et completum per Richardum Pynson commorantem extra barram noui templi Londonio, Anno, &c. as above."

Device No. ii. at the bottom of the last column. Herbert supposes there was another edition of this book, in all respects like the present, but printed in a less type. Vide an account of this and the following book, at page 175, No. 19-20; and page 224, No. 1-6.

23. Quatuor Sermones. Finitum Londonio Per Richardum Pynson Anno dni. m.cccc.lxxxxix. Quarto.

Running-title as above, commencing on a i, and the signatures extend to r 8, but all the previous letters are in sixes. The last page has but one column. Colophon as above.

24. The Same Works. Empented by me Richarde Pinson. Without date. Folio.

In double columns.

25. This is the boke of Cokery. Emprynted without temple barre by [Ri]charde Pynson in the yere of our lorde m. d. Quarto.

Signatures to K 8 in sixes, Colophon as above, and Device No. v. on the last leaf.

26. Manipulus Curatorum. The 28th of April. [1500]. Duodecimo.

27. Idem; Impressus per Richardum Pynson. eadem in vrbe, commorantem. Anno dni. m.cccc.viii. quarto idus Nouembris. Quarto.

Title over the Printer's device No. iii. Folios cxxvii. Colophon:

"Celeberrimi viri domini Guidonis de monte Rocheri. liber. qui manipulus Curatorum inscribitur, vna cum Tabula eiusdem, finit feliciter. Exaratus London. Impressusq; per Richardum Pynson &c. as above."

28. The Imytacion & folowynge &c. of Criste. Emprynted in London by Rychardo Pynson &c. The yere of our lorde m.d.iii. The xxvii day of June. Quarto.

Vide ante page 258, No. 79, 80, for the edition printed by Wynkyn de Worde, where a full account of the Title is given. In the present Edition, on the reverse of the Title-page, is the abbreviation of the name of Christ, surmounted by a Portcullis between two roses, and beneath it is another Portcullis with the royal motto in a scroll. On either side also are similar ornaments. The Signatures are Q 4; A, B, eights, and the remainder in sixes. At the end of the third book is the first colophon:

"Here endeth the thryde boke of John Gerson: Emprynted

in London by Richarde Pynson in Flete-strete at the Sygne of the George. at the commaundement and instaunce of the ryght noble and excellent Prynces Margarete moder to our souerain lorde Kynge Henry the vii, and Countesse of Rychmount and Derby. The yeare," &c. as above.

The Device No. v. follows on a separate leaf, which is followed by a fourth, but a spurious book, commencing on the reverse of the same cut as that on the Title, in the manner described on page 259, ante, 18 leaves; and on the last page over "Deo gratias," the Device No v.:

"This boke Imprinted at london by——dwellynge in Flete-strete at the George."

The second Colophon follows as on page 260, omitting the Printer's name.

29. The Same. The yere of our lorde god m.cccccc, and xvii. The vii day of October. Quarto.

Similar to the above, excepting that the Device is No. iii, the signatures c iii, on the reverse of the third leaf after which the book ends. Colophon:

"This boke inprinted at london in Fletestrete at the Signe of the George by Richard Pynson Prynter vnto the kynges noble grace."

30. Missale ad vsum insignis et preclare ecclesie Sarum, &c. Anno vero et natali Christiano millesimo quingentesimo quarto [1504] decimo kalendas Januarii. Folio.

31. Idem. Impressum Londini per Richardum Pinson in Flete strete apud diuum Dunstanum commorantem anno domini m.cccc.xx. nono kalendas Januarii felici numine explicitum est cum gratia priuilegio. Folio.

32. Idem. Impressum Londiniis per —— regis impressoris. In parochia Scti Dunstani (in fletestrete) iuxta ecclesiam commorantem. (Without date). Folio.

33. Textus Alexandri cum sententiis constructionibus. Libro doctrinali Alexandri Richardus Pynson vigilanter correcto finem felicem imprimere iubet anno domini m.cccc.v. Quarto.

Title above a wood-cut of a schoolmaster and scholars; 50 leaves without numerals, printed in two sorts of types, wholly in Latin.

34 Idem. Anno dni m.cccc.xiij, Quarto.

35. The fruytful saynges of Dauyde the kynge in the seuen penytencyal psalmes. [By Bishop Fisher m.cccc.v.] Quarto.

36. The Same. Emprynted at London in Fletestrete at the sygne of the George by Richarde Pynson, prynter vnto the kynges noble grace. In the yere of our Lorde m.cccc.x. the vij. daye of the Moneth of August. 4to.

Under an Heraldic frontispiece is the Title already given at page 274, ante No. 112, and on the reverse is the Prologue. The signatures extend to z 4 in alternate eights

and fours, excepting h and j, which have four leaves each: Colophon as formerly given, Device No v.

37. Psalterium et Hymni ad vsum eccles. Sarum et Eborac. [1505.] Quarto.

38. De Sancto Marcho, Explicit paruus tractatus de naturali mundi machina, compilatus per fratrem —— in alma vniuersitate exoniense. 1h 0h die Octobris [1505] Deo gratias. Quarto.

Title over the Device No v. Signatures to s in sixes, with the leaves numbered on the middle of the page, and the word Folium or Folio on the reverse of the leaf. Colophon as above. Title 2 pages in double columns, and the last page blank. The volume is decorated with schemes of spheres and the signs of the Zodiac.

39 Principia seu introductiones fratris perigrini Ytalici de Lugo, &c. Per R. Pinson, &c. [1505.] Quarto.

40. Hereafter followeth a devoute Boke compyled by Master Walter Hylton to a devoute Man in temporall Estate how he shulde rule him. Emprynted by Richarde Pynson. [1506]. Quarto.

Vide Ante, Page 228, No 9.

41. Peregrinatio Humoni Generis. Imprynted at London in Fletestrete at the Sygne of the George by Rycharde Pynson, prynter vnto the Kyngis noble grace. And this boke made fynysshed the yere of our lorde m.cccc. and viij. the v. daye of December. Quarto.

In Royal, or seven-line Stanzas. Device No v.

42. The Shyp of Folys of the Worlde. Inprentyd in the Cyte of London in Fletestre[te] at the sigue of Saynt George By Richarde Pynson to hys Coste and charge. Ended the yere of our Saviour, m.d.ix. The xiiij day of Decembre. Folio.

Vide ante, page 307, No. 243, but the present is the English Editio Princeps. The bibliographical arrangement of this curious volume is, Pynson's Seventh Device on the recto of the first leaf; and on the reverse the Translator's Dedication to "Thomas Cornisshe, Bishop of Tine, and Suffragan Bishop of Wells," written in Latin. Beneath the Dedication is the following Title:—

"This present boke named the shyp of folys of the worlde was translated in the College of saynt mary Otery in the counte of Deuonshyre: out of Laten, Frenche, and Doche into Englysshe tonge by Alexander Barclay Preste: and at that tyme Chaplen in the sayde College, translated the yere of our Lorde god. m.cccc.viij. Jnprentyd &c." as before.

The next leaf has the commencement of the English Table, which is followed by a Latin one; and on fol. i. sign. B. i, begins a series of curious satirical wood-cuts, with a Latin description in the side and bottom margins.

On the reverse of the first print are five stanzas of seven lines each, by the Translator and others, with his own preface in prose. Through the volume, which is written in a measure similar to the above, the left hand pages have the word "Folivm," and on the right is the number in Roman Capitals: they extend to cclxxiiii. The volume closes with a balled in honour of the Virgin, of twelve eight-line stanzas, after which is the following Colophon:—

"Our Shyp here levyth the sees brode.
By helpe of God almyght and quyetly
At Anker we lye within the rode
But who that fysteth of them to bye
In Flote strete shall them fynde truly
At the George: in Richade Pynsonnes place
Prynter vnto the kyngs noble grace.
Deo Gratias."

Device No. v. The volume is adorned with many cuts, and it is printed in two types, the English in the Gothic, and the Latin in the Roman.

43. Sermo Fratris Hieronymi de Ferraria &c. Ex London, viii. Sept. 1509. Quarto.

Four leaves with the Device No. 1.

44. Ortus Vocabulorum. Impress. Londoniis. per Richardum Pynson Regium Impressorem. Commorantem in vico nuncupato Fletestrete; sub intersignio sancti Georgii. Anno incarnationis Dominice m.ccccc.ix. vndecimo kalendas, Septembris. Quarto.

The first two words of the above are in wooden letters, shewing white on a red ground, and beneath them is a very long-title, set as Herbert says, "in the form of a jelly-glass," printed in black and red, and on the reverse is the common ecclesiastical figure sitting at a desk. The book is printed in double columns, and the Signatures extend to D d 6, all in eights, excepting C C and D d, which are sixes, and the first alphabet has 25 letters, which include the contractions for et and con, vide Vol. II. pages 251-257. Vide also ante, pages 246-7, Nos. 36-50, for an account of former editions with their Colophon, which nearly resembles that in the present volume. Device No. v. on the last page, reverse of the Colophon.

45. John Pecham, archbishop of Canterbury, De summa trinitate, et fide catholica — Vicessimo calendas Julii. [1510], Sexdecimo.

46. Intrationum excellentissimus Liber &c. in officina ere ac impensis honesti viri Ricardi Pynson Regis Jmpressoris moram suam trahentis sub signo diui Georgii Anno nostre redemptionis m.ccccc.x dio vero vltima mensis Februarij. *Folio.*

Title in red and black, in the form of an inverted pyramid, but some copies are printed in black only. On the reverse the King's arms crowned. A full Index Alphabeti-

cus, occupying 9 leaves printed in double columns, follows, of which the initial A has a Rose and Portcullis within it. The volume is printed in long lines, with marginal references, but has neither running titles nor catch-words. The leaves extend to fo. clxxxvi, and the Colophon is:

"Explicit opus excellentissimum & perutile in se continens multas materias omnibus legis hominibus perquam necessarias nouiter Impressum, correctum, emendatum, et non minimo labore redisum Londonio in vico vulgariter nuncupato Flete-strete in officina," &c. as before.

47. The Chronycle of Englonde with the fruyte of Tymes &c. newely in the yere of our lorde god m.cccccc.x. enprynted in fletestrete at the sygne of the G[e]orge by Rycharde Pynson Prynter vnto ye kynges noble grace. Folio.

The Descrypcyon of Englonde Fynysshed and emprynted in Flete strete in the sygne of the George by Rycharde Pynson prynter vnto the kynges noble grace the yere of oure lorde a m.cccccc.x. die vero. xix Decembris. Folio.

Vide Ante, pages 236-238, Nos. 21-25, for a full account of earlier editions. The present is printed in double columns, and ends on the third leaf after sign. cc.iiij, with a Colophon like that on page 237, changing the printer's name. Device No. v.

48. Oratio habita a doctore Joanne Colet decano sancti Pauli ad clerum in conuocatione. Anno mdxi. Apud Richardum Pynson anno virginei partus m.cccccc. xi. Octavo.

49. The Chirche of cuyll men and women, &c. The yere of our lorde m.cccccc xj. the xxij daye of Auguste. Quarto.

Over a wood-cut of Christ holding a cross and spear, is this title:

"The chirche of euyl men and women, wherof Lucyfer is the head, and the members is all players dyssolute and synners reproued."

The signatures extend to G i. in eights. Colophon:

"This present treatye hathe made to be prynted two venerable doctours of the faculte of theologye at Parys mayster thomas Varnet curate of saynt Nycolas of the feldes, and mayster Nowell beda princypall of the ruled college of Mountagu The yere of our lorde m.cccccc.xj. the xx.ij. daye of Auguste."

Neither Printer's name nor Device, but on the last page is a cut of a Dead Christ supported by the Virgin.

50. The Gouernaunce of Kings and Prynces. Imprynted at London in Flete Strete at the sygne of the George by Richard Prynson, Printer vnto the Kings noble grace the yere of our Lord mccccccxi. the xvii day of Aprell. 4to.

51. The Hystory sege and dystruccyon of Troye. Emprynted at the commaundement of oure Souraygne Lorde the kynge Henry the viii. By Richarde Pynson prynter Unto

his most noble grace. The yere of our Lorde god. a m.cccc and xiii. Folio.

"The history sege and the dystruccyon of Troye." This title is above a large wooden cut of the king's arms crowned, with a rose over it, &c. On the reverse is a cut of the city of Troy, with soldiers before it firing great guns, &c. Then, "the table or rubrysshe of the Content of the chapitres shortly of the Firste booke." It is divided into five books, and in the whole 37 chapters. To which is added another, "Of the most worthy kynge Henry v^e. fyth. Here after foloweth the Troye boke otherwyse called the Sege of Troye, translated by John Lydgate monke of the monastery of Bury, and Emprynted at the commaundement of oure Souraygne Lorde the kynge Henry the viii. By Richarde Pynson prynter unto his most noble grace. The yere of our Lorde god a m.cccccc. and xiii. Then "The Prologue of the Translatoure." Over a fine wooden cut of kynge Henry v. sitting in a large room, with officers attending him receiving this book from Lydgate, the monk kneeling. There are many other cuts dispersed throughout the book. It is in verse, printed in double columns, without numbers or catch-words, to sheet D 4 in the second alphabet; and closes, Explicit liber quintus et Ultimus. Lenuoye."

"Go tytell boke, and put the in the grace
Of hym that is, most of excellence
And be nat hardy, to appeare in no place
Without supporte, of his magnyfycence
And who so euer, is the fynde offence
Be not to bolde, for no presumpcyon
Thy self enarme, aye in pacyence
And thee submytte (to) theyr correccyon."

Verba translatoris ad librum suum.

"And for thou art, enlymned with no floures
Of Retoryke, but with whyte and blacke
Therefore thou muste, abyde all showres
Of them that lyste, set on the blacke
And whan thou art, most lykely go to wracke
Agaynst them, thyne Errour not diffende
But humbly, withdraw and go a backe
Requerynge them, all yt is amysse to mende."

"Here endeth the Troye booke otherwyse called the Sege of Troye, translated by John Lydgate monke of the Monastery of Bery. And Emprinted the yere of our Lorde" &c. Then his device N°. iii. Herbert.

52. Vocabula Magistri Stanbrigi primum iam edita sua saltem editione [1514]. Quarto.

53. ——— Impresse incunitate Londoniis Per Richardum Pynson. Without date. Quarto.

Seventeen leaves; vide ante, page 247, Nos. 41-48, for the former editions of this book.

54. Whyttyntoni editio cum interpretamento Francisci Nigri Diomedes de accentu in pedestri oratione potius quam soluta observando. [1515]. Quarto.

55. Roberti Whyttyntoni Editio de concinnitate grammatices et constructione. 1518. Quarto.

56. Ejusdem; Idem Opus. Without date. Quarto.
Title over the Device No v, with "Secunda Pars grammatice," and three other Latin lines reads to the ensuing chapters, below it, on the reverse they are continued, and on the reverse of the first leaf after sign. I.iiij, the volume closes with "Finis quantitatis siluarum," 53 leaves in all, and on the last is a wood cut of a school master and seven boys, with the Device No ii on the reverse.

57. Ejusdem; de Heteroclitis Nominibus. 1519. Quarto.
58. Ejusdem; Editio secunda Opusculum affabre recognitum et ad vnguem elimatum De Nominvm Generibus. 1519. Quarto.
59. Ejusdem; Idem Opus. Ex calcographia Pinsoniana nonis Decembris. 1520. Quarto.
60. Ejusdem; Idem Opus. Ad. H. viii. supra sesquimillessimum nostre redemptionis anno 1527. Quarto.
61. Ejusdem; Lucubrationes de synonimis, de epithetis, de variandi formulis. 1520. Quarto.
62. Ejusdem; Idem Opus. Londini in Ædibus Richardi Pynsonis; Christi ab incarnatione. anno. 23. [1523] supra sesquimillessimum. 16. die Junij. Quarto.
Thirty leaves: Device No. ii; signatures reverse of G v j.
63. Roberti Whitintoni Lichfeldiensis opusculum de Syntaxi sive constructione recensitum. Idi Jan. 1521. Quarto.
64. Ejusdem; Declinationes Nominum tam Latinorum quam Grecorum. 1522. Quarto.
65. Ejusdem: Idem Opus. Impress. Londonio per Richardum Pynson Regis impressorem in vico vulgaritor nuncupato (the Fletestre[t]) ad intersignium diui Georgii [con]morantem. Without date. Quarto.
Title over Device No iii, and on the reverse is a cut of a man sitting at a desk. The work begins on the recto of sign. A ii, and finishes on the reverse of sign. C iiij. Colophon: "Explicit Whyttyntoni Edito de declinatione nominum tam latinorumque grecorum patronymicorum et barbarorum impressa Londonio" &c as above. Device No i, beneath. Sixteen leaves.
66. Ejusdem: Verborum Præterita et Supina. Londini in ædibus pynsonianis. xxii. supra sesquimillesimum nostre redemptionis anno. [1522]. Quarto.
Title and Text in Roman letter, and the Annotations in Black. The signatures are A 4, B 6, C 4, D 8. colophon as above, Device No. vi.
67. Ejusdem: De Octo partibus Orationis, &c. Londini in ædibus Richardi Pynson. regis impressorem vigesimo secundo supra sesquimillesimum nostre salutis anno [1522]. Quarto.
Fourteen leaves.
68. Libellus de Constructione Octo partium orationis. Lon-

dini Impressus Richardum pynson Regium impressorem. Anno incarnationis dominicæ Millesimo quingentesimo decimotertio. [1518]. Quarto.

Title in small Roman letters in the centre of the recto of the first leaf; and on the reverse is a Latin letter dated 1513, from Dean Colet to Lilly, the Author of this accidence. The volume is printed wholly in the Roman letter, and in Latin; and the Colophon, "Explicit hic Libellus de Constructione Octo partium orationis. Londonii" &c. as above, is on the reverse of the first leaf after sign. g iii. Twenty-eight leaves.

69. Roberti Whitintoni: De Syllabarum Quantitate, &c. Londini in ædibus Richardi Pynsoni regis impressorem vigesimo secundo supra-sesquimillesimum nostre salutis anno. xxiiij. mensis Julij. [1522]. Quarto.

70. Ejusdem: Vulgaria et de institutione grammaticalorum: ex calcographia Richardi Pynsonis regii impressoris m.d.xxv. Quarto.

71. Ejusdem: Edito secunda. Opusculum affabre recognitum et ad vnguem elimatum. De Nominum Generibus &c. Ex officina Richardi Pynsonis regij impressoris. Nonis Septembris. Quarto.

Sixteen leaves: Roman and small Gothic letter. The date is usually at the bottom of the Title.

72. Grammatical Treatise. (Title unknown.) Emprynted by Richarde Pynson. Without date. Quarto.

73. Magna Charta. Anno Incarnationis dómin'ce millesimo quingentesimo. xiiij. decimo sexto idibus Marcus [1514]. Duodecimo.

This volume is without a Title-page and commences with a calendar of Statutes printed in red and black, and then a table of the heads into which some of them are divided, at the close of which is, "Ad laudem et gloriam cuncti potentis ac beate virginis marie, totaq; celestis curia Paruus codex qui Antiqua Statuta vocatur Explicit Londonio cum solerti curia ac diligencia per Richardum Pynsonum Regis impressorem &c. as above. Beneath is the small Device No. 1, Magna Charta commences a new set of signatures, and the whole volume contains N 12. Several other legal instruments follow the Statutes, which are succeeded by a Table of contents and another Colophon, "Impresse in Ciuitate London' per ------ Regis Impressorem. This is probably the First Edition.

74. The Same: Anno — xix. tercio idus Septembris. [1519]. Duodecimo.

75. The Same: 1526. Octavo.

76. The Same: Londini in ædibus — excus. Anno domini Millesimo quingentesimo vicesimo Septimo, [1527] decimo die Maii. Duodecimo.

77. Fitzherbert's Abridgement, 1514. Folio.

78. Modus tenendi Curiam Baronium cum visu francum plegii. Impressum per Richardum Pynson Regis impressorem. Without date. Quarto.

Title over the Royal Arms without the supporters, with a wood-cut border surrounding the shield, all which is repeated on the reverse. Beneath the imprint is the Device No. iv. Fourteen leaves.

79. Returna Brevium. Emprynted at London in fletestrete By Rychard Pynson The yere of oure lord god. m.cccc.xvi. Quarto.

Title over the Royal Arms supported by angels, and the imprint which is under the Device No. v. is on the reverse of the 12th leaf.

80. Idem: 1522. Folio.

81. Idem: 1525. Small Folio.

82. Idem: 1528. Sextodecimo.

Title as follows arranged in the form of an hour-glass, enclosed with various border pieces, "Natura brevium newly and moost trewly corrected, with dyuers addicions of statutes, boke cases, plees in abatements of the said wrytes and theyr declarations: & barres to the same added & put in theyr places moost conuenient:" on the reverse are the Kings Arms. The volume contains folio cc.xx. preceded by a Latin address from Pynson to the Reader. Colophon: "Londini in ædibus Richardi Pynsoni regii impressoris. Anno a Christi natu. m.d.xxviij. Cum priuilegio a rege indulto." Signatures to gg in eights, and on the reverse the Device No. ii.

83. Idem: Emprynted by Richard Pynson. Without date. Fol. No Title-page, but the first leaf is blank. The signatures are i 4, a, b, c, and f, in eights; d, e, g, and h, in sixes, Colophon: "Here endeth the boke of Natura Brevium, Emprynted" &c. as above. This edition has neither running titles, catch-words, nor numerals.

84. Idem: Emprynted by Richardo Pynson. Without date. Fol. Head Title of "Natura Breuium," first initial four lines in depth, and the remainder of the common size. Signatures a 4, in sixes, Alphabetical Table at the end, and the Colophon as in the last. Device No. v. on the last page.

85 Modus tenendi Vnum Hundredum siue curiam de Recordo. Impressum per Richardum Pynson Regis impressorem. Without date Quarto.

Title over the Royal Arms crowned, with supporters, and Pynson's largest Device, No. vi. is on the reverse of the imprint upon the 10th leaf.

86. Littleton Tenuris, now correct, Printed by Pynson, 1516. Folio.

87. Lytylton tenures newly and moost trulycorrectyd and amendyd. Londini in ædibus Richardi Pynsonis &c. quarto idus Octobris. 1525. Sextodecimo.

Title over the same Heraldic ornaments as in No. 85, Signatures y 8, Colophon as above. At the end of the book is a Table, and on the last leaf, in Roman letter, is Pynson's Address to the Reader concerning Redman, already given at page 410, Ante.

88. The Same. Londini in ædibus Rich. Pynsonis Anno domini. m.ccccc.xxviii. die vero xviii Junii. cum priuilegio. Sextodecimo.

Title over the Royal Arms as before. Signatures x 6 in eights. Colophon: "Expliciunt tenores Litiltoni cum alterationibus eorundem et additionibus nouis necnon cum aliis non minus vtilioribus Londini" &c. as before. Another edition of the same date contains E E in eights, with the Colophon "Londini in ædibus Richardi Pynsoni regii impressoris Anno a Christo natu m.d.xxviij. Cum priuilegio a rege indulto 30°.

89. The Same: ad instantiam Richardi pynson. Without date. Folio.

No Title, but the book commences on Sign. A i, previous to which is a table for the three books opposite the first page, and on the recto of the leaf is the mark of William Tailleur an eminent printer at Rouen, who for some time executed the Law-French publications of Pynson. Although this first leaf be not signed, yet it belongs to the letter A, as there are but seven leaves without it, and the Signature shews eight. The others are B to y 6. The volume has neither initials nor catch-words, and the Colophon is, "Expliciunt Tenores Nouelli Jmpressi per me wiellielmum le Tailleur in opulentissima ciuitate rothomagensi iuxta prioratum sancti laudi ad instantiam" &c. as above.

90. The Same: Without imprint or date. Folio.

The leaves are numbered to fo. lvij, and the Device is No v. The earliest edition of Littleton's Tenures has already been mentioned at page 211, No. 3, Ante.

91 Olde teners newly corrected. Londini in edibus — regij impressoris. Anno a Christi natu. 1525. quarto idus Octobris. Cum priuilegio a rege indulto. Sextodecimo.

Title over the arms of France and England quarterly, Colophon as above. Device No. ii. Sixteen leaves.

92. The Same; Emprynted by me Richard Pynson at the Instaunce of my maistres of the company of stronde Inne with oute tempyll Barre, off london. Without date. Fol.

No Title, but opposite the first page is a cut of the Royal Arms. No capital Initials excepting the first. Eight leaves. Colophon: "This boke with the Natura Breuium

was Emprynted," &c. as above. Stronde or Strand Inne which is mentioned in it, was an Inn of Chancery, which was taken down in 1549, by the order of Edward, Duke of Somerset, to build his own Palace upon the scite of them.

93. The Same, Without Imprint. [Folio.]

91. The Rule of Seynt Benet. Imprinted (by the commaundement of the reuerend fader in god, Richard Fox Bisshoppe of winchester) by me Rychardo Pynson printer vnto the kynges noble grace. The xxii. day of the monethe of January. The yere of our Lorde. m.cccce.xvi. &c. Folio.

Title over an engraving of four priests carrying the Host, with attendants bearing lighted torches, and beneath is another of a Pelican wounding herself. On the reverse is a second Pelican in a similar position, placed on a shield surmounted by a mitre, and in front of a pastoral staff. On sign. A ii. is the following account of the work, which occupies a page and an half.

"For asmoche as euery persone ought to knowe the thyng that he is bounde to kepe.—We therfore Richarde—Bisshoppe of winchester, reuoluinge in our mynde, that certayne deuoute and religious women beinge, within our Diocese—haue not only professed them to thobseruance of the Rule of the holy confessour Scinte Benet, but also be bounde to rede, lerne, and vnderstond the same when they be Nouices, & before they be professed. And also after—kepe,—and practise the sayd rule,—we the sayd Bisshope—consideringe the premisses, and remembrynge, that we may not without like peryll of our sowle: suffer the sayd to contynue in their—ignorance of the sayd Rule,—& specially—that the yonge Nouices may first knowe and vnderstande—before they professe them to it, so that none of them shall mowe afterwarde probably say, that she wyste not what she professeth, as we knowe by experience, that some of them haue sayd.—For these causes, and specyally at thinstant requeste of our ryght dere—doughters in oure lorde Jhesu, Thabbasses of the monasteris of Rumsay, what wel, seynt Maries within the citie of winchester, and the prioresse of witnay: oure ryght religious diocesans, we haue translated: the sayd rule into oure moders tonge, commune, playne, rounde englissbe, easy, and redy to be vnderstande by the sayd deuoute religiouse women, And by cause we wolde not, that there shulde be any lacke amongis them of the bokis of this sayd translation, we haue therefore, a boue and besyde certayne bokes therof, which we haue yeuen to the sayd monasteris, or caused it to be emprinted by our wel beloued Rycharde Pynson of London printer. The xxii. day of the Monethe of January. The yere of oure Lorde. m. cccce.xvi. And the. viii. yere of the reigne of oure souverayne lorde kynge Henry the viii. and of our translacion the xvi."

St. Benet's Prologue, and his Rules in 63 chapters follow, which are printed without either running-title, catchwords, or numerals: but the signatures extend to G 7. Colophon as above. The Contents of this volume were

printed by Caxton in his "Boke of Divers Ghostly Maters." Vide Ante, page 202, No. 51.

95. The Kalendre of the newe legende of Englande. Emprynted to the honour of the glorioure Seyntis therein conteyned by Richarde Pynson, prynter to our Soueraygne lorde Kynge Henry the. viii. [m.cccccxvi.] Quarto.

Title over a wood cut of the Crucifixion, with an additional figure kneeling at the foot of the cross. On the reverse is the Prologue, which states that the three treatises contained in the volume are---

"Taken out of the new Legende of the sayntys of Englande, Irelande, Scotlande, and Wales for theym that vnderstande not the Laten tonge.-And for asmoche as it is but of late tyme syth the sayde Legende was gatheryd togyther in suche maner as it is nowe, and that euery thynge in this treatyse is shortly touched more lyke to be a Kalendre than a Legende consyderynge also that the most parte of the sayntes that be in the sayd legende & in this kalender were eyther borne in this Realme or were abydynge therein & that theyse other countreys Irelande, Scotlande and Wales, of veray ryght owe to be subiecte & obedyent to this Realme of Englonde as it semyth this lytell treatyce, may conuenyently be callyd the kalender of the newe Legende of Englonde."

"Moreouer next after ye sayde Kalendre foloweth the lyfe of seynt Bryget shortlye abrygged a holy and blessyd wydowe, which lyfe is ryght expedyent for euery maner of persone to loke vpon moost in especiall for them that lyue in matrymony or in the estate of wydowhood yt they may see what grace and vertue was in this blessyd woman which lyued in the same degre as they do."

"In ye latter ende of this boke is a lytell draught of Mayster water Hylton of the medled lyfe shewynge howe and by whome it shulde be vsed & though it haue ben Imprynted before this tyme, yet take it charytably, for ye more a good thynge is knowen the better it is and percase by this occasyon it may come to the knowledge of some men that otherwyse shulde neuer haue harde speke of it. Explicit Prologus."

A Table of Saints contained on three leaves succeeds, and on the fourth is a repetition of the cut from the title. Throughout the first tract of Saints are running-titles of their names, but no catch-words; and it contains Fol. c.xix, with a blank leaf, with this Colophon under the device No. v. on the reverse of the last printed leaf---

"Thus endyth the Kalendre of the new Legende of Englande, Emprynted to the honour of the glorioure Seyntis therein conteyned by Richarde Pynson, prynter to our Soueraygne lorde Kynge Henry the. viii."

On Fol. cxx. is "Here begynneth THE LYFE OF SEYNT BIRGETTE," over a wood-cut already described on page 327, No. 271, Ante, enclosed by a border of flowers. Beneath commences her life, which extends to fo. c.xxxiii. y. 6. and on the last leaf is the following Colophon:---

"Thus endyth the Lyfe of Seynt Byrgette Emprynted at London—the xx. daye of February, In the yere of our Lorde god a. m.cccc. and. xvi."

Device No. v. on the reverse. After this follows a tract written by Walter Hylton, from the "Scale of Perfection," 1533, Vide ante, page 227, No. 9, the leaves of which are not numbered, nor has it any running-title, but it contains a new set of signatures which extend to B in eights, and the annexed Colophon:—

"Thus endyth a deuoute boke compylyd by mayster water Hylton, Empryntyd at london—in the yere of our Lorde god a. m.cccc.&. vj. & endyd in the laste daye of February."

On the last page the Device No. v.

96. Fabyan's Chronicle Emprynted by me Richarde Pynson a. m.cccc.xvi. The vii. daye of the moneth of February. Folio ¶

On the first leaf an engraving of the Royal Arms, with the Rose and Portcullis on either side, and on A ii. follows the Table, at the close of which are the figures of two Kings in their robes. Before the Chronicle is an engraving divided in two; the left hand containing a man sitting at a desk, and the other Adam and Eve. On Fol. ii. commences the Prologue in English seven-line stanzas, occupying five pages. On the reverse of fol. iiii is the first chapter, and the second follows on folio v. with the running title of "Prima Pars Bruti," as far as fol. vii. The Chronicle contains seven parts in all, and is divided into two volumes, the first of which terminates at chap. ccxlvi. on fol. clxviii. The second volume commences with a Table, and extends to fol. cc.xxxiii, exclusively of it, on which it ends. There is also an Epilogue of "the seven joys of the Blessed Virgin in English Rime," and the work is adorned with many interesting wood-cuts. Colophon:—"Thus endeth the newe Cronycles of Englande and of Fraunce. Emprynted" &c. as above, Device No. v. beneath it.

Robert Fabyan, the author of the above, was an Alderman of London, and Sheriff in 1493. Stow relates that he died in 1511, and that he was buried in St. Michael's Cornhill, and Bale asserts that it was the 28th of February 1512, and that he was buried in All Saint's, or Allhallow's Church.

97. Grammatica Latina Johannis Barkley. [1516] Quarto.

98. Year Books. 38. Edward III. 1520. Folio.
99. The Same. 46 Edward III. 1517. Folio.
100. The Same. 47 Edward III. 1518. Folio.
101. The Same. 48 Edward III. 1518. Folio.
102. The Same. 50 Edward III. 1519. Folio.
103. The Same. 47 Edward III. 1520. Folio.
104. The Same. 20 Hen. VI.
105. The Same. 27 Hen. VI.

Vide Ante, page 213, No. 2, for the legal definition of Year Books. No. 104 in this list, has "Explicit Annus xx. Henrici Sexti," with the Register beneath, on the second leaf, after G ii; and the present commences on sign. A i, has 12 numbered leaves, and on the reverse of the last the following Colophon, over the Device No. v.

"Explicit. Imprynted by Richarde Pynson prenter vnto the kyng's noble grace."

106. The Same. Folio.

107. The Same. 28 Hen. VI. *prenter* vnto the Kyngs noble grace.

108. The Same. A°. xxxiiii. Henr. VI. Impressus per Richardum Pynsonum regium impressorem. Cum priuilegio. Folio.

Of these Editions the second contains signatures a 6, b 6, with the Colophon:—"Explicit. Imprynted by Richarde Pynson, prenter" &c. as above. The latter contains L 6, and has neither running-title, folios, nor catch-words.

109. The Same. A. xxxv. Henr. VI. Explicit annus xxxv. Henrici Sexti. Folio.

110. The Same. A°. xxxvi. Henr. vi. Impress. per Richardum Pynsonum regium impressorem. Cum priuilegio a regio indulto. Folio.

111. The Same. A°. xxxvii. Henr. VI. Impress. per Richardum Pynsonum regium impressorem. Cum priuilegio a rege indulto. Folio.

The *first* of the above three has *no* catch-words. The second contains sign. F 6. the leaves not numbered, and at the end, "Et hec de anno xxxvi. Henrici sexti dictu sufficiant. Impress," &c. as above: and the last has G 5 with a similar Colophon.

112. The Same. A°. Io. Edw. IV. Per me Ricardum Pynson. Folio.

113. The Same. A°. iio. Edw. IV. de nono impressus in academia, ere ac impensis honesti viri Richardi Pynson Regii impressoris. Folio.

114. The Same. A°. iiio. Edw. IV. Folio.

115. The Same. A°. iiiio. Edw. IV. Imprinted at London in Flete-strete, by Rycharde Pynson, prynter to ye Kyng's noble grace. Folio

The second of these commences on sign. a i. and contains a 8, b c, and d 6, and e 4. "Explicit annus secundus sed'us F iiii. sed'm Townsendus de nouo, &c." as above:—The third is printed in the same type as No. 112, it has e 5, and a blank, and the paper-mark is a serpent erect. The last commences on A i. and its signatures are alternately in sixes and fours to g, and then follows h, which has 7. On the reverse of the third leaf after sign. H. iiij, is "Explicit annus quartus Edwardi quarti Imprynted" &c. as before.

116. The Same. A°. vo. Edw. V. Without name and date. Folio.

117. The Same. A°. vii°. Edw. IV. Without name and date. Fol.
118. The Same. A°. viii°. Edw. IV. Without name and date. Fol.
119. The Same. A°. viii°. Edw. IV. Without name and date. Fol.
120. The Same. A°. ix°. Edw. IV. Explicit annus nonus. Edwardi quarti. Per me Richardum Pynson.' Folio.

Of these editions the first two extend to sign b 6 in eights, and are printed in the type of No. 112. The third contains d also in octaves, printed in the same letter, and the fourth has e 6 in eights, in the same. It is supposed that Year-Books, or reports of cases adjudged in the Courts of Law, were first collected by Richard de Winchedon, about the times of Edw. I. and II.; and fairly registered under the terms in which they were decided year by year. It has been supposed that Pynson printed above forty year-books, although many of that number are wanting.

121. Oratio Richardi Pacei, &c. Impressa Londini anno verbi incarnati m.d.xviii. idibus Nouembris per Richardum Pynson regium impressorem. Quarto.

"Oratio Richardi Pacei in Pace nuperrime composita et foedere percusso; inter invictissimum Angliae regem, et Francorum regem christianissimum in aede diui Panli Londoni habita." Colophon, "Impressa Londini anno verbi incarnati m.d.xviii. idibus Nouembris per Richardum Pynson regium impressorem cum priuilegio a rege indulto ne quis hanc orationem intra biennium in regno Angliae imprimat aut alibi impressam et importatam in eodem regno Angliae vendat."

Title in a compartment of naked boys at play, and the work is printed in the Roman letter, of which it was the earliest specimen that Herbert had seen produced by Pynson.

122. Idem: Impressa Londini Anno Verbi incarnati m.d.xviij. Nonis Decembris per Richardum Regium Impressorem, &c. as in the preceding edition. Quarto.

Title over the Royal Arms crowned, and supported by Angels, printed wholly in the Roman letter, without either running-titles, catch-words, or numerals, Signatures A 6, B 4. Colophon as above, on the reverse of B. 3. On the last page a variation device.

123. Cuthberti Tonstalli in Laudem Matrimonii Oratio &c. Impressa Londini. Anno Verbi incarnati m.d.xviij Idibus Nouembris. Quarto.

"Cuthbertii Tonstalli in Laudem Matrimonii Oratio habita in Sponsalibus Marine Potentissimi regis Angliae Henrici octaui filiae, et Fransisci Christianissimi Francorum regis primogeniti."

Title over the Royal Arms as in the last; but it has neither running-titles nor numerals, and catch-words to three pages only. The virgula, colon, period, and interrogation points, appear in this volume, and the Colophon as above. In Roman letter.

124. De Arte Svppvtandi libri qvatvor Cuthberti Tonstalli. Im-

pres. Londini in ædibus Richardi Pynsoni. Anno verbi Incarnati. m.d.xxii. Pridie Idus Octobris. Cum Priuilegio à Rege Indulto. Quarto.

Title within a compartment of Mutius and Porsenna, with the Errata and Registrum operis on the reverse. It is dedicated by Bishop Tunstall to Sir Thomas More, and it has a Preface, with an Appendix at the end of the book. Printed in Roman letter with few abbreviations, and on a separate leaf is the above Colophon in Roman capitals.

125. Vulgaria Uiri Doctissimi Guil. Hormani Cæsarisburgensis. Apud inclytam Londini vrbem. m.d.xix. Cum priuilegio regis Henrici eius nominis octaui. Impressa Londini per Richardum Pynson, regium impressorem cum priuilegio à Rege indulto. Folio.

Title enclosed by a compartment, and the book printed wholly in the Roman letter, with æ and et abbreviations, but neither the capital J, U, comma, nor semi-colon points, and the small v but seldom. The leaves are numbered with Arabic figures to fol. 315, exclusive of the prefixes; the Colophon as above, with "Ne quis hæc imprimat: nec alicubi impressa, importataq; intra regnum Angliæ vendat," and four Latin verses on the reverse. On the back of the following leaf the Device No. vi.

126. The Lyfe of Joseph of Amarthia. Imprinted at London in Fletestrete at the sygne of the George by Rychard Pynson printer vnto the Kinges noble grace. Anno Domini m.ccccc.xx. Quarto.

Vide Ante page 384, No. 377, for an account of an earlier edition of this book. The present has ten leaves, and is in verse.

127. Thomæ Mori Epistola ad Germanum Brixium. Apud inclytam Londini vrbem. m.d.xx. Londini in ædibus Pynsonis. Quarto.

Title in a compartment like that of No. 125, and the book is printed wholly in the Roman letter, with catchwords, but without running-titles or numerals.

The signatures are f 6 in fours, the Colophon as above, and on the last leaf is the Device No. vi.

128. Rob. Whitintoni Epistola. respons. ad G. Hormani Invectivas & Dialogus cum eodem. Lond. in æd. Pynsonianis m.d.xxi. Quarto.

129. Assertio Septem Sacramentorum aduersus Martin. Luthcrum &c. Apud inclytam vrbem Londinum in ædibus Pynsonianis. An. m.d.xxi. quarto Idus Julij: Cum priuilegio a rege indulto. Quarto.

Title in Roman letter, within a compartment of Mutius and Porsenna, from a design by Holbein, used by Froben. The work has catchwords, but neither numerals, nor running-titles. The signatures extend to v 2, and the Colophon

as above, is on the last leaf. There were copies of this book upon vellum with the Title-page illuminated, and there is an Edition dated xvii. Kal. Febr. 1522. All in Roman letter.

130. Epistola Regia ad illvstrissimos Saxoniæ Dvces Pie Admonitoria. Without Imprint? Quarto.

Title within the same border as the last; and the book printed throughout in a similar type. Seven leaves.

131. Libello Hvic Regio Hæc insunt &c. Apud inclytam vrbem Londonum in ædibus Pynsonianis an.d.xxi. Quarto.

132. Literarvm quibus invictissimus Princeps, Henricus octauus &c. Londini in ædibus Pynsonianis. Anno domini Millesimo quingentesimo vicesimo sexto, secunda Decembris. [1526] Cum priuilegio a rege indulto. Crown Octavo.

In Roman letter. Title in a compartment with Pynson's cypher at the lower part. Signatures ¶ 4 in eights, the last leaf blank. Colophon as above.

133. Idem: Londini in ædibus Pynsonianis, anno Domini millesimo quintengesimo vicesimo septimo [1527] decima Februarii. Cum priuilegio a rege indulto. Octavo.

134. Idem. Without Imprint. Quarto.

135. A Copy of the Letters &c. Jmprinted at London in Fletestreete by Richarde Pynson, printer to the kynges noble grace. Cum priuilegio a rege indulto. Duodecimo.

Title as follows enclosed by four pieces, on the reverse of which are the contents of the Volume.

"A copy of the letters, wherin the most redouted & mighty prince, our souerayne lorde kyng Henry the eight, kyng of Englande & of Fraunce, defensor of the faith, and lorde of Irland: made answere vnto a certayne letter of Martyn Luther, sent vnto him by the same, & also the copy of ye foresayd Luthers letter, in suche order, as here after foloweth."

"Fyrst a preface of our souerayne lorde the kynge, vnto all his faithfull and entierly beloued subiectes. Copye of the letter, whiche Martyne Luther had sent, vnto our sayd souerayne lorde, the kyng. The copye of the answere of our sayd souerayne lorde, vnto the same letter of Martyn Luther."

Herbert then proceeds to state concerning this curious volume, that

"The two latter articles are translated from the Latin edition, but the preface is very different from the Latin one. In this preface, his Majesty, after setting forth the office and duty of a king in promoting the spiritual as well as temporal welfare of his people; concurring with the clergy, and overseeing them to execute their charge; and desiring nothing so much as the furtherance of his well-beloved people in the honour and service of God, he had put himself in 'denoyre to passe his progenitours,' especially as never was so much need as now.

"For wt doute nat but it is well-knowen to you all, that Martyn Luther late a frere Augustyne, and now ron out in Apostacy and

wedded, hath nat onely scraped out of the asshen, and kyndeled agayne, almost all the embres of those olde errours and heresyes, that euer heretyke held e sythe Chryst was borne hytherto: but hath also added some so poysoned pointes of his owne, so wretched, so vyle, so detestable, pronokyng men to mischefe, encoragyng the worlde to syn, preachyng an vnaccust lyberte, to allecte them with all, and finally, so farre against all honesty, vertue and reason, that neuer was there erst any heretyke so farre voyde of all grace and wyt, that durst for shame speke them. We therfore seyng these heresyes sprede abrode, and inwardly sorowynge so many christen soules to ron to ruyne, as hath done in other regions, by the occasyon of suche pestylent errours, entendyng for our parte, somwhat to set hande thorto, wrote after our meane lernyng a lytell tretyse, for the assertyon and probatyon of the holy sacramentes: In whiche we reproued, and as we trust, suffyciently refuted and conuynced, the most parte of the detestable heresies of the sayde Luther, contaygned in his abhominable boke, entituled de Babilonica Captiuitate. For angre and furye wherof, vpon two yeres after, Luther wrote and sent oute agaynst vs a boke, nothyng answeryng to ye mater, but all reason sette asyde, stuffed vp his booke with onely furyous raylyng, whiche his boke we regardynge, as it was worthy, contempned and nat wolde vouche safe any thing to reply, requtyng our selfe in Christes cause, nat to good with a right meane man to reason or contrary, but nothing meiely frutelesse with a feude frere to rayle. So came it than to passe, that Luther at laste, parceyuyng wyse men to espye hym, lerned men to leaue hym, good men to abhore hym, and his frantyke fauourers to fall to wracke, the nobles and honest people in Almayngne, beynge taught by the profe of his vngratyous practyse, moche more hurt & myschefe to folowe therof than euer they looked after, deuysed a lett' to vs written, to abuse them and all other natyons, in suche wyse, as ye by the contentes therof, hereafter shal perceyue. In whiche he sayneth him selfe to be informed, that we be tourned to the fauour of his secte. And with many flatering wordes, he laboreth to haue vs content that he myght be bolde to write to vs in the mater, and cause of the gospell: And thervpon without answere had from vs, nat onely pubiysshed the same letter and put it in print, of purpose that his adherentes shulde be the bolder, vnder ye shadowe of our fauour, but also fell in deuyce with one or two lewde persons, borne in this our realme, for the translatyng of the Newe testament in to Englysshe, as well withth any corruptions of that holy text, as certayne prefaces, and other pestylent gloses in the margentes, for the aduauncement and settyng forthe of his abhomynable heresyes, entendynge to abuse the gode myndes and deuotion, that you oure derely beloued people beare, towarde the holy scrypture, & enfect you with the deedly corruption and contagious odour of his pestylent errours. In the aduoydynge wherof, we of our especiall tendre zele towardes you, haue with the deliberate aduyse of the most renrende father in god, Thomas lorde Cardynall, legate de Latere of the see Apostolyke, Archebysshop of Yorke, primate and our Chancellour of this realme, and other renerende fathers of the spiritualtye, determyned the sayd and vntrue translatyons to be brenned, with further sharpe correction & panyshment against the kepars and reders of ye same, rekenyng of your wisdomes very sure that ye wyll well and thankfully parceyue our tendre and louyng mynde towarde you therin, and that ye will neuer be so gredy vpon any swete wyne, be the grape neuer so plesaunt, that ye wyll desyre to taste it, beying well aduertised yt your enemy before hath poyson-

ed it. Ouer this, where as we before had entended, to leaue Luther to his leudnesse, without any further writynge: yet for the frustratyng and aduoyding of his malycious fraude, whereby he entendeth to abuse the worlde, with a false opynion of our fauour towarde him, we letted nat efte sones to wryte hym an answere, of his more subtyle, than eyther true or wyse writynge. After whiche letter written and sente hym, sithe we parceyued and considred farther, that he had by sondrie false inuentions, laboured to sowe some of his venemous seed amonges you, our well-beloued people, and hath besydes that, sought the meanes to make you beliue that he were vntruely spoken and written of, and that he is nat maryed, nor that he dothe nat wryte or teche suche execrable hereseyes, as men reporte yt he dothe, whiche hym selfe knoweth to be of suche a sorte as your good christen eares wolde abhorre to here: And for yt cause, wolde for a begynnyng, tyll he myght entre in farther credence and fauour amonges you, bring you in the mynde, by the mouthes of some that sette forthe his maters, that he were neyther suche man as he is made, nor saith such thynges, as men saith he dothe. We therfore our well-beloued people, nat wyllyng you by such subtyll meanes, to be disceyued or seduced, haue of our especiall fauour toward you, translated for you, & gyuen out vnto you as well his said letter written to vs, as our answere also, made vnto the same: By the sight wherof, ye may partely parceyue bothe what the man is in hym selfe, and of what sorte is his dyetryne:—
—And if you do (as I trust verily ye wyll) nat descant vpon scrypture, nor truste to moche youre owne commentes and interpretatyons, but in euery doute that shall in sourge, lerne the truthe and enclyne to the same, by the aduice of your pastoral fathers of ye soule, it shall not onley encorage well lerned men to set forth and translate in to our mother tonge, many good thynges and vertuous, whiche for feare of wronge takynge, they dare nat yet do: but also that ye, by the good vse thereof, shall take moche good and great spirituall profyte, whiche thynge in you parceyued, shall gyue occasyon that such holy thynges, as yuell disposed persons by false and erronyous translytion corrupted, delyuer you to your hamynent paryll & distruction, gode men and well lerned may be parcase in tyme commynge the holder, truely & faythfully translated, substancyally viewed and corrected, by suffycient authorite to putte in your handes, to your inward solace and gostly comforte, to the full extyrpation of all seditious errours, encrease of your deuotion and charitable faithe to god, establysshment of goddes grace, and fauour towardes you, & thereby good werkes with your dilygent endeuor more plenteously springyng in you, your synnes remysed & forgyuen you by his mercy; ye shall nat onely in heuyn attayne those inestimable rewardes yt your merytes can nat of their own nature, but of his lyberall goodnesse, with vertue of his passyon deserue, but also by your good prayers and intercessyons, lyueng vertuously in the lawes of god, and this realme cause soner vnyuersall peace in christendome, to ensue & folowe: whiche thing in erthe shulde be most desyred of all true cristen men next after heuen, to which place of my our lorde sende me with you, where I had leuer be your seruaunt than here your kyng. Valete."

"The King's answer begins thus, 'Your lettrers wrytten the fyrst day of Septembre, we haue receyued the. xx. day of March:' &c. The time of receiving Luther's letter is not mentioned in the Latin editions.

"In the King's letter we have this remarkable assertion,

'And although ye fayne your self to thynke my boke nat myne owne, but to my rebuke (as it lyketh you to affyrme) put out by subtell sophisters: yet it is well knowen for myn, and J for myne auowe it:' &c."

The present work has catch-words on every page, but neither running-titles nor numerals. Signatures A 1/2, B to E eights and F 5. Colophon as above. There are supposed to be two other editions, one of which had an Heraldic Frontispiece.

136. Here begynneth the holy lyfe and history of Saynt Werburge, very frutefull for all christen people to rede. Imprinted by Richarde Pynson, printer to the kynges noble grace. With priuilege to hym grounted by our soucrayne lorde the kynge. Ao: m.d.xxi. Quarto.

Title over a small and rude wood-cut of St. Werburge sitting on a chair, attended by an angel, all surrounded by a flowery compartment. On the reverse is the prologue in six verses, from which the following acrostic is extracted.

Prologe of I. T. in the honour and laude of St. Werburge and to the prayse of ye translatour of the legende followynge:

"H onour loye and glorie the toynes organicall
E ndeles myrthe wt melodies praise ye all ye grinces
N ourissbed in virtue intact as pure as cristall
R eleše to all synners o Werburge lady maistres
I n grace thou passed all other and in goodnes
Whan thou was present in this moundayne lyfe
None was the lyke wydowe mayde ne wyfe

B y diuyne grace to vs a ryche present
R eioyce we may in Werburge doe and all
A gemme of vertue a virgin resplendent
D irect of oure lorde in loye and blis eternall
S orely she is set to intercede and call
H er mouth nat cessyng for them to call and cry
A nd in her trust of syune to haue mercy.

O good lady maistres decleyne thy syght a fer
And graciously beholde thy seruant chast and pure
Henry Bradsha sometyme monke in Chester
Whiche only for thy loue toke the payne and labours
Thy legende to translate he dyd his busy cure
Out of Latine in Englissbe rude and vyle
Whiche he hath amended with many an ornate style."

After this follows, "The Table of this book," containing the heads of xxxiii Chapters. The contents of this volume are the Legende of St. Werburge, related in seven-line stanzas, of which the following description of the Saint is a Specimen:—

"Sadde and demure of her countenaunce
Stable in gesture proued in every place
Sobre of her wordes all vertue to auaunce
Humble meke and mylde replete with grace
Many vertuous maners in her founde there was
And dyuers gyfts naturall to her appropryate
As was conuenyent for so noble a state

And as she encreased moore and more in age
A nowe plant of goodnes in her dayly dyd springe

Great grace and vertue were set in her ymage
Whereof her father had moche merueylynge
Her mother mused of this ghostly thynge
To beholde so yonge and tender a may
From vertu to vertu to procéde euery day.

Fyrst in the morning to church she wolde go
Followynge her mother the quene euery day
With her boke and bedes and departe not them fro
Here all deuyne seruice and her deuocyons say
And to our blessed sauyour mekely on her knees pray
Dayly him desyrynge for his endeles grace and pyte
To kepe her frome synne and preserve her in chastyte.

She was replete with gyftes naturell
Her vysage moost pleasaunt fayre and amyable
Her goodly eyes clerer than the crystall
Her countenaunce comly swete and commendable
Her herte lyberall her gesture fauourable
She lytell consideryuge these gyftes transytory
Set her felycyte in chryst perpetually."

On the reverse of s ii. is a "baladè to the auctour," and in the last stanza is this notice of the date of the present translation---

"Glorious God and kynge eternall
We magnifie thy name as is but ryght
Sith thou gaue to vs a floure most riall
Redolent in cronicles with historicall syght
Whiche now is departed from this temporall lyght
The present yere of this translation
M. D. xiii. of Christes incarnation."

Two other ballads follow; and after these the Colophon--"And thus endeth the lyfe and historye of Saynt Werburge. Imprinted" &c. as before.

On the reverse of which the Device No. vi. Signatures to s iv. in alternate eights and fours. This work is exceedingly rare. Henry Bradshaw the translator of the above was born at Chester, and educated in Gloucester College, Oxford; after which he became a Benedictine monk in St. Werbergh's Abbey, in his native city. Before the year 1500, he wrote the preceding poem in commemoration of St. Werburgh, daughter of a King of Mercia; he also wrote a Chronicle of Kings, the Foundation of Chester, and the Lives of St. Elthred and St. Sexburgh.

137. Indulgentiæ ecclesiæ St. Botulphi de Boston dioces. à papia Nicolao v. Pio iii. Sexto iiii. Julio ii. et Leone x. papá moderno Innocentio VIII. concessae. 1522.
Oblong on Parchment.

138. Admission of Edmund Husse into St. Mary's Gild Boston, with an Indulgence to him. 1522.

139. Hore beatissime virginis Marie, &c. Impresse London per — regis impressorem. Anno domini m.ccccc.xxii. die vero xviii. Mensis Januarii. Quarto.
Title over a cut of the Salutation.

140. Idem: Explicivnt hore Per Richardum Pynson. Without date. Quarto.

Twenty-eight leaves before the Hore, and eight pages after them. Cuts and small scripture histories in the margin. Signatures on the middle of the page, Colophon as above, and the Device No. v, on the last page. Printed on Vellum.

141. Galeni Pergameni de pulsuum vsu Tho. Linacro Anglo interprete. Londini in ædibus pinsonianis, cum priuilegio a rege indulto. 1522. Quarto.

Title on a border, with two boys holding a festoon at the bottom, and on the reverse a dedication to Cardinal Wolsey. Sixteen leaves, printed in Roman letter with catch-words, but without numerals or running-titles. Colophon as above, and three pages of "Index Errorum."

142. Claudii Galeni Pergameni de motu Musculorum Libri duo Nicolao Leoniceno interprete. Impress. Londini in ædibus Py[n]sonianis. An. Christi 1522. cum priuilegio a sege indulto. Quarto.

Title within a border of boys and an elephant, and on the reverse "Linacrus Lectori. s. d." Colophon as above, and on the last page the Device No. ii. within a compartment which contains Pynson's cypher in miniature at the bottom.

143. Ejusdem: De naturalibus facultatibus Libri Tres, Tho. Linacro Anglo interprete. Impress. Londini in ædibus - - regii Impressoris. Anno verbi incarnati millesimo quingentessimo vigesimo tertio. [1523]. Octauo Calend. Jun. Cum priuilegio a rege indulto. Quarto.

Title in the same border as that of No. 141, and on the reverse is a dedication to the Archbishop of Canterbury. The book has running-titles and catch-words, and the leaves are numbered with Arabic numerals. Colophon as above, on fol. 95, Device No. ii. and a leaf containing "Erratorum Index" follows it. Printed in the Roman letter.

144. Ejusdem: De symptomatum differentijs liber unus: De symptomatum causis. Libri tres Thoma Linacro Britano interprete. Impress. Londini in ædib. Pynsonianis. An. Christi. 1524. cum priuilegio a rege indulto. 4to.

Title within the same border as that in No. 141. Device No. ii. Colophon as above.

145. Here Begynneth a newe tracte or treatyse moost profytable for all Husbandemen: and very frutefull for all other persons to rede: 'Thus endeth the boke of husbandrie. Imprinted at London in flete strete by Rychard Pynson printer vnto the kynges noble grace, with priuilege to to hym graunted by our sayd soueraygne lorde the kynge. [1523]. Quarto.

Title over a rude upright wood-cut of a man at plough in hilly ground with a yoke of oxen, and a boy attending him as driver; at the top within the cut is the word "Husbondrye," in large black-letters near a tree; and on the

reverse is "Prologus." "How a husbandemen lyve" on sign A ii. the leaf following the title. Concludes on the recto of M ii. fol. lxv. with a stanza of seven lines, the address of the author to his book; and on the reverse commences a table occupying five pages, with the Colophon as above, at the end of it. This volume has numerals to the pages, and it is of extreme rarity. Vide page 369, No. 352 ante, for another work bearing the above title.

146. Here Begynneth a ryght frutefull mater: and hath to name The Boke Of Surveying And Improumentes. Imprinted at London in Fletestrete by Rycharde Pynson, printer to the kynges noble grace. The yere of our lorde god. M.D.xxiii the xv day of July. Cum priuilegio a rege indulto. Quarto.

Title over a rude wood-cut of a man sitting at a table, and a countryman coming in, touching his hat, and holding a purse. On the reverse is another engraving of a rude figure like Esop addressing a lady and gentleman sitting on an ancient seat under a tree. On the recto of sign a ii. begins the table, which occupies four pages, and this is followed by another wood-cut, with "Thomas Berthelet to the reders of this lytell boke," in five seven-line stanzas, beneath it. On the recto of sign. b. begins the author's Prologue continued to sign. b. iii. or five pages. The book concludes on fol. lvi. exclusively of the introductory matter. It is closed by two stanzas and a repetition of one of the former cuts. The imprint is "Thus endeth this lytell treatyse named the boke" &c. as above. Reverse, Pynson's Device No. vi. Very rare. The last two works are the earliest printed in English on their respective subjects.

147. The first volum of the Cronycles of Englande, Fraunce, Spayne, &c. By Sir Johan Froyssbart, &c. Inprinted at London, in Flete Street by Richarde Pynson Printer to the Kynges noble grace; and ended the xxviii. day of January, the yere of our Lord m.d.xxii[i]. Folio.

Within a rude wood-cut border, formed of four different pieces, is the following title---

"Here begynneth the first volum of sir Johan Froyssbart: of the cronycles of Englande, Fraunce, Spayne, Portyngale, Scotlande, Bretayne, Flaunders: and other places adioynynge. Translated out of frenche into our materuall englysshe tonge, By Johan Bourchier knight lorde Berners: At the commaundement of oure moost highe & redouted souerayne lorde kyng Henry the viii. kyng of Englande, and of Fraunce, & high defender of the christen faythe, &c."

On the reverse is a large wood-cut of the royal arms, with the supporters of the griffin and greyhound beneath them. The translator's preface follows, and at sign. A iii. begins the table, which contains eight leaves not numbered, Froissart's prologue forming the first short chapter. This volume consits of cccc.li. chapters, and cccxxii. num-

bered leaves, on the recto of the last of which is Pynson's Colophon---

"Thus endeth the first Volume of S. Jehan Froissard of the Cronicles of Englond, Fraunce, Spayn, Portingale Scotland, Bretayn, Flaunders & other places adioining, translated out of French into our maternal tongue by Jehan Bourcher Knight, Lord Berners, at ye commaundement of our most high redouted Soverayne Lord Kyng Henry the viii. Kynge of Englonde and of Fraunce and defender of the Christen Faithe &c. Imprinted &c. as before."

On the reverse is a large wood-cut described hereafter as the vii. Device of Pynson. The present volume contains only the first and second books of Froissart.

148 The Second Volume of the Same. Imprinted at London in Fletestrete by Rychарde Pynson Printer to the kynges moost noble grace And ended the last day of August: the yere of our Lorde god m.d.xxv. Cum priuilegio a Rege indulto. Folio.

The ensuing title is within a fine wood-cut border, executed by Hans Holbein, whose initials appear uponit, and on the reverse are the royal arms as before.

"Here begynneth the thirde and fourthe boke of Sir John Froissart of the cronycles of Englande, Fraunce, Spaygne, Portyngale, Scotlande, Bretayne, Flaunders, and other places adioynyng, translated out of Frenche in to englysshe by Johan Bourchier knyght lorde Berners, deputie generall of ye kynges towne of Calais and marchesse of the same, at the commaundement of oure most highe redouted souerayne lorde kyng Henry the eyght, kynge of Englonde and of Fraunce & highe defender of the Christen faithe, &c."

The translator's preface follows, and on the reverse the beginning of a table of seven unnumbered leaves. This volume terminates at fol. cccxix. with---

"Thus endeth the third and fourthe boke of Sir John Froissart of Cronycles of Englande, Fraunce, Spayn, Portyngale, Scotlande, Bretaygne, Flaunders, and other Places adioynynge, translated out of French into maternall Englysshe by John Bourcher Knyght Lorde Berners, Deputie general of the Kynges towne of Calais and marches of the same, at the hyghe commaundement &c. The which two Bokes he compyled into one Volume, and fynysshed in the sayd towne of Calais the x. day of March in the xvi. yere of our said souerayne Lordes raigne. Imprinted &c. as before."

On the reverse of the concluding leaf is the Device No. vii. as before. The present volume commences with the 9th year of Rich. II. and ends with the Coronation of Henry IV.

149 Eruditissimi Viri Guillielmi Rossei opus elegans, doctum, festiuum, piuum, &c. Londini. Anno domini. m.d.xxiii. Quarto.

Title in the same compartment as that of No. 142. Type entirely Roman: signatures v-v 5. This work is said to have been the production of Sir Thomas More.

150. Propugnaculum summi sacerdotij Euangelicinc Septenarij Sacramentorum aduersis Martinum Lutherum fratrum fumosum et Wicliffistum insignum. lib. 3. Editum per Edmard Powelum Ecclesiæ Cathedralis Sarum Canonicum residentiarum— in ædib. Pynsonianis. Tertio No. Decemb. 1523, or 1524. Quarto.

151. Libellus Sophistarum adversum Oxoniensem. 1524. Quarto.

152. Thomæ Linacri Britanni De Emendata Structura Latini Sermonis Libri Sex. Londini apud Richardum Pynsonum mense Decembri. m.d.xxiiii. Cum priuilegio regio. Quarto.

Commences on the reverse of the title, with a Latin apology for the incorrectness which occured in the printing. It is printed in Roman letter with running-titles, Arabic folios, catch-words, and much Greek character interspersed. The fifth book begins with new signatures, Roman numerals, and the Greek character interspersed as before. The present volume is supposed to have been the second book printed in England, in which the Greek type was introduced.

153. Articuli ad narrationes nouas partim formati. 1525. Sextodecimo.

154. Diuersite De Courtz et lour iurisdictions, et alia necessaria et vtilia. 1525. Sextodecimo.

155. Idem: Londini in ædibus Richardi Pynsonis Regii impressoris. Anno a Christi natu. 1526. vigesimoctauo Junii. Cum priuilegio 1526. a Rege indulto. Sextodecimo

156. The Pylgrimage of Perfection: Imprinted at London in Fleto strete, beside saynt Dunstan's churche, by —— printer to the kynge noble grace. Cum priuilegio. Anno domini 1526. Quarto.

The following title is over a cut already described on page 327, ante, and on the reverse is an engraving of the Virgin supporting a dead Christ, within a border—

"Here begyneth a deuout treatyse in Englysshe, called the Pylgrimage of perfection: very profitable for all christen people to rede: and in especiall, to all relygious persons moche necessary."

At the conclusion of the table to the second book, is a wood-cut of a Friar writing at a desk; and at the end of the second book over a repetition of the cut from the Title page, is—

"Here begynneth the table of the thyrde boke, whiche conteyneth seuen part cuior bokes, called seuen dayes iourney, & eche of these seuen conteyneth many chapiters as hereafter foloweth."

On the reverse is an engraving of a female saint, the same as that mentioned on page 327, ante. A cut of Adam and Eve within a border, is at the end of the table of the

third day; and over another repetition of the engraving from the Title, is---

"Here begynneth ye table of the fourth, the fyfthe, and the sixte daye of the Pilgrimage of perfection."

With a representation of the crucifixion on the reverse. At the end of the sixth day, is a figure of Christ standing between the Virgin and child, and St. Sebastian; and over another impression of the crucifixion, is---

"Here begynneth the tables of the seuenth and last day.—"

With the same cut on the reverse. At the close of this table is the descent of the Holy Ghost. Colophon---

"Thus endeth the seuenth and last day.—Imprinted at London at Fletestrete, besyde sayn‡ Dunstan's churche, by—printer to the kynge noble grace. Cum priuilegio. Anno domini 1526."

Device No. iv. on a separate leaf. The second volume of this book commences with "The declaracion of the tree of grace," to be inserted after the xvi. chap. of the second book, fol. lxxvii. The first book of this volume contains 12 chapters; the second 38, and the third is divided into three days, of which the first has 12 chapters, the second 10, and the third 13. On the reverse of fol. c. is---

"Here endeth the thirde daye of our iourney called the Pylgrimage of Perfection."

After which "The declaracion of the tree of Vyce," in 24 unnumbered pages, concludes the volume. An account of this book as printed by Wynkyn de Worde will be found at page 345, No. 303, ante: Pynson also printed The Rosary of Jesu, vide page 344, No. 300, ante, without a date.

157. Chaucer's Works. Imprinted at London in fletestrete, by me Rychard Pynson, printer vnto the kynges noble grace: and fynisshed the yere of our lorde god a. m.cccccc and xxvi. the fourth day of June. Folio.

This collection of Chaucer's works is described under the following article---

Here begynneth the boke of Troylus & Creseyde, newly printed by a trewe copye, emprinted at London in fletestrete by Rychard Pynson, printer vnto the kynges noble grace.

Title over a large wood-cut of a man in his robes, with a woman and child also full dressed. The Prologue to the first book is on sign A ii. The tale of Troylus and Cressida extends to the recto of sign k vj; A and B in sixes, the remainder in alternate fours and sixes. On the reverse of k vj. the Device No. iv. It is printed in double columns, and is supposed to have been published for separate sale, although it was occasionally bound with Chaucer's works. Earlier editions of this particular poem are noticed on page 201, No. 45; and page 304, No. 258, ante. Following the history of Troilus, is: "Here begynneth the boke of Fame made by

Geffray Chaucer with dyuers other of his workes," over a cut of Fame crowned and holding in each extended hand, a book surmounted by seven stars. On either side are several figures, intended to represent the Nobility and Commonalty; the former of which are headed by a crowned Lion rampant, treading on an hydra, and thrusting a spear at a crowned Dog, which heads the opposite group. The cut is enlarged by pieces to fill up the page, and is repeated on the reverse of the leaf. Vide an account of Caxton's edition of this poem, on page 201, No. 44 ante. "The Assemble of Foules" follows, and the title contains an enlarged cut of several kinds of birds met in a field. The foregoing words, which also form the running-title of the book, stand above it, and the poem begins immediately beneath. In Caxton's editions of Chaucer's and Lydgates Minor Poems vide page 201, No. 43 ante, this piece is called Scipio's Dream, or the Parliament of Birds; and on page 338, No. 291 ante, there will be found a full account of an edition of the Assembly of Fowls printed by Wynkyn de Worde. At the conclusion is the Colophon, "Thus endeth the assemble of Foules, otherwyse called saynt Valentynes day, compiled by the famous clerke Geffray Chaucer." "The boke called La Belle Dame Sauns Mercy, was translate out of Frenche in to Englyssh by Geffray Chaucer, flour of poetes in our mother tong," is on the reverse of the last leaf of the former article: with a cut of a lady holding a flower, and attended by a female who stands behind her. At the end of the poem is "L'envoy de l'imprimeur," and these, like the former articles, are printed in double columns. Colophon: "Thus endeth the boke called La belle dame sauns mercy: And here foloweth certayne moral prouerbes of the foresayd Geffray Chaucer's doyng." On A ii. succeeds the prologue to the Canterbury Tales, and the Tales themselves conclude on the reverse of y iii. with, "Thus endeth the boke of Canterbury Tales. Imprinted" &c. as already given: a leaf with the large device No. viii. concludes. The present edition has running-titles, but no catch-words; and the signs. are all in sixes, excepting, x and y, which are in fours. Vide ante, page 199, Nos. 39-40. for Caxton's edition of Chaucer's Canterbury Tales.

158. Johannis Longlandi Episcopi Lincolniensis Concio habita coram celeberrimo Conuentu tum archiepiscoporum cum Episcoporum, cæteræque Multitudinis, in Occidentalis Cœnobii Sanctuario die xxvii. Novem. Anno. m.d.xxvii. Excusa Londini per Richardum Pynson Typographum Regium. m.d.xxxi. [Octavo.]

Herbert supposes that the date of the present work should be M.D.XXIX, instead of the above.

159. Missa de Spiritu Sancto &c. m.d.xxxi. [Octavo.]

BOOKS PRINTED WITHOUT DATES.

160. Chaucers Canterbury Tales. By Richard Pynson. Folio.

The 'Prohemy' or introductory part on the recto of sign. A i. The leaves are not numbered, nor are there any running-titles, but only catch-words and signatures, which latter extend to v in the first alphabet; to Ll in the second in eights; and to K 5, in the last, on the reverse of which is the Device No. ii. with the last leaf blank. This is supposed to be one of the earliest books printed by Pynson: Herbert thought, from the want of capital initials, that it was produced about the same time with Caxton's Dives and Pauper, and to have been composed with the same types. The Rev. T. Dibdin conceives, that it was the first book which issued from Pynson's Press. Vide ante, page 199, Nos. 39-40, for Caxton's earlier editions of this work, the second of which was followed verbatim; and an extract from the 'Prohemy' has been already given in the life of Pynson, Vide page 407.

161. Reinard the Foxe. [Imperfect]. Folio.

Title at the head of the prologue or introduction, "Here begynneth the hystorye of reinard the Foxe. These occupy the first column on sign, A i. and on the second commences the fable: At the end is a table of contents without any Colophon or Device. Printed in the same type as the foregoing. Vide ante, page 158, No. 14, for Caxton's edition of this work, but the present is almost unique.

162. Here begynneth the Kalender of Shepardes. (Without place or Printer's name. Folio.

Vide ante, pages 334-336, Nos. 285-287, for Wynkyn de Worde's edition of the Shepherd's Kalendar. The title to the above is printed in a large lower case Gothic letter, over a wood-cut of a shepherd raising his right hand, and contemplating the starry heavens. Under his left arm is a bag-pipe, and his crook lies down before him; while behind are two dogs and five sheep, with a castle in the background. The cut is surrounded by several different borders, and is about six inches in height. On the reverse of the title is another engraving of a man holding a book in his left hand, sitting at a desk; and on the recto of the next leaf A ii. commences the prologue. On the reverse begins the table which extends to the reverse of A iii. three pages. On the recto of A iiii. the work commences under two wood-cuts, with the following paragraph--

"The Shepherds in a morning, before the day, being in the fields, beheld the firmament that was fixed full of stars: One among the other said to his fellow: 'I demand of thee how many stars there be on the xii. *parties of the Zodiac*, that is under one sign only.' The other shepherd answered and said, 'Let be found a piece of land in a plain country, as upon the plain

of Salisbury, and that the said piece of land be xl. mile long and xxiv. mile brond. After that, let take great long nails, with great broad heads, as the nails ben that be made for cart-wheels, as many as shall suffice for the said piece of land. And let the said nails be sticked unto the heads in the said piece of land, four fingers broad, one from the other," till that the piece of land be covered over from one side to the other. I say that there be as many stars contained under one side only, as there should be nails sticked in the foresaid piece of land, and there is as many under each of the other, and to the equipolent by the other places of the firmament." The first Shepherd demanded, 'How wilt thou prove it?' The second answered and said, that no man is bounden ne holden to prove thing unpossible; and that it ought to suffice for Shepherds, as touching this matter, to believe simply; without to enquire over much of that their predecessors shepherds said before.'"

Beneath the latter part of this, which is upon the reverse of the leaf, is the wood-cut of husbondrye, already described on page, 438, No. 145, with the following verses below it.

"Peers go thou to plowe, and take with ye thy wyfe
Delue and drawe, sowe barily whete and rye
Of one make x. this is a parfyte tyfe
As sayth Arystotyle, in his phylosophy
Thou nede not studye, to knowe astrology
For if the wether be mat to thy pleasaunce
Thank euer god, of his dreyne ordenaunce."

Succeeding this is an address from the author, commencing at the side of a wood-cut representing Painting, Astrology, and Sculpture. Then follow two more pastoral subjects with an account of the Seasons, Months, and Methods of Agriculture: and afterward are similar subjects put into seven-line stanzas. Next come a calendar printed in red and black, surrounded by rude wood-cuts: a table of the phases of the Moon, also with cuts: "the second part of the compost and kalendar, which sheweth of the trees of Vices and of the pains of Hell." This latter article is the commencement of an exposition of the seven deadly sins, of which Pride has xvii. branches, Envy xiii. Wrath x. Sloth xvii. Covetise xx. Gluttony v. and Lechery v: and on the left hand side of each branch, which consists of nine exhurtatory verses, are wood-cuts of branches of trees. After these ensue "the pains of hell and punishment of sinners," with many spirited and terrific wood-cuts:—"The garden of Vitues," 3 pages: and several pieces of religious verse with wood-engravings. On the reverse of the second leaf after M vij. is "Thus endeth the Horner." The following is a specimen of one of the latter poems, which is certainly not without feeling: it is printed in black-letter with a marginal cut of a walled Church-yard, with houses seen beyond; and within is a high cross set upon three steps, to which a skeleton is approaching, carrying a long dart and an antique coffin-lid.

The sayinge of a dead man. Cap. xlix.

"Man loke and se
Take heed of me
Howe thou shalt be
Whan thou art deed
Drye as a tre
Wormes shall ete the
Thy great beaute
Shall be lyke leed.
The tyme hath bene
In my youthe grene
That I was clene
Of body as ye are
But for myne lyves
Nowe two holes bene
Of me in sene
But bones all bare
Now entende
For to amende.

Mr. Dibdin supposes that the Shepherd's Calendar had a French origin, since many editions of it in that language, were printed at the end of the fifteenth, and commencement of the sixteenth centuries.

163. The Same. Imperfect. Folio.

Title similar to the foregoing, but with different borders; and on the reverse is a cut used by Pynson in Fabian's Chronicle. On the recto of sign. A ii. the ensuing leaf, is "Here begynneth the Prologue;" and then, after a table of three pages, is "The Arte, Scyence, and practyke of the great kalender of Shepardes," over two tall and narrow wood-cuts of Shepherds. The present varys but little from the foregoing edition, and that of Julian Notary; but some of the cuts are printed in red ink, and they are also well executed.

164. The Kalendayr of the Shyppars: prentyt in parys the. xxiii. day of iuyng oon thowsand. cccc. & iii. Folio.

Title as above over a table of contents, with the cut from the preceding edition on the reverse. The type is a neat Gothic secretary; the cuts are full of spirit and effect; but the language and orthography are particularly barbarous. Signatures to M. in eights. Colophon---

"Heyr endyth the kalendar of shyppars translatyt of franch in englysh to the lowyng of almyghty god & of hys gloryous mother mary and of the holy cowrt of hywyn prentyt &c. as before."

165. A Little Treatise of diuers Miracles shewed for the portion of Christ's blood in Hayles. Quarto.

166. Liber Theodoli cum commento incipit feliciter. Quarto.

Title over a wood-cut of a priest with a desk beside him: Signatures to H 8, in sixes; with "Sanctissima explanatio Theodoli finit feliciter" and the Device No. iii. on the last page. Vide page 302, No. 229 ante, for Wynkyn de Worde's edition of this book.

167. The Lyfe of Petronylla. Emprynted by Richard Pynson. Quarto.

Commences with Pynson's mark, and contains twenty eight-lined stanzas and four concluding lines, on 4 leaves.

168. [Æsop's Fables.] Enprented by me Richard Pynson. Fol.

"Here begynneth the prologue of the first booke of

Esope," on sign. D i. over a wood-cut of a man writing at a desk on the left hand, and a monk upon the right. Sign. to G in eights: Colophon as above, and the Device No. ii. on the last leaf. The present is a reprint of Caxton's edition of Æsop's Fables, Vide page 181, No. 28, ante, with the omission of Æsop's Life.

169. The Life of St. Francis, written by frere Bonaventure; translated into English. Quarto.

170. Lyndwodi Constitutiones prouinciales ecclesiae Anglicanae. Octavo.

Vide page 230, No. 13, ante, for Wynkyn de Worde's edition of this book, of which the present is most probably a reprint.

171. John Tonneys, an Augustine fryar in Norwich, his rules of Grammar. Octavo.

172. A Replycacion agaynst certayne yong Scolers abiured of late &c [by John Skelton]. 'Thus endeth the Replicacyon of Skel. L. &c. Imprinted by Richard Pynson printer to the Kyng's most noble Grace. Quarto.

Title as above under a Latin dedication, and beneath it is the argument in three Latin hexhameter verses. The work is in Latin and English prose and verse, and near the commencement is the following passage, which will serve as a specimen of the contents, and of the peculiar style of poetry in which Skelton the Laureate to King Henry VIII. wrote.

"Howe yong scolers nowe a dayes emboldeu with the' flyblowen blast of the moche vayne glorious pipplying wynde, whan they haue delectably lycked a lytell of the lycorous electuary of lusty lernyng in the moche studeous scole hous of scrupulous philology, counting them selfe clerkes exellently enformed and transcendingly sped in moche high conyng, and whan they haue ones superciliusly caught."

"A lytell ragge of Rethorike
A lesse lumpe of Logyke
A pece or a patche of Philosophy
Than forthwith by and by
They tumble into Theology
Drowned in dregges of Divinite
That they inge them selfe able to be
Doctours of the Chayre in the Vyntre
At the thre Cranes
To magnifye their names
But madly it frames.
For all that they preche and teche
Is farther than their wytte wyll reche
Thus by domeryttes of their abusyon
Finally they fall to careful confusyon
To beare a fagot or to be enflamed
Thus are they undone and utterly shamed."

Colophon as above on the last leaf, with the Device No. iii. on the reverse. Ten leaves. Very rare.

173. Breuiarum secundum vsum Sarum, &c. Arte quoq; industria Richardi Pynson. Quarto.

174. Alex. Barkley his figure of our Mother holy church oppressed by the French King. Quarto.

175. The Lyfe of the Holy and blessed Virgin Sainte Alborow. Quarto.

176. The Myrrour of the blessed life of Jhesu Christ. Emprinted by Richard Pynson. Folio.

Vide ante, page 202, No. 48, for Caxton's edition of this book, and page 228, No. 10, for that printed by Wynkyn de Worde. The present one is ornamented with many rude wood-cuts, it has three-line initials, Signatures to r iiij. in eights, and it concludes with the foregoing Colophon, with a Device on the reverse of the last folio. There is supposed to be another edition of this book in Quarto, with a different Colophon.

177. Here begynneth the Testament of John Lydgate monke of Berry: whiche he made hymselfe by his lyfe dayes. Quarto.

Title over an engraving of a man writing at a desk; and on the reverse is a wood-cut of Christ sitting under the Cross, which is also repeated on an additional leaf at the end. Signatures to c iij. and the printer's Device is on one side of the additional leaf.

178. A Sermon preached longe ago at Pauls Crosse, on Luke 8, verse 8. 'Jesus cryed hee that hath eares to heare let him heare. Prin. by Rich. Pinson. Quarto.

Vide ante, page 369, No. 354, for another or perhaps the same sermon on this text. Very rare.

179. Libellus qui Informatio puerorum appellatur cum modico apparatu nouiter compilatus, Incipit. Emprynted by Richarde Pynson. Quarto.

Title over a wood-cut of a schoolmaster and eight boys, which is also repeated on the reverse. Signatures Aii. B i. C i. C ii. D i. Thirteen leaves, and on the reverse of the last, "Here endeth the accidence made at the instaunce of George Chastelayn and John Bars; Emprynted" &c. as bove. Almost unique.

180. Expositio Sequentiarum sed'm vsum Sarum. Quarto.

181. Virgiliana Poesis, &c. Venalis extat Londoniano diui Georgi signo in vico nuncupato Fletestrete iuxti sancti Dunstani. Octavo.

182. A short treatyse of the hycst and moost worthy sacrament of Crystys blessed body, and maruelyes thereof. Quarto.

183. Sir Beuys of Southampton. The son of Guy Erle of Southampton. Quarto.

184. Here begynneth a lytell trentyse short and abrydgyd spekynge of the Art and crafte to know well to dye. 4to.

Signatures placed towards the left hand, A and B in eights; sixteen leaves, and a Device on the last page. Vide page 195, No. 37, for Caxton's, and page 261, No. 88, ante, for Wynkyn de Worde's edition of this book, of which latter the present is probably a reprint.

185. Stella Clericorum, &c. Quarto.

Title over a wood-cut of a priest sitting at a desk, with sign. A i. beneath; and on the reverse are some verses "Ad laudem libelli." The book is printed in a bold black-letter, without catch words, numerals, or running-titles: Signatures to c 6. in sixes. Device No. v. on the last page. There is another edition of this book also without date, containing some variations in the signatures.

186. The Mirroure of Gold, &c. Quarto.

Vide ante, page 322, No. 266, some of the present edition were printed on vellum.

187. The Lyfe of the glorious Martyr Saint George. Quarto.

188. Vocabulorum Equiticorum Interpretatio. Quarto.

189. Petri Carmeliani Carmen. Quarto.

Under the title as above, are eight Latin verses, which are placed over the King's Arms crowned, supported by angels, having beneath them a rose with I. H. S. in the centre and a Portcullis both crowned. Every page of this book is printed within a narrow chain like a border, and it contains twenty-four leaves. The following interesting account by Herbert, will sufficiently elucidate the subject of the volume.

"This scarce Latin treatise gives a very particular account of the reception and entertainment of the embassay from the Emperor Maximilian and Charles prince of Castile, Archd. of Austria, to conclude a treaty of marriage between the said prince Charles and princess Mary, third daughter of Henry VII. king of England. The principal of the ambassadors was the lord of Bruges, who was proxy for the young prince. They crossed the sea from Calais to Dover, where they were met by the prior of Christ Church, Canterbury, and sir Edward Ponyngs, who conducted them to Canterbury, where the abbot of St. Augustine's, as also the mayor and aldermen of the city, waited on them to compliment them, &c. From thence they were conducted by the said prior, &c. through Sittingbourn to Dartford, where they were met by the Earl of Shropshire, steward of the household, the Bp. of Worcester, the prior of St. John's, Sir Thomas Brandon, knight of the Garter, and Dr. West, of the king's council; with many of the nobility and gentry, who accompanied them to London, where they arrived the 5th of Dec. 1508. They were received by the Lord Mayor and aldermen, and companies in a line, and entertained in their

several halls. The next day they were waited on by the Archbp. of Canterbury, Lord Chancellor, the Earl of Oxford, Chamberlain and Admiral of England, to congratulate their arrival, &c. &c. After having been refreshed, they were conducted by water to the royal palace at Greenwich, and introduced to the king, seated in state, attended by his spiritual lords on his right hand, and Henry prince of Wales, and other temporal lords, on his left. The ambassadors were seated over against his majesty. Of this scene there is a wood-cut, the full size of the page, sign. B [i]. The president of Flanders made an oration in Latin, to this purport:

"That whereas a treaty of marriage had been agreed upon at Calais, they were appointed by the emperor their master to wait upon his majesty to put the finishing hand thereto; which by the king's command was satisfactorily answered by the Archbp. of Canterbury, lord high chancellor of England. After this ceremony was ended, his majesty retired with them to a more private apartment, where they entered into a free conversation. When this audience was over, they were by the foresaid noblemen re-conducted to London. Early the next morning the Archbp. of Canterbury, the Bp. of Winchester, Earl of Arundel, &c. visited them to examine their credentials, &c. concerning the said treaty, which they had brought with them, and finding them regular and perfect, were approved and accepted. Whereupon the king removes to his palace of Richmond in order to have the marriage celebrated there, to which place the said ambassadors were conducted by most of the nobility and gentry of the country, on the 16th of December, where they had not only separate apartments most richly and elegantly furnished, but for five or six days were magnificently entertained by the king: the palace throughout, on this occasion, being furnished beyond compare with tapestry, silks, and plate of inestimable value, as were the chapel and altar with large gold and silver images, adorned with a vast quantity of precious stones and pearls, especially on the day of the marriage solemnity, which was on Sunday following.

"On which day at sun-rise, the ambassadors, with divers lords and ladies richly dressed, entered the presence-chamber of the princess, most superbly ornamented. Then the king [sign. C iii. recto] coming out of his chamber, nigh that of the princess, with his chief lords and counsellors, entertained the ambassadors with pleasant discourse, while the princess his daughter, with the princess of Wales, and other noble and venerable matrons came unto them. The princess was not eleven years of age. There is another cut on the back of signature C iiii. representing the princess under a canopy receiving the compliments of the nobility, &c. This, and the preceeding cut have some merit. The Archbp. of Canterbury made an oration of congratulation, and the president of Flanders, one of the ambassadors, another. The Lord of Bruges was the proxy for prince Charles, who shewing his commission, and being read aloud, was allowed. They then take each other by the hand, and repeat the matrimonial words in French, and subscribe the same; he first and she afterwards. He then

respectfully salutes her, and puts a ring of gold on one of her fingers. Two notaries presented an instrument for all the lords and ladies, who chose it, to sign their names as witnesses. Which done, the trumpets and various other musical instruments proclaim the joy, &c.

"The king then takes De Bruges by the right arm, and conducts him to his chapel to hear high mass, which was celebrated by the Bp. of London. The rest of the ambassadors follow according to their rank, but to a larger chapel just at hand. Then the king invites De Bruges to a magnificent banquet with himself, but the other ambassadors were placed in an adjoining apartment with the English nobility. After dinner there were tournaments, &c. at which the now princess of Castile, and the princess of Wales were present. The day being far advanced, proclamation was made by the heralds that they should hold for three days to come. The ambassadors were invited to sup with his majesty on the evening of the third day, and with them many ladies of distinction. Supper being ended, the ambassadors presented the princess with a fine large ruby, and a diamond set with pearls from the emperor Maximilian; and from prince Charles, the letter *K* in gold, representing the name of Karolus, set with diamonds and pearls, having this motto, 'Maria optimam partem elegit; que non auferetur ab ea.' Also a valuable jewel from Lady Margaret dutchess dowager of Savoy. Then De Bruges requested his majesty to bestow the order of the Garter on prince Charles, his now son-in-law, which was promised to be sent to him shortly. After his majesty was withdrawn, there was a general invitation to the assembly. The ambassadors having now executed their commission, desired leave to depart as their prince's birth-day was drawing nigh. The king dismissed them with costly presents of plate, horses, falcons, dogs, &c. Prince Charles, further to authenticate his nuptials, wrote letters to the king and prince of Wales, subscribing himself son, and brother, as well as to the princess Mary his spouse, styling her his wife and consort."

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190. Cronycle compyled in Latyn by the Renowed Sallust—imprented at London by —— printer vnto the kynges noble grace: with priuilege vnto hym graunted by our sayd souerayne lorde the kynge. Folio.

The full title is,

"Here begynneth the famous cronycle of the warre, which the romayns had agaynst Jugurth vsurper of the kyngdome of Numidy: which cronycle is compyled in latyn by the renowned Sallust. And translated into englysshe by syr Alexander Barclay preest, at commaundement of the right hye and mighty prince: Thomas duke of Northfolke."

Beneath it is a square formed by double lines containing a lion supporting a shield, charged with a lion rampant, the arms of Mowbray, of which family the Duke of Norfolk was a member. On the reverse are the royal arms and badges, and five pages of table follow. The preface

commences on the reverse of sign. a iiii. under a square wood-cut enclosed by double lines, representing a priest kneeling, and giving a large thick book to a man dressed in an ermine robe and a cap of estate, sitting in an antique chair. An ancient arch spreads over the top of the picture, and a small window is in the back-ground. The preface closes with another cut of the author writing at a desk, and on the reverse is a battle by horsemen with spears. Ninety-three leaves, of which the last is not numbered, and on the reverse of it is the Device No. v. folios to lxxxvi. Colophon, 'Thus endeth the famous cronycle of the war--- and imprented, &c. as above: catch-words to every column of the preface, and to the end of every signature through the book: running-titles, Blooming Initials, and Roman letter in the Latin on the margins. There is another edition of this book with cuts, but it varies but little in other respects.

191. The Lyfe of the blessed martyr saynte Thomas. Jmprynted by me Rycharde Pynson, prynter vnto the kynges noble grace. Quarto.

"Here begynneth the lyfe of the blessed martyr saynte Thomas. The above title is at the head of this little treatise: at the beginning of which is indented a small wood-cut of a man in armour, striking at the bishop, with his cross-bearer before him. It begins on signature A i. 'The Martyr saynte Thomas was son to Gylberde Bequet a burgeys of the Cite of London. And was born in the place, where now standeth the Churche called saynte Thomas of Akers.' &c. Contains eight leaves, and concludes, 'Thus endeth the lyfe of the blessed martyr saynt Thomas of Caunterbury. Jmprynted' &c. as above." Herbert.

192. The Myrrour of good Maners &c.—translate into englysshe &c. by Alexander Bercley preste &c. Jmprynted by me Rychard Pynson prynter vnto the kynges noble grace &c. Folio.

Over the presentation wood-cut described in No. 190, is the following full title:

"Here begynnyth a ryght frutefull treatyse, intitulyd the myrrour of good maners, contevnynge the iiii. vertues, callyd cardynall, compyled in latyn by Domynike Mancyn: And translate into Englysshe, at the desyre of Syr Gyles Alyngton knyght by Alexander Bercley preste and monke of Ely."

This volume has neither running-titles, catch-words, nor numerals; but the signatures are H 8, in sixes. Colophon: "Thus endyth the ryght frutefull matter of the fower virtues cardinall. Jmpryntyd, &c." as before, "with his gracyous pryvylege the whiche boke I haue prynted at the instance and request of the ryght noble Rychard yerle of Kent."

Device No. v. on the reverse. The following extract will at once shew the subject of the book, and the manner in which it is executed. The original is printed in Roman letters in the margin.

"This playne lytell treatyse, in style compendyous
Meche bredy conteyneth, four virtues cardynall
In ryght plesant processe, playne & commodyous
With light fote of meter, and style heroycall
Rude people to enforsume in langage maternall
To whose understanding, maydens of tender age
And rude lytell chylderne, shall fynde easy passage

Ye suche as the mother, doth cherisshe on her lap
With swete blandyment; of wordes amyable
Cherysshyng with mylke, and norisshyng with pappe
Shall fynde this small doctryne: both playne and profitable
Old men, whiche haue vsed in tyme passed to bable
In barbaryke langage, and wordes course & vile
May lerne here, theyr maners & tonges newe to fyle.

193. The Egloges of Alexander Barclay prest &c. Enprinted by Richarde Pynson printer to the kynges noble grace. Quarto.

The first three of these poems are without date, printer's name, or device, but at the end of the fourth is:

"Thus endeth the fourthe Eglogge of Alexandre Barcley, conteyning the maner of the riche men annenst poets and other clerkes. Emprinted,' &c. as before.

This eclogue commences with a wood-cut of a shaven priest writing at a desk, over which is "The boke of Codrus and Mynaclus:" in stanzas of eight verses, and the book contains twenty-two leaves with cuts. On the last leaf is the Device No. v. Vide ante, page 399, No. 402, for the fifth eclogue, which was printed by Wynkyn de Worde.

194. The Castell of Laboure. Enprynted by me Richarde Pynson. Quarto.

Vide ante, page 266, No. 95.

195. The Rosary of our Sauyour Jesu &c. Inprinted at London in Fletestrete by — printer to the kynges noble grace. Cum priuilegio. Quarto.

Vide ante, page 344, No. 300. Title, "Here begynneth," &c. as already given, over a wood-cut of Christ bound and crowned with thorns, sitting on a rock before the Cross; and on the reverse is the Virgin supporting a dead Christ, within a border of foliage. Blooming initials to each meditation; running-titles, catch-words, and numerals to fol. xix. besides the title: Signatures D G, alternate fours and sixes. Colophon "Thus endeth &c." as above with the Device No. ii. beneath.

196. The Lyfe of Saynt Radegunde. Imprinted by —— printer to the kynges noble grace Cum priuilegio a rege indulto. Quarto.

Title, as above, over a wood-cut of the Saint kneeling at a desk, holding an open book, with a sceptre and crown lying upon the ground beside her; and in the back is an angel who holds out to her another crown: on the reverse commences the table. The book is written in the seven-line stanza, it has initials, some of them blooming, and the

Signatures extend to e 6, in alternate eights and fours. Colophon, "Thus endeth the lyfe, &c." as above, with the Device No. v. on the reverse: very rare. The author of the present work is suposed to have been Henry Bradshaw who wrote the life of St. Werburg. Vide ante, page 436, No. 136.

197. The Destruccyon of Jerusalem by Vespazyan and Titus. Imprynted &c. Quarto.

Vide ante, page 333, No. 283, for the edition printed by Wynkyn de Worde. The frontispiece of the present exhibits the Roman Emperor and his camp, with cannon on carriages near him, holding a parley with Pilate and Archelaus who are upon the city-walls. On the reverse is another wood-engraving of an Hermit carrying a Rosary and a Palmer's staff, going out of a castle. The volume contains thirty-eight leaves, and twenty-six curious wood-cuts; and on the recto of Sign. G iiij. is the ensuing Colophon, set up in the form of a triangle.

"*Thus endeth the Dystruccyon and Vengeaunce of Ierusalem by Vaspasian Emperour of Rome. Imprynted at London in Flete strete at the Sygne of ye George by Richarde Pynson, Prynter vnto the Kynges noble Grace:*

198. Longlandi Sermones. Impress. Londini in ædibus Pynsonianis. Quarto.

Printed in a Roman letter with plain modern initials, and with catch-words, but no numerals. Signatures to M in fours; Colophon as above, to which is added "Cum priuilegio a rege indulto." And on the reverse is the Device No. ii. in a compartment which also contains Pynson's Cypher.

199. The Extripacion of Ignorancy. Quarto.

The full title, under which are the royal arms, is:

"Here begynneth a lytell treatyse in Englysshe, called the extripacion of ignorancy: and it treateth and speketh of the ignorance of people, shewyng them howe they are bounde to feare god, to loue god, and to honour their prince, which treatise is lately compyled by sir Paule Bushe preest and Bonhome of Edyndon, and dedicate vnto the yong and most hye renomed lady Mary, princes & doughter vnto the noble progenytour, our worthy souerayne kyng Henry the eight, kyng of Englande and of Fraunce, & hye defender of ye christen faithe, &c."

The book is written in verse, it contains four sheets, and has the Device No. v. on the reverse of the last page.

200. A lytell Cronycle, translated & imprinted at the cost & charge of Rycharde Pynson, &c.—imprinted by the sayd Richarde Pynson, printer vnto the kinges noble grace. Cum priuilegio a rege indulto. Folio.

The ensuing full title over the cut attached to Lydgate's translation of the Fall of Princes, Vide ante, page 413, No. 5.

"Here begynneth a lytell Cronycle, translated & imprinted at the cost & charge of Richarde Pynson, by the commaundement of the ryght high and mighty prince, Edwarde, duke of Buckingham, yerle of Gloucestre Staffarde, and of Northampton."

Herbert states, that "Another copy of this book, in the collection of Richard Gough, Esq. has the word "Herefordе" pasted over "Gloucestre," probably by the printer, as the error must have been glaring at the first publication; but that copy, corrected in the title-page, has the word "Glouces-tre" remaining unaltered in the Colophon."

On the reverse of the title-page, the table is thus introduced:

"This present boke is dyuided in foure partes. The first parte speketh of the lande of Asie, the which is the thyrde part of the worlde. And in ye same first part is deuised & trented how many realmes be in the same part of Asie. How the realme marcheth & abordreth to the other, and fynally what maner of people inhabyt the same realmes. The seconde part speketh of themperours and kyages which hath ben in the landis of Asie sythe the incarnation of our Lorde Jhesu Christ, & of their actes & deides in their tymes. Morouer, how they conquered their lordshippes. How longe tyme each one of them was lord & gouernour. & we shal folowe the descripcyon hereof as it is found in histories of dyuers nacyons of the orient or Eest part of the worlde wrytten in dyuers letters and languages. The thyrd part treateth of the hystories of the tartaryans, how their name began. And how they conquered those landes which thei holde nowe in possessyon. Jn to how many partes their lordshyp dyuided. and who is lord & ruler of that part of ther land which is moost nere vnto the holy land. The fourthe part speketh of the passage into the holy lande beyonde the see. How thei whiche shall make suche passage ought to demeane & behaue them selfe from ye begynnyng tyll ende to conquer ye said holy land whiche processe is written aft' the ordring of the symple knowledge of ye compyler of the boke."

A whole column of tabular matter, referring to the folios, is annexed, but the opposite one is left blank. The whole work is also printed in double columns, with numerals and running-titles, but without catch-words. The Signs. are A. B. sixes. F 4, G 3, H 6, J 4; but the ensuing Colophon appears on the reverse of G 2:

"Here endeth ye boke of thistoris of thorient parties compyled by a relygious man —— frere Hayton frere — of Premontre order, somtyme lorde of court & cosyn german to the kyng of Armeny vpon ye passage of the holy lande. By the commaundement of ye holy fader ye apostle of Rome Clement the v. in ye cite of Potiers which boke J Nicholas Falcon, writ first in french as ye frere Hayton said with his mouth without any note or example & out of frenche J haue translated it in latyn. For our holy father ye Pope. Jn the yere of our lorde god. m.ccc.vii. in the moneth of August. Deo gratias."

The remaining leaves contain some particulars relative to the churches and cardinals of Rome, although it was intended as an appendix of considerable extent: on the last leaf of it is the Device No. v. over which is:

"Here endeth a lytell cronicle translated out of frenche into englysshe at the cost ——. And imprinted" &c. as above.

The following is a curious extract from the work itself.

The manner and guise that tartas use among them.

"Yet shall we say something of the Tartas manner and custom. The Tartas be much divers of manner and custom. It is not possible to reherse the diversity of them. The Tartas believe in God and name God only, and they say that God is immortal. And none other reverence they do to God, neither by prayer, fasting, afflictions, nor none other good deed. The Tartas think no sin to have killed a man; if that it was in the horse mouth, they think to have sinned deadly. The Tartas think that the deed of lechery is no sin. They have divers wives; and by their guise and custom, after the death of their father, the son must take for his wife his mother in law. And the brother the wife that was his brother's wife, and make their beds together. The Tartas be good men of arms: to their lords they be obedient more than any other nation. Their lord giveth them no wages; but he may take from them what it pleaseth him. Nor for cost or riding, their lord is not bound to give them any thing; but they be feign to live on their prey and hunting, that they take upon their enemies. When the Tartas ride and pass by a passage, there as they think to find no victuals, they bring with them great plenty of beasts, kine, and mares—and live of the milk and of the flesh of these beasts, and eat it, and say that it is good flesh. The Tartas be much light in deeds of arms a-horse back; but a-foot they be not much worth, for they cannot go a-foot: When they be ordained for to fight, they understand shortly their captain's will, and know what they have to do. Wherefore the captain's rule their men lightly, without any labor. The Tartas be subtle for to take towns and castles. The Tartas seek ever their advantage upon their enemies in battle, and will do none other thing to their profit. The Tartas have much advantage than other men, for if they be in a field together for to fight against their enemies, if it please them they shall fight, and if the battle pleased not them, their enemies cannot fight against them, nor come nigh them. The Tartas battle is much mortal; for in one little battle of the Tartas, there should be more men slain and wounded than in a great battle of other men; and that is, for the bows and arrows that they occupied: when the Tartas be overcome, they run all together as nigh as it can be possible, and [it] is a perilous thing for to follow them; for in going, they kill, with their bows, horses and men; and shoot backwards as they do forward: and if they see that their enemies followed foolishly, they turn upon them," &c.

201. The Moral Play of Every Man. Quarto.

202. Liber Assisarum. Duodecimo.

Commences on fol. i. Sign. a, and proceeds with it's articles alphabetically arranged:---c.iiii. leaves, with a table of two leaves prefixed, entitled, "Tabula ii. assisarum." Device No. iii. on the last page, but the book has neither title-page nor Colophon.

203. Here begynneth a lytell treatyse cleped La consisaunce damours. Imprinted by Rychardc Pynson printer to the kynges noble grace. Cum priuilegio. Quarto.

Title over a wood-cut of a man sitting down, with his left arm on a book, and with the other hand pointing to two women; and on the reverse, is the author's prologue, in three seven-line stanzas, in which measure the book itself is also written. Colophon, "Thus endeth la" &c. as above, on the reverse of D iiij. Sixteen leaves.

204. The sayinges or prouerbes of king Salomon, with the answers of Marcolphus. translated out of frenche into englysshe. Imprinted at London in fletestrete by Rychardc Pynson &c. Quarto.

Title over a wood-cut of King Solomon holding a globe and sceptre, with Marcolphus placed at his right hand, which is repeated on the reverse of the title-page. The work which commences on Sign. A ii. is written in triplets, the King and Marcolphus alternately speaking moral proverbs, and is contained in three leaves, concluding on the reverse of Sign. a iiij:

"Finis Cum priuilegio. Imprinted, &c." as above. "And be for to sell at ye signe of saynt Iohn Evangelyst in saynt Martyns parysshe, besyde Chayrynge crosse."

205. The Boke of John Maunduyle knyght, of wayes to Ierusalem & of marueylys of ynde and of other countrees. Emprented by Rychard Pynson. Quarto.

Vide ante, page 245, No. 84, for Wynkyn de Worde's edition of this very curious book and an account of it's author. The present impression is printed in Pynson's smallest type, begins on Sign. a i., is without cuts, and concludes on the recto of the fourth leaf, after Sign. k: the Device No. v. is on the reverse. The following extract is a description of some of the sacred relics shewn at Jerusalem:

"Also at the entry of Mount Sion, is a Chapel, and in that Chapel is that stone, great and large, with which the Sepulchre was covered when Christ was laid therein. The which stone three Jews saw turned upward, when they came to the Sepulchre; and there they found an angel that said to them, that Christ was risen from death to life. And there is a little piece of the pillar to the which our Lord was scourged. And there was *Amehouse*, (Annanias) that was Bishop of the Jews in that time; and in that same place forsook Saint Peter our Lord thrice before the cock crew. And there is a part of the table on the which God made his *maunde* with his disciples, and yet is there the vessel with water, and thereby is the place where Saint

Stephen was graven, and there is the *auter* where our Lady heard the Angels sing mass; and there appeared Christ first to his disciples after his resurrection, when the gates were speard, and said, "Pax vobis." That is to say, "Peace to you." And on that Mount appeared Christ to Saint Thomas, and had him assay his wound and then trowed he first, and said, "Dominus meus et deus meus," that is to say, "My Lord and my God." In that-same Chapel, behind the High Altar, were all the Apostles on Whitsunday, when the Holy Ghost descended on them in likeness of fire, and there made God *Paske* with his disciples. And there slept Saint John the Evangelist on our Lord's knee, and saw sleeping many privy things of Heaven. The Mount Sion is within the City, and it is little higher than the other side of the city, and that City is stronger on that one side than on the other; for at the foot of Mount Sinai is a fair Castle and strong. On Mount Sion was David King, Salon, and other many graven; and there is the place where Saint Peter wept full tenderly when he had forsaken our Lord. And a stone cast from that, is another place where our Lord was judged. for that time was there Caiphus house. and also between the Temple Salamon and Mount Sion is the place where Christ raised the maiden from death to life. Under Mount Sion, toward the Vale of Jehosaphat, is a well that men call Natnoyor Syso. There was our Lord washen after he was baptized, and near there is the tree on which Judas hanged himself for despair when he had sold Christ: and thereby the Synagogue where the Bishop of Jews and Sarcens came; some to hold council: and there Judas cast the thirty pence before them, and said, "peccaui tradens sanguinem iustum." That is to say, "I have sinned deceiving *rightwys* blood." And on the other side of Mount Sion, toward the south, a stone cast, is the field that was bought with those thirty pence; for when Christ was sold, that men call *Acheldemah*, that is to say, the field of blood, in that field is many tombs of christian men; for there be many pilgrims graven. And also in Jerusalem, toward the west, is a fair church, where the tree grew of the which the cross made; and there near, is a Church and that a fair, where our Lady met with Elizabeth when they were both with child; and Saint John strired in his mother's womb, and made worship to our Lord his Master."

206. In this boke is conteyned the Articles of oure fayth. The. x. commandementis. The. vii. works of mercy. The. vii. dedely synnes. The. vii. pryncypall virtues. And the. vii. Sacramentis of holy Chirche whiche euery curate is bounde for to declare to his paryssheins. iiii. tymes in the yere. Impressum per Rychardum Pynson. Quarto.

A pamphlet of four leaves.

207. Noua Statuta. Emprynted by my. Rycharde Pynson. [1497.] Folio.

This book commences with a blank leaf, which is followed by a full alphabetical table on sign. a ii. The statutes,

which begin with the 1 of Edw. III. are generally in Norman French, but some are in Latin; and from 1 Hen. VII. they are in English to the 12 of the same King, whence it has been supposed that they were printed in 1497, but the volume is without date. Colophon as above, with the Device No. v. on the reverse: running-titles and signatures, but neither catch-words nor numerals. The above is perhaps the first statute-book printed by Pynson.

208. Statuta &c. Emprented at London in Fletestrete at the signe of the George by saynt Dunstone's chyrche by me Richard Pynson squyer and prenter vnto the kynges noble grace. Folio.

Title over a wood-cut of the king seated with his serjeants in their robes. Colophon as above.

209. The Statutes of Westmynster commonly called Westmynster Prymer made in the thirde yeare of Kynge Edwarde I. Imprynted by Pynson. Folio.

210. Parvus Codex qui Antiqua Statuta vocatur. 1508. Duodecimo.

211. Anno Regni Regis Henrici. viij, Tertio. Quarto.

The above titles are each of them over the word Statuta in large lower-case Gothic, with a splendid Law-text initial, on Sign. A i.; and on the reverse are the Royal Arms and supporters, with two angels: the fourth year commences in a similar manner. Signatures A vj. B iv. C vj. D iii. and E iiij.; on the reverse of which is the Device No. v.; and at the end of the last or 6th year, is this Colophon.

"Emprynted by the commandment of our Souereign lord the kyng and his counsell (by Richard Pynson printer vnto his noble grace, dwellyng in London in Fletestrete at the sygne of the George beside saynt Dunstaynes church.

212. Statutes, &c. [1523.] Folio.

213. Abbreuimentum Statutorum. Impressum per Richardum Pynson et totaliter finitum nono die mensis Octobris anno domini 1499. Duodecimo.

214. The same impressum Londini &c. Duodecimo.

Running title "Le bregement de statutes:" articles alphabetically placed, commencing with abjuration on Sign. a i. Folios ccv. Colophon:

"Explicitum abbreuiamentum statutorum, impressum Londoni—regium Impressorem. Anno—Die octauo mensis Maij cum priuilegio a rege indulto."

On the reverse commences William Dynham's Latin epistle to the reader, which is concluded on the next leaf, not numbered, and which has the Device No. ii. on the reverse. An addition of eight leaves was afterwards made to this book; consisting of a table of four leaves, and the following title in a border of four pieces prefixed to them.

"Le Breggoment de toux les estatutz, auxiben dez veillez comme dez nouellez nouellement abrigez, correctez et amendez, par Guillame Owein de Medill' Temple. Et emprimez par Richarde Pynsone, tanq; al. xix. an du tresuictorieux et souerneine, roy Henry le. viii. defensour de la foy. Anno domini M. D. xxviii. The head title, 'Newe additions of the last parliament An. xv. H viii."

215. The same: inpress. &c. 1528. Duodecimo.

Richard Pynson's devices were, in general, six in number, with a very few variations, and were of the following character--

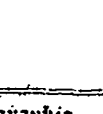
I. A small rudely-cut upright parallelogram almost square, surrounded by double lines, of which the outer one is the thickest. Within, on a small mound, out of which three sets of leaves are issuing, there stands a naked girl on the left hand, and a naked boy on the right; who are supporting a large black shield of a German shape, having a narrow white border, and being charged with the letters R. P. formed into a white cypher, almost similar to that hereafter given. Above the shield is a closed ancient English helmet, the beaver pointing to the left; and from this issue two single narrow curling lines of mantling. For crest, a bird stands upon the helmet, with expanded wings, looking to the right. Four rudely-shaped stars appear in the upper part of this device: and a narrow strip is divided by a line from the bottom of it, whereon is placed Rychard Pynson, in a broad Gothic letter, with a single flower at the end of the words.

II. A small upright parallelogram, nearly the size of the above, consisting of the cypher only, shaped almost the same as before, in handsome white characters, on a black ground. A broad black line forms the boundary to the device.

III. A large upright parallelogram, enclosed by double lines, of which the outside one is the thickest, and within them is contained the same Device as No. I. but rather better drawn, and having the following variations. The stars in the background are fuller, larger, more defined, and are nine in number: the bird on the crest is placed on a wreath, which turns up in broad ends on the left, under his tail; the helmet is looking to the right hand: the mantling is fuller, and is divided into four branches placed in saltire, each terminated by a lambrequin; the shield is similar to the engraving given in No. IV., whereas that in No. I. is rounded beneath; the supporters stand on pieces of shadowed ground, which join the two sides of the frame, and the name is printed on the white space between, Richard: Pynson, in rude Gothic letters, No. V. may be considered as a variation of this device.

IV. A large parallelogram, surrounded by a narrow border, enclosed by two lines on the outside, and two more within, that on the outside of all, is particularly thick and strong. The border, which together with the device itself is very rudley cut, is composed of a mask at the top centre, grotesque foliage, flowers, birds, and chimerical animals; and within are the shield and cypher as follow:

Above the shield is an ornament of a somewhat different shape to the right, and having no folds, and a very small crest. The mantling is partly but is much ruder in its are no supporters to the a tall branch with leaves out of a large scroll, which to the side and lower borders, and on which is placed Richard § Pynson § in stout Gothic letters. This device was sometimes varied by being enlarged with pieces. Vide ante, page 414, No. 5.



normous close helmet, of a to the foregoing, looking to it a large wreath with many bird with close wings ex ed into four as in the last, shape and foldings; there shield, but on each side is and flowers, springing up spread beneath the shield

V. A cut of about the same size as the last, but more square. It is bounded by two lines placed close together, and consists of a broad border only, the interior shield, cypher, &c. being supplied by No. IV. worn out, and which being somewhat less than the vacant square, leaves a narrow white space round the inner block. The additional border consists chiefly of foliage and flowers; but at the top in the centre is a naked boy firing with a musket at a large bird with a long curved beak, which is standing on the foliage at the left hand corner. At the other corner appears another large bird with a long beak and tail, looking behind him, and having his wings spread. Near the bottom of the left hand side, is the figure of the Virgin crowned and glorified, holding Christ as an infant with rays about his head, in her arms. At the opposite side stands St. Catharine of Sienna, also crowned and glorified, holding a sword, and trampling upon a prostrate Pagan Emperor, crowned and bearing a sceptre, of this figure only the upper half is visible. Between them is the top outline of a scroll, but the remainder is broken out. Perhaps this might be a space for the insertion of type.

VI. This singular device consists of a large upright parallelogram surrounded by a single stout line, within which are the scroll, supporters, shield and cypher, crest, helmet, and mantling, and the Virgin and St. Katherine, drawn in strong lines, and having the following variations from the former numbers. The crest in the present engraving is a large demi stork, looking to the right hand, with the wings inverted, or open and pointed downwards; and in his beak is a large branch which divides into two parts, having on it six thorny leaves in outline, and two black pines: the wreath is very thick, it has four folds, and the ends turn down; the helmet is broad with a sliding visor, and looks to the right hand; the mantling spreads up to the top of the engraving, it has 10 large lambrequins, and four tails, two above, and as many below, which terminate in tassells: the shield is white with a narrow outline border, and the cypher upon it is very stout and rudely cut in black, with the substance of the letters as in all the former instances, indicated by a thin white line. The supporters are much better drawn than in any of the other devices: and they are standing upon ground which swells into five little hills, parted by a broad shadowy line, about an inch from the bottom of the device; the figures of the Virgin and St. Catharine are also considerably better drawn and shadowed; and the latter has the addition of a palm-branch in her right hand. Between these figures, in the space below the ground, where stand the supporters and shield, and above the bottom line of the cut, is a winding scroll of four folds. These then are the devices commonly attributed to Pynson; but in Herbert's Edition of the Typ. Ant. Vol. I. p. 242, are the following additions, "7. a folio size: very probably his own coat of arms, parted gyronny, of 6

points, 3 cinque foils on a fess engrailed, between 3 eagles displayed, but none of the colours are expressed. The crest is a demi-bird like those in the shield, but with a long snipe-like bill, holding the mulberry branch in its mouth.* "6. Is somewhat like No. 3, being about the same size, but without stars, and has no name under it, only a ribaud, which might, perhaps, occasionally admit of types; the supporters also in this have more the appearance of a man and woman, than a boy and girl. This device I have seen only to two books, viz. 'Oratio Pucci' and 'Guth. Tonstall in Laudem Matrimonii,' in 1518. Redman also used it to the boke of Magna Charta, in 1534. If this (concludes Herbert) be not the device Mr. Ames means imp. 118, at the end of the Statutes, 1509, which he describes to be supported by two wild men, then there is another device, which I have not yet seen."

VARIATIONS, &c.

Beside the foregoing, Pynson had also several loose engraved border pieces, for the formation of compartments and title-pages; or for the enlarging of some other devices, on some of which his cypher appears in miniature. Vide Galen, "De motu musculorum," 1522, page 438, No. 442, ante. Of these compartments, one consisted of naked boys in procession to the left, carrying one upon the shoulders of four others; another had a procession to the right, in which two of the boys were riding in panniers on an elephant, the nearest one of which was crowned; Vide Galen as already referred to. A third had two boys holding a festoon; vide Galen "De Pulsuum Usu," page 136, No. 141, ante, and all of these were bottom pieces. A fourth compartment contained the history of Mutius and Porsenna; vide "Assortio Septem Sacramentorum," &c. ante, page 432, No. 429.

He probably had likewise a kind of stamp for the covers of books; since in Herbert's description of the "Manuel on &c. of Christ," 1503, vide ante, page 417, No. 28, and Dibdin's Typ. Ant. Vol. II. page 423, he says, "a copy of this book was curiously bound, with the King at length, the printer's mark, and other figures stampt on the cover." Again in Herbert's notice of the "Abbrevimentum Statutorum," 1499, vide ante, page 459, No. 213, he states that "the King at length, and Pynson's mark, R. P. were stamped on the cover of the book."

Pynson, like Wynkyn de Worde, affixed to several of his books, especially to his Statutes and law-publications, various engravings of the Royal Arms, supporters, badges, &c. as well to indicate his being the King's Printer, as to denote those volumes which more immediately related to the history and constitution of England.

As the unauthenticity of the portraits of W. Caxton and Wynkyn de Worde, have already been noticed on pages 210, and 405, ante, so it should be observed, that there is no better proof than that of time and popular acceptation for the head engraved for Richard Pynson, given at the commencement of his memoir on page 406. In reality, it represents John Gorreus, junior, who lived in the court of Louis XIII. to whom he was Physician in ordinary; and it occurs on the back of a Latin address to Marshal Montmorenci, composed by him. The original is a fine spirited wood-engraving, about six inches in height; and was discovered by Francis Douce, Esq. The error of its adoption as the portrait of Pynson, was the same as those already related.

* This device occurs in the recto of the first leaf of the "Ship of Folys," 1509; vide ante, page 419, No. 42, and again on the reverse of the last leaf of the first volume of Froissart's Chronicles, 1523, vide ante, pages 433, 440, No. 147.

JULIAN NOTARY.

THIS printer, like the other early professors of the Typographic Art, is commonly considered as the fourth upon the English list, commenced his labours at Westminster; although Ames, following Bagford, believes him to have printed in France before he came to Britain. It is certain that he had a French associate named John Barbier, whose name appears conjoined with Notary's in the Salisbury Missal, Vide No. 1. of the ensuing List; whence Ames supposed, that the volume was printed on the continent, and that Notary was also a Frenchman. His earliest residence in England was in King Street, Westminster; as he states in the Colophons to such of his books as were executed in the end of the fifteenth, and the first two years of the following century: but, about 1503, he removed to the parish of St. Clement, and took up his abode near Temple Bar. The Golden Legend, No. 5 in the succeeding List, was "accomplysshed and fynysshed at Tempell barr the xvi daye of Feuerer the yere of our lorde a Thousande. cccco.iij." but the Hours of the Blessed Virgin, which is the next book in the catalogue, and which was printed in the same year, speaks of him as living at "London without Tempell barre in Saynt Clement parysshe at the sygne of the thre kyngs."* The Sermones Dis-

* These Three Kings, which Notary in the Colophons to his Manipulus Curatorum, and Postilla of 1508, 1509, Nos. 13 and 14 of the annexed list, calls "the three holy kings," formed one of the religious emblems of his time; since they were intended to represent those Eastern Magi who were led by a star to Bethlehem, to adore the infant Saviour. They were called Melchior, who offered to him gold; Balthazar, who offered to him frankincense; and Jaspar, who offered to him myrrh. Their bodies were supposed to have been translated to Cologne, in Germany; whence they were usually denominated the Three Kings of Cologne; and Wynkyn de Worde printed four editions of their history in 1511 and 1530. Vide ante, pages 287, 288, Nos. 152, 155.

cipuli, which appeared in 1510, states that Notary's dwelling place was "in the suburbs, commonly called Tempell-barre," and in the same passage he is said to be printer and bookseller. The Colophon to the Cronycle of England, 1515, shews that he had removed his residence and sign to "powlys chyrche yarde besyde ye west dore by my lordes palyes;" or as the imprint to the Lyfe of Saynt Barbara, 1518, more clearly expresses it, "my lorde of Londons palayse at the signe of the thre kynges," vide the succeeding List, Nos. 15, 8, and 16. The time of Julian Notary's death is altogether unknown; and the catalogue of his labours which follow, is too imperfect to furnish any very correct data concerning him. His earliest work is dated the 20th of December, 1498, and some of his books are marked 1520; but whether these years formed the extremes of his typographical life, will probably now never be known.

1. Missale secundum vsum Sarum. Impressum London. apud westmonasterium per Julianum notarie et Johannem barbier felici numine explicitum est. Anno dni. m.cccc.lxxxxviij. xx. die mensis. Decembris. Folio.

Vide ante, page 418, Nos. 30, 32, for Pynson's editions of this volume. The present one is printed in double columns excepting the last leaf, which has only one, with the Colophon.

"In laudem sanctissime trinitatis totiusq; milicie celestis ad honorem et decorem sancte ecclesie. Sarum anglicane eiusq; deuotissimi cleri: hoc missale diuinorum officiorum vigilanti studio emendatum Jussu et impensis prestantissimi viri wilkin de worde. Impressum London, &c. as above."

On the reverse is Caxton's largest cypher, which as Herbert remarks in vol. iii. of the Typographical Antiquities, page 1775, "would appear to have been indiscriminately used by Wynkyn de Worde and Julian Notary, in the fifteenth century." Commences on sign. A ii. and contains cclxxxvi. leaves. John Barbier is stated by La Caille in his "Histoire de l'Imprimerie et de la Librairie," p p. 72, 79, to have been a printer of considerable skill, who was much employed by the most eminent typographers of his day.

2. Incipit Liber qui vocatur Festialis. Finitum Westmonasterium per Julian Notarii anno Domini m.cccc.lxxxxix. Folio.

Vide ante, page 475, Nos. 19, 20, 224, Nos. 1, 6, and 416, 417, Nos. 22, 24, for notices of the earlier editions of this and the succeeding work. In the present one, the title is over a wood-cut of the salutation surrounded by a border; on the reverse of which is another of the holy family. Colophon as above, Device No. 11.

3. Quntuor Sermones. Finitum et completum per Julianum notarii commorantem Apud Westmonasterium. Anno incarnationis domini m.cccc. nonagesimo nono [1499] Secundo die mensis Januarii. Folio.

A work which is usually attached to the Book of Festivals, and in this edition are contained 150 numbered leaves. The following is an amusing extract:

De nomine iesu. fo. cxxiiii.

"It is read, that a man lived many years and days in peaceablewise with his wife, according to their degree. Then ye enemy of virtuous life enticed, tempted, and brought both unto a foul and abominable temptation to have destroyed themself. The husband not knowing of his wife's temptation, nor the wife of the temptation of her husband. This temptation troubled them both so much, that neither of them could well eat, nor drink, nor sleep; but ever were sighing and in heavy cheer. In process of time, of unwont comfort between them, they demanded and asked each of other the cause of their heaviness, and sorrow, and shewed. The man and husband, after many questions made of the woman, and not satisfying her, at the last he answered and said: 'Certainly my trouble is, that I am, day and night, early and late, eating and drinking, or whatsoever I do or occupy, tempted for to hang myself. Tell me now, wife, said he, what is the cause of your heaviness, and why ye neither eat, drink, nor sleep, as ye have been accustomed?' The wife answered and said, 'Forsooth, Sir, I am in the same temptation and will.' Anon, through instigation of the Devil, they were both consented and agreed to perform this false temptation—and, anon, made ready their halters, and themself, with all that should be had, to execute that cursed deed, to have hanged themself. But before that they should begin this foul and horrible deed, the wife said to her husband: 'Sir, said she, we never yet tasted nor have not drank of our best wine: let us, said she, drink once thereof or we die.' 'I consent and grant,' said the husband. She fetched of the desired wine; and when it was before them both—of a blessed custom that they had, when they should take any sustenance—they said, the one to the other, Drink we, or let us drink, or in like terms. As thus: I drink to thee, wife, in the name of Jesus, with the common blessing. And she receiving, and drinking of the wine, in the name of Jesu. And anon, their temptation voided, and was gone. And the devil fled from them. And they then, contrite, shewed this; and confessed their sins openly, to the magnifying of the glorious and heavenly name of Jesus."

4. Book of Devotions. Emprynteth at Westmynster by me Julyan Notary. Dwellynge in kynge strete. Anno domini M. v C. ii. die mencis Aprilis. Octodecimo.

The contents of this small volume are chiefly in Latin, though some of the titles are in English; and the whole of its contents now extant form but one half sheet of 32 pages, which are printed in black-letter, with the rubrics and commencements of the different prayers in red. The letter-press measures 1¼ inch by 1 inch, and the signatures are i and k. Colophon as above.

5. The Golden Legend——accomplysshe[d] and [fynysshe[d] at Tempell barr the. xvi. daye of Feuerer. The yere of oure lorde a. Thousande. ccccc.iij. And in the xix. yere of the regyne of kynge Henry the vij. By me Julyan Notary. Thys Emprynted at temple barre by me: Julyan Notary. Folio.

Vide ante, pages 176, 177, Nos. 22, 24, and pages 239, 242, Nos. 28, 30, for an account of the former editions of this very singular production, from which the present one does not essentially differ. The following is the Colophon which is succeeded by the Device No. II, enclosed in a frame, and hung upon a tree, on which is a large bird with some others round him: the printer's initials are on a scroll at the top, and below are two grotesque dragons.

"Thus endeth the legende named in latyn legenda aurea: wherein ben conteyned all the hyghe and grete feestes of our lorde. The festys of our blessyd lady: the lyues passyons and myracles of many other sayntes hystoryes and actes, as all along here a fore is made mencyon, which werke J dyde accomplysshe and fynysshe, &c. as above.

6. Hore Beate Marie Virginis, &c. Impresse London without Tempell barre in. Saynt. Clement: parysshe be me. Julyan Notary dwellynge at the sygne of the thre kynges. [1503]. Quarto.

Vide ante, pages 257, 258, Nos. 75, 78, for the first edition of these hours printed by Wynkyn de Worde. In the present, the following title is over a wood-cut of the salutation, beneath which is "Be me Julyan Notary."

"Hore beate Marie virginis scoundum vsum insignis ecclesie Sarum totaliter ad longum & sine requie."

On the reverse of the title is a calendar for nineteen years commencing with 1503: the book contains 307 leaves, on the last of which is the printer's device No. I. with borders at the back. Colophon.

"Hore beate Marie virginis ad vsum insignis ecclesie Sarum—finiunt feliciter vna cum multis sanctorum et sanctarum suffragiis et multis aliis diuersis orationibus nouiter superadditis cum quattuor euangeliis et passione domini et cum horis dulcissimi nominis Jesu. Jmpresse London, &c. as above.

7. The Cronycle of Englond, with the Fruyt of Tymes. Newely emprynted by Julyane Notary. [1501]. Folio.

For former editions, vide ante pages 236, 238, Nos. 21, 25; and 421, No. 47.

8. The Same. ——newely Enprynted in the yere of our lorde god. m.cccce. &. xv. by me——dwellynge in powlys chyrche yarde besyde ye weste dore by my lordes palyes. Folio.

This edition commences with the Prologue on sign. a i. fo. i., and extends to fo. cxxviii, printed in double columns with running titles, but no catch-words. Colophon.

"Here endeth this present cronycle of Englonde with the frute of tymes, compyled in a booke. And also newely Enprynted," &c. as above.

THE DESCRYPCYON OF ENGLONDE, WALYS, SCOTLOND, and IRELONDE, follows the above in its signatures to &. but the leaves are not numbered.

9. Expositio Hymnorum, &c. Imprinted at London without Temple barre in seynt Clementes paryssh̄e By me——dwellynge at ye signe of ye thre kynges. [1504]. Quarto.

The former editions are noticed on pages 279, Nos. 129, 131; and on page 415, No. 12. The work consists of an Exposition of the Hymns which are sung at Mass in the Romish Church, reducing them to the level of the most common understandings. The exposition of the sequences or proses (Expositio sententiarum, sometimes sequentiarum,) which were sentences or songs of praise also sung at the Mass, follow the above, and both are preceded by a wood-cut of a Prelate sitting on a throne, with a table and books before him, and a desk supporting a large book upon his left hand. Colophon as above.

10. Acts of Parliament of the vii. xi. and xix. years of King Henry the vii. London, without Temple barre, in saynt Clementys parishe. By Julyan Notary. 1507. Quarto.

11. Nicodemus his Gospel. [1507.] Quarto.

Vide ante, pages 277, 279, Nos. 120, 124, for the earlier editions of this volume.

12. Scala Perfectionis. Imprynted at London without Temple barre in saynte Clementes paryssh̄e by me——dwellynge at ye sygne of the thre kynges. And this boke fynysshed the yere of our lorde m.cccce. & vii. and ended the. xvi. daye of ye moneth of Januyer. Quarto.

Title over a wood-cut of the outer part of Julian Notary's second device, enclosing instead of his mark the effigies of the virgin and child. Colophon as above beneath the same device. Vide ante, pages 226, 227, Nos. 7, 9, for a full account of the earlier editions.

13. Manipulus Curatorum. Impressum per egregium Julianum Notarium Impressorem commorantem extra templ̄ barre sub Intersignio sanctorum trium regum.—Anno domini milesimo cccce. Octavo. xii. die Augusti. [1508]. Sextodecimo.

Over a cut of Christ upon the cross attended by the Virgin and St. John, is the following title.

"Manipulus Curatorum. Celeberimi viri domini Guidonis de Monte Rocherii liber qui manipulus curatorum inscribitur vna cum tabula eiusdem finit feliciter." Colophon: "Celeberrimi viri dni &c. as above, then "Impressum &c. as above. On the back of the colophon, the device N° I. It contains 133 leaves, besides a table at the end.

Vide ante, pages 251, 252, Nos. 69, 71; and page 417, Nos. 26, 27, for the earlier editions of this book.

14. Postilla siue Expositio Epistolarum &c. Impress. per egregium Julianum Notarium Jmpressorum commorantem extra Temple Barre sub intersignio Sanctorum trium Regum. &c. in cccc.ix. Quarto.

The following title is over a wood-cut of Christ with the twelve Apostles kneeling before him.

"Postilla siue expositio epistolarum et euangeliorum dominicalium necnon de sanctis et eorum communi vna cum feriis tam de toto tempore anni quam etiam eorundem sanctorum. Impress &c. as above.

The book contains 385 leaves, exclusive of the index, and at the end is a repetition of the title, with

"Finit feliciter nouiter impressa London. in Achadomin Juliani Notarii bibliopole: impensis vero eiusdem morum suam trahentis iuxta Templum barre anno salutis nostre m.cccc.ix. die vero x. Nouembris: and a device.

15. Sermones Discipuli &c. Jmpressum Londonio. in suburbiis vulgariter nominatis Temple barre per Julianum notarii impressorem ac bibliopolam: ere impensis e iusdem. Anno redemptionis nostre. M. quingentesimo decimo. dei vero vicesima secunda mensis Junii. Laus deo. [1510]. 4to.

Herbert, who first discovered the above, gives the following account of them.

"Sermones discipuli de tempore per circulum anni.' This is taken from the head title, my copy wanting the title-page, &c. There are several tables prefixed to these sermons, which are in number clxiii. Contains fo. ccxxviii, with double columns. Colophon, 'Expliciunt sermones collecti ex diuersis sanctorum dictis & ex pluribus libris qui intitulantur sermones discipuli: quia in istis sermonibus non subtilia per modum magistri sed simpli in per modum discipuli conscripsi & collegi: sicut in principio huius libri. s. in primo sermone in prima dominica aduentus premisi: & si quid in presentibus sermonibus minus bene posui: in hoc correctioni sctem matris ecclesie, & cuilibet charitatiue correctori subiicio et offero ad emendam. Amen." His mark only, completes this column. To this is annexed,

"Sermones discipuli de sanctis: cum promptuario exemplorum: et miraculis beate Marie virginis cum tabulis necessariis. Nouiter impresse: et non minimo labore reuisi." This title over a wood-cut of the last supper. There are 48 sermons on the saints, &c. At the end thereof is a table of the

principal heads, which is closed with a cut of St. John carrying the holy lamb in his arms. Then, the "Promptuarium exemplorum discipuli sed'm ordinem alphabeti." Which also has a table at the end. Afterwards follows, "Promptuarium discipuli de mirnculis beate Marie virginis," which consists of 99 examples, with a table; and concludes with this colophon, "Finit opus perutile simplicibus curam animarum gerentibus compositum per venerabilem & deuotum Johannem herolt: sancti Dominici septatorem professum de tempore & de sanctis cum promptuario exemplorum atq; tabulis collectum Discipulus nuncupatum. Impressum London, &c. as before.

16. The Lyfe of Saynt Barbara. Imprinted in London by me Julyan Notary dwellynge in Poules chirche yarde at the west dore besyde my lorde of Londons palayse at the signe of the thre kynges. Anno post virgineum partum [1518] Vine memor lethi. Quarto.

Above a wood-cut of the saint is.

"Here begynneth the lyfe of the gloryous vyrgyn and Marter saynt Barbara"—

And at the end is

"Here endyth the lyfe of St. Barbara. Imprynted &c." as above. Four leaves.

17. The Lyfe of Saynt Erasmus. Imp. by me Julyan Notary. [1520.] Quarto.

18. Here begynneth the Lyfe of Saynte Anthonye. [1520.] 4to.

19. The lyfe of Saynt Dorothe. Imprinted by me Julyan Notary. [Date defaced.] Quarto.

20. Promptorium Parvulorum &c. Quarto.

Vide ante, pages 284, 285, Nos. 145, 148, for accounts of the editions of this book by Wynkyn de Worde; and in No. 147, on the first of those pages, will be found the full title of the book, nearly as it appears in the present edition, above the wood cut of a person seated in a chair having a desk before him, bearing an open book, and three clasped volumes lying beneath. This design seems to have been used by Pynson in his Editio Princeps of the Promptuariam, vide ante, page 416, No. 21, Julian Notary's second device is at the end of the book.

21. The loue and complayntes betwene Mars & Venus. Thys in pryntyde in westmoster inkyng. strete. for me Julianus Notarii. Quarto.

Title beneath a very rude wood-cut representing a female singing a ballad, and a man playing on a pipe, which first appeared as the emblem of "Musyke," in Caxton's Mirror of the World, 1481, folio. Beneath the title is the following opening stanza.

Glade ye fowles of this morowe gray
Lo Venus is risen among you rowes rede
And floures fresshe, honoure ye this May
for whan the sonne vpryst theune wyll ye sprede

But ye louers, that lye in ony drede
Fleeth, lest wyckde tunger yon [u] espye
Loo yonde the sonne, the candell of Julouzye

On sign. A ii. rev.

So Journed hath this Mars of whiche I rede
In chambre, amyc the palays pryuely
A certayn tyme, tyll hym fyll a drede
Thorugh phebus, that was comyn hastely
within the palays yates sturdely
with torche in honde of which ye stremes bryght
On Venus chambre, knockeden full lyght.

The chamber ther as lay this fresshe quene
Depeynted was, with whyte boles grete
And by the ligbt, she knewe yt shone soo shene
That phebus cam, to brenne him with his hete
This sely Venus nyghe dreynte in teeris meete
Embraceth Mars, and sayd alas I deye
The torch is come yt al this world wyll wreye.

Up ster.eth Mars, he lusteth not to slepe
whan he his lady herde, soo complayne
But for his nature was not for to wepe
.n stede of teeris, from his eyen tweyne
The fyry sparkys, breken out for peyne
And beute his hawberke, that lay hym beyde
Flee wolde he not, ne he myght hem self hyde.

He throweth on his helme of huge wyght
And grete him with his swerd and in his honde
His myghty spere, as he was wont to fyght
He shaketh soo, that allmoost it to wounde
Full heuy was he, to walken ouer londe
He may not holde with Venus companye
But bad her flee, lest phebus dide her espye.

The work is written throughout in the same verse; it occupies fourteen leaves, and extends to the reverse of n viij, after which is AMEN, with the imprint as above. The contents of the book are,

On the recto of sign. A iiii: 'The complcynt of Mars. On the recto of A vj: 'Of the broche of Thebes.' On the recto of B i: 'The complcynt of Venus for Mars.' On the reverse of B ii: 'Explicit the complcyces of Maris, and of the broche of Thebes.' On the recto of B iii: 'Here foloweth the conycell of Chaucer, touchyng Maryng &c. whiche was sente to Bucketon &c.' On the reverse, 'Explicit:' with a wood-cut representing Logic; On the recto of B iiii: 'The fyrst synders of the vii. scyences artyficyall.' This, divided into various compartments, with head pieces, occupies five leaves.

22. Here begynneth a merry gest and a true howe Johan Splynter made his testament. Emprynted at London Jn Poules chyrch yarde By my Julya Notary dwellynge at the sygne of ye iii kynges. (Without date.) Quarto.

Title as above over a flowery wood-cut border, surrounding the figure of a man walking, pointing with his left hand, and placing his right beneath the handle of a broad sword,

Above him is a blank label, and the poem, which is in short couplets, commences on the reverse of the title. The work contains but six pages only, and at the end is "Finis Explicit testamentum Johannis Splynter," with the Device No. ii. on the reverse, and the Colophon as above given below it. The ludicrous story related in the present volume is as follows. John Splinter was a rent-gatherer to two Dutch Nunneries, one of which was at Delft and the other at Saadam; but though he appears to have been honest, yet he was so neglectful of his own profit, that poverty and old age overtook him, and the Nuns treated him with contempt. To retrieve his credit, Splinter, after some consideration, bought him, at Antwerp, a strong chest having three locks, and seven hundred counters which he put within it. With these fictitious riches he went to Saadam, where, says the poem, he was as welcome "as the fyrst day of Lent," and where he was regaled with avowedly "sowre bere," and dismissed speedily to his bed. However, he requests two of the sisters to furnish him with "a longe and great candell," that he may reckon up some things which he has brought from Antwerp; and when he has obtained his desire and is shut up in his room, he falls to counting the false money which he had brought in his coffer. The following extract will shew the success of Splinter's scheme.

Than opened he his cofer in hast,
And on table the counters cast
Ther to tell and reken fast he began.
And shoke and rombled then lyke a besy man
He sayd Syx hundred gyldynges rounde
Maketh euen an hundrede pounde.
And other thyrty rensyshe gyldynges iay I here
That maketh iust. v.li. of reknyng clare.
Herde neuer man of suche a wyle in no boke.
In at an hole a nun dyd loke
She sawe this money and herde the sounde
Than ran she to the Abesse rounde.
Madame come to Splenter's chamber with me.
What money he hath there may ye se.
The Abbes in at the hole dyd loke
And sawe howe he his bagges shoke
And lyghtly into his cofer them cast,
As yf no man thereof had wyst.
And put out his candle and to bed went.
The abesse knowe full lytell what he ment.
Erly on the morowyng he rose and wolde be gone.
The nunes entreted master rentgatherer echone.
And prayed him to byde & he shuld haue gode chere
He shulde nat take ale wyne nor bere.
They prayed hym to abyde yonge and olde
But at Delfe he was brought up & thider he wolde
For there he was norysshed of yonge.
And theder he wolde his lyfe to prolonge
To Delfe he wolde: and prayed the Abbesse.
Surely to keep his chest with rychesse.
And charged hyr wyth full straytly
That the key with hym kept he
Whan the abesse of Delft this herde.
By the nunnes of seedam that went thyder warde

That Iohan Splynter was so ryche in dede.
They made hym gode chere in hope of theyr mede
Grete was the stryfe bytwene them twayne
In which of these ii abbayes he sholde remayne
They of Delft sayde they had most ryght
To haue Iohan Splynter if they myght
For there was he norysshed indede.
They sent for the coler in grete spede
At Delft Iohn Splynter dwelled dowtles.
The Abesse had & kept his chest wyth ryches.
So there he dwelled many a yere.
Bothe erly and late they made hym gode chere.
They gaue hym rayment of the best
And all in trust to haue his chest.

He appoints for his executors one "Mayster Matthewe Notary, and in Lawe Lyceneyat," and two abbotts; and he devises his supposed wealth to be equally parted between the two Abbies of Delft and Saadam. He then dies and is richly buried, and the church services, due to so great a benefactor are said over his grave. Previously to executing SPLINTER'S will, all the Executors dine together with the Provost, and the following circumstances occur at the opening of the chest with which the Poem finishes.

"The Notary had his spectacles on.
Here is a gode ryght of golde by sayntIohan.
The prouost was a man dyd vnderstande.
And of this golde he toke in his hande.
He sayde this golde is of suche excellence.
A man may bye an hundred preces for there pens.
They blessyd them all that there dyd stande.
They sawe neuer suche a marnayle in holande
And specyally of men that were so wyse & subtyll
They loked eche on other & kept them styll
A rebuke to them it was I was.
As yf they had kepte shepe all theyr dayes."

This volume has been considered as unique.

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23. Here begynneth the Kalendar of Shephardes —— oles chyrch yarde at the sygne of the thre —— otary the yere of our lorde a M. cccc. & — Folio.

On account of the mutilated state of the title to the present curious edition of this work, it is placed the last of the books printed by Julian Notary; but full descriptions of the earlier impressions of it have already been inserted on pages 444, 446, ante, Nos. 162, 164, and the references which are there mentioned. In the above edition, the title is placed over a wood-cut similar to that first described on page 444; and the Prologue, which states that the present is a newer and more correct translation than that made for Richard Pynson, commences on sign. A ii. The table follows on the reverse, and occupies three pages, after which the arrangement is similar to that in the first edition of Pynson already referred to. The following is a pleasing extract of

How euery moneth prayseth it selfe of some good propertie.

January.

I make me to be called Janyuere
In my time is great stormes of coldeness
For vnto me no moneth of the yere
May compare if I aduance me doubtless
For in my time was, as clerkes do expresse
Circumcysed the Lord omnipotent
And adoured by kynges of the Orient.

February.

I am february the most hardy
In my season the pure mother virginall
Offered her sonne in the temple truly
Making to God a present speciall
Of Iesu Christ the kynge of kynges all
Betwene the armes of the bishop Symon
To whom pray we to haue his remission.

March.

March am I called in noblesse florishinge
Which amonge monthes am of great noblesse
For in my tyme all the frutes do budde & springe
To the seruyce of man in grete largesse
And lent is in the tyme of holynesse
That euery man ought to haue repentaunce
Of his sinnes done by longe continuance.

Apryll.

Amonge all monthes, I am lusty Aprill
Freche and holsome, vnto eche creature
And in my tyme the dulcet dropes distill
Called cristall, as poetes put in scripture
Causing all stones the longer to endure
In my time was the resurrection
Of God and man by diuine election.

Maye.

Of all the monthes in the yere I am kinge
Flourishing in beauty excellently
For in my time, in vertue is all thinge
Fieldes and meades sprede most beauteously
And byrdes singe with light swete harmony
Reioysing louers with hot loue all endewed
With fragrant flowers all about renewed.

Iune.

Who of my season takath right gode hede
Ought not at all my name to adnull
For in my time, for all the commons wede
From shepe is shorne all the flesh & wull
And had in merchaundyse by grete shippes full
Ouer the sea, wherfore we ought to pray
Unto our Lorde and thanke him night & day.

July.

If that my time were praysed all aright
Amonge all monthes I am one of the chiefe
For I enripe thorow great force and might
Fruites of the earth, to man & beastes reliefe
Feedynge horses, kynes, muttons, & strong biefe
With other properties that I could tell
But I must passe;--I may no longer dwell.

August.

I am named the hote moneth of August
For redolent heate of Phebus brightnes
In my time eche man ought for to haue lust
To labour in harnest, with great busynes
To repe & sheffe, eschewing yllenes
And ryse early with perfyte dyligence
Thanking our Lorde of his great prouidence.

September.

Who can my asme pestilely remember
With the commodities of my season
Ought of right to call me *September*
Plenteous of goodes by all manner reason
As wheate, rye, otes, beanes, fytches & pesson
Of which fruite *every* man ought to have in store
To line directly, & thanke our Lorde therefore.

October.

Amonge the other October I hight
Freende unto vinteners naturally
And in my time Bacchus is ready dight
All maner wyne to presse and clarify
Of which is sacred as we see daily
The blessed body of Christ in fleshe and blode
Which is our hope refection and fode.

Nonember.

I November will not abyde behynde
To shewe my kindely worthynesse and vre
For in my time the blastes of the wynde
Abateth leaues and sheddeth their verdure
Wherefore every prudent creature
Ought for to lyue right as they would dye.
For all thinge taketh end naturally.

December.

Decembber every man doth me call
In whose time the mother inviolate
Dilliuered was in an old oxe stall
Of Jesu Christ Gods owne sonne incarnate
Wherefore I thinke me the most fortunate
Of all the other, to whom praye we then
That we may come unto his blisse. Amen.

The more terrific parts of the volume are thus introduced.

"Our Saviour and Redeemer, Jesu Christ, a little before his blessed passion, being in Bethney, entered into the house of a man named Symon, for to take his corporal refection. And as he was sitting at the table with his apostles and disciples, there being Lazarus, brother to Mary Magdalene and Martha, the which our Lord had raised from death to life. The which thing Symon doubted, and prayed our Lord for to command Lazarus to shew afore the assistants what he had seen in the other world. And our Lord gave him leave to speak. And then the said Lazarus recounted how that he had seen, in the parties infernals of hell many great and intolerable pains, whereas sinful men and women were pained. First of Pride; and consequently of all the vij. deadly sins, each pain by himself.

(Of Pride.)

"First, said Lazarus, I have seen in hell wheels right high, set on an hill, the which was to look on in manner of mills, incessantly turning about by great impetuosity, roaring and whirling as it were thunder. And the wheels were fixed full of hooks and crampions of iron and steel, and on them were hanged and turned the proud men and women for their pride, with their prince, captain, and master Lucifer."

On the reverse of M v. are two marginal wood-cuts, one of a black man holding a long dart and blowing a horn; and

beneath him is a circle, within which is a city surrounded by water, clouds, and fire. The text against them is the following grand stanzas.

How every man and woman ought to cease of their sinnes at the sowing (sounding) of a dreadable horne. Capitulo ii.

Ho, ho you blynde folke, derkened in the clowd
Of ignorannt fumes, thicke and misticall
Take heede of my horne, totyng all alowd
With boystrous sownes, and blastes horrial
Geuing you warning, of the iudgement fynall
The which dayly is redy, to gyue sentence
On peruers people, replete with negligence.

Ho, ho betyme, or that it be to late
Cease whyle ye haue space, and portunate
Bene your follyes, or death make you checkemat.
Cease your ignorannt incredulite
Clense your thoughts, of immundicite
Cease of your pecannall pensement
The which defyleth your etendement.

Ho, ho people, enfect with negligence
Cease your sinnes, that manyfolde cruelties
Drede god your maker, and ryghtwyse sentence
Cease your blyndesse, of worldly vanities
Lest he you smyte, with endlesse infirmities
Cease your couetyse, glotony, and pryde
And cease your superfluous garments wyde.

Cease of your othes, cease of your great swearing
Cease of your pompe, cease of your vaine glory
Cease of your hate, cease of your blaspheming
Cease of your enuyee, cease of your envy
Cease of your wrath, cease of your lechery
Cease of your fraud, cease of your deception
Cease of your tongues making detraction

Flee fayne falshod, fyckell fowle and foll
Flee fatall flatterers, full of fayrenesse
Flee fayre fayning, fables of fawell
Flee folkes felowship, frequenting fulnesse
Flee frantike facers, fulfylled of frowardnesse
Flee fooles falaces, thee fonde fantesyes
Flee from fresh fables, fayning flatteryes.

Thus endeth the Horner.

Only two Devices were used by this printer, of which there are a very few varnations. I. An upright parallelogram formed of one stout black line, and containing within it a figure similar to that shewn on the shield hereafter given; excepting that instead of the initials, there is Julianus Notarii, put in the same place, in two lines in black letter. II. An upright parallelogram almost square, formed of two single lines, placed rather widely apart from each other. A narrow label is taken off from the bottom of the inner square, and Julyan Notary with a rude flourish is cut thereon, in

black letter. Above this label, and touching the upper line, is set the following shield, to which a broidered belt is attached that passes over an ancient Esquire's helmet looking to the left, surmounting the shield. Above the helmet is a wreath of eight folds, and out of it spreads a rude mantle of fourlambrequins placed in saltire. In the back-ground are 15 small outline points; and on each side of the bottom of the shield is a flower rising out of the scroll. Beneath the outer line of all, in the centre, there is something spreading out like a tassel, label, or the root of a tree.

VARIATIONS.

In Julian Notary's edition of the Golden Legend, vide ante, page 466, No. 5, the second device is enclosed in a frame, and hung on a tree on which is a large bird, with other birds, &c. about; at the top are his initials on a scroll, and below are two grotesque dragons.

The Scala Perfectionis, vide ante, page 467, No. 12, has on the title, the border from the second device enclosing the Virgin and Child. Herbert's copy of this volume had "stamped on the covers on one side the King's Arms, crowned, supported by a dragon and a greyhound; on the other the rose encompassed by two Latin verses, Hæc rosa virtutis, &c. In the upper corners are the city arms, with the sun on one side and half-moon on the other. In the centre at the bottom are his mark and initials."

In the Horæ Beatæ Mariæ Virginis, vide ante, page 466, No. 6, the first device is printed upon the last leaf with borders at the back.

WILLIAM FAQUES.

ALTHOUGH Ames could not discover any Patent constituting this Norman Typographer the King's Printer, yet it will be found, that he was certainly possessed of that office, since he mentions in the Colophon to the *Psalter*, which he printed in 1504. Faques is supposed to have resided in England for little more than five or six years; and, as he states himself to have been a native of Normandy, that he learned the Art of Printing at Rouen, with John de Bourgeois, whence he came over to England for the improvement of his fortune. He was excellent in his profession, and his types, which were peculiarly good, are thought to have been used by Wynkyn

de Worde after his death, which it is imagined took place about 1511. His name does not appear to any books printed abroad, and the following are those of his works which are now extant.

1. Litteræ Indulgentiarum. Lond. 2 Feb. 1499, Single sheet.

2. Missale ad Usum, &c. Hellordensis. 1502. Folio.

The title is as follows: "Anno incarnationis dominice secundo supra quingentisimum atq; millesimum, die vicesima prima mensis Septembris, opera et industria M. Petri Oliuerii et Johannis Manditier, impressorum Rothomagi, juxta sacellum diui apostolorum principis Petri commorantium. Impensa vero Johannis Ricardi, mercatoris: hoc nouum et egregium opus sacri Missalis ad vsum famose ac percelebris ecclesie Helforden. nuper instauti ac pernigili cura visum correctum et emandatum, necnon auctoritate reuerendi in Christo patris et domini eiusdem ecclesie episcopi meritissimi ac dominorum decani et capituli, est in propntuio venale facili precio coram cunctis productum et exhibitum."

This very rare book is perhaps the earliest impression of the Hereford Missal. It contains the following curious form of Matrimony, printed partly in the Saxon character.

"I. N. underfygne the N. for my wedded wyf, for beter, for worse, for richer, for porer, yn sekues, and yn helthe, tyl deth us departe, as holy church hath ordeyned, and thereto y plyght the my trovvthe. Et iterum accipiat eam per manum dextram in manu sua dextra, et ipsa dicat sacerdote docente.

'I. N. underfygne the N. for my wedded housbunde, for beter, for vvorse, for richer, for porer, yn sekenes, and yn helthe, to be boxum to the tyl deth usdepart, as holy churche hath ordeyned, and therto y plyght the my trovvthe. Vel dicat in materna lingua hoc modo sacerdote docente. Wyth thys ryng y the vvede, and thys gold and seluer ych the geue, and vvyth myne body ych the honoure."

At the commencement of the volume is a wood-cut of the King's arms and George, and the Colophon is,

"Finis missalis ad usum celebris ecclesie Helforden. summa cura ac vigili opera nuper impressum Rothomagi, cum additione accentuarii legentibus in ecclesiis valde vtilis. Et hoc impensis Johannis Ricardi ejusdem Rothom. ciuis non immeriti; iuxta ecclesiam diui Nicolaii commorantis." Printed on vellum.

3. Statutes. [1503.] Quarto.

Herbert thus describes the present volume---

"This book of the statues, 19 Henry VII. is most beautifully done on a new letter, and fine black ink, within a border of a neat chain, in a large quarto, and handsome frontispiece; and on the backside of it, the arms of France and England quarterly, upheld by a dragon and greyhound, and on each side the portcullis and chain; the rose over it, with two philosopers holding a ribband, with this motto in it, 'Per te, rosa, toluntur vitia,

Per te datur mestis leticia.' The words, anno xix. Henrici VII. are in large white letters sunk in a black ground. Then the title, 'Statuta, bonum publicum concernentia, edita in parliamento tento apud Westmonasterium xxv. die Januarii, anno regni illustrissimi domini nostri regis, Henrici septimi.» It contains 24 leaves.

At the end is a small square wood-cut of an angel with his wings inverted, crowned with a nimbus of glory, and holding a shield charged with a double heraldic rose, alluding to the union of the red and white roses by King Henry VII. The figure is standing on the earth, which is decorated with leaves and grass, and in the back-ground are two six-pointed stars and seven outline dots. The whole is within a kind of chain border, and above the cut are the verses.

Per te rosa toluntur vitia
Per te datur mestis leticia.
Thou rose by thee all vices are destroyed,
By thee are harvests of delight enjoyed.

Below the engraving is "Here endeth the statutes holden at Westmestyr the xxv. day of Januere in ye xix. yere of ye moste nobyll reigne of kynge Henry the vij. Enprynted in london within St. Helens, be Guillam Faques ye kyng Printer."

4. Proclamation against clipped Money. Temp. Hen. VII. [1504.] A broadside.

"A proclamation made by K. Henry VII. against clipped money, directed to the sheriffs of Norfolk and Suffolk, &c. with six impressions of the money in the margin, and a fine border on the other side: in English, but concludes, 'Et hoc sub periculo incumbenti nullatenus omittas. Teste meipso, apud Westmonasterium quinto die Julii, anno regni nostri decimo nono. Regius impressor, within seynt Elens, Guillam.»

5. Psalterium. 1504. Octavo.

On the recto of the first leaf, sign. A, is the printer's device with a close chain border round it, which is also repeated upon every page of the work. A calendar commences on the recto of the ensuing leaf, which extends to c iv. in eights; but the first leaf of each signature only is noted. At the end of the calendar is sign. a, which contains an impression of the angel and verses described in the last book, printed in black, and beneath them in red are the words, 'Psalterium,' (in white Gothic letters on a red ground) "ex mandato victoriosissimi Anglie regis Henrici septimi cum psalmorum virtute. Feliciter incipit." The whole is placed within the chain border, and on the reverse of the leaf, is a figure apparently of David, with two stars and a representation of the Almighty shewn above. Then follow the Psalms, the first of which has a red initial, and at the end of them are the Hymns of the Church selected from the Scriptures.

On the reverse of u vij, is

"Finit feliciter presens Psalterium ingeniose impressum & stantque completum. In celeberrima urbe Londonio, per Guillelmus Faquez Regium impressorem. Anno dni m.d.iiij. Septima Februarij."

The recto of u viij. contains some verses in Latin and French, with the Printer's cypher between them. The reverse is blank.

6. Indentures. 1505-8. Broadsides, or Single Sheets.

These instruments are thus described by Ames.

"An indenture, or deed, printed on vellum, for the use of the gild or brotherhood of St. Mary's at Boston in Lincolnshire. It is in Latin, and dated the 8th March, 1505. On one broadside.

'The Admission of Richard Woolman into the gild of St. Mary's, in the church of St. Botolph, at Boston in Lincolnshire, with all the privileges thereof. This deed is also printed on vellum; with the blanks for the person's name and date, to be filled up as occasion should offer, viz.

'Vniuersis xpi. pntes literas inspecturis nos aldermanus et Camerarii Gilde siue confraternitas in honorem beate Marie Virginis in ecclesia sancti Botoulphi, de Boston Lincoln. dioces. institute salut. in communi saluatore. Dudum siquid post quam felicis recordationes Nicolaus quintus Pius secundus et Sextus quartus Romani pontifices vniuersis confratribus concesserant vtriusq; Sextus confraternitatis gratiose concesserant. Ac deinde Jnnocentius eo Rich Woolman intra nostrorum confratrum numerum eligimus et admittimus et indulti superad. se nostrorum indulgentiarum omniumque aliorum suffragiorum et bonorvm operum spiritualium nostrorum semper fore participes volumus et innotescimus per presentes in quorum testimonium et singulorum premissorum sigillum commune dicte gylde presentibus est appensum. Dat. apud Boston x. die mensis Decembris anno domini m.v.c. viii.'

'A deed, by which the prior and convent of Kyrkeby in Lincolnshire admitted William Husse, and Anne his wife, to the benefit of an indulgence, granted by Pope Boniface IX. To which is annexed this absolution. 'Dominus Ihesus Christus te absolvat et auctorite Dei patris omnipotentis et beatorum Petri et Pauli, apostolorum eius ac virtute papalis indulgentiæ ego absolvo te ab omnibus peccatis tuis te penis purgatorii et quæ tibi in purgatorio debentur propter culpas et offensas quas contra Deum commisisti. et restituo te illi puritati et innocentiæ in quibus eras quando baptisatus fuisti. In nomine Patris et Filii et Spiritus sancti. Amen.' Also a printed cross keys as a seal to it.

7. Omelia Origenis. Without date. Octavo.

The above two words are in white letters on a black ground, and beneath is the Homily, "De beata Maria Magdalena." The whole contains ten leaves without numerals, signatures, or catch-words. On the recto of the last, are the following verses, beneath a short Latin prayer.

A Ihu thy sweteness who myght hit se,
And there off haue a cleer knowynge.
Al eryely loue bitter scholde be,
Bute thyne alone wyth oute lesynge.
I praise the lord that lore lere me
After thy love to haue longynge
And sadli sette myn herte in the
And in thi loue to haue likynge
So likynge loue in erthe non is
In soule who conye hym sadli se
To loue that lord were muche blis
For kyng of loue called is he
Wyth trewe loue. j wolde j wis
So harde til hym bounden be
So that myn herte were onli his
And other loue liked non me.
Meniman.

On the lower part of the following leaf is the colophon. "Impressum in alma ciuitate londonio. Ad rogatum Magistri will'mi Menyman socij collegij Ricardi whityngton. In abchirche laue." *

William Faques used one principal device, of which the annexed woodcut is a copy. The words upon the white triangle are taken from Psalm xxxvii, verse 16, given according to the Latin Vulgate, in which the Psalm stands, as xxxvi. "Melius est modicum iusto, super diuitias pecatorum multas;" A morsel with the righteous man, is better than the riches of many of the wicked ones. The above text is legible as far as diuitias, then follows the abbreviation, pctoruz, erroneously put for peccatorum, and afterwards is added multas, which reaches to the commencement. The passage inscribed on the black triangle is from Proverbs, chapter xvi, v. 32, "Melior est patiens viro forti: et qui dominatur animo suo expugnatore urbium:"... Better is the meek than the strong man: and he who ruleth his soul than he that taketh a city. This may be read to qui, then are do, and an ancient capital M formed like an H; after which are i-nat, for dominatur. The remainder of the passage is left out.

Guillam.

Besides this device, Faques had also a cypher, consisting of a black-letter capital G., containing a small l in the centre of it; and an arrow cut in outline, pointing to the left passing horizontally through it. This cypher occurs in the verses at the end of the Psalter printed in 1501; vide the foregoing list, No. 5.

* Whittington College was founded by Sir Richard Whittington, Lord Mayor of London. It consisted of a Master, four Fellows, Clerks, Choristers, &c. and was dissolved at the Reformation.

Having thus brought the history of the Typographic Art down to the commencement of the sixteenth century, when the number both of printers and their publications was daily and widely encreasing, it will not not be practicable in the limits of the present work, to appropriate to those books which were published after that period, the same particular description which has been given to the earlier productions of the English Press. The future plan will therefore be, to attach only lists of the works of each Printer to the usual notices of his life and the accounts of his devices; and in this manner the memoir of British Typographhy will be brought down to the year 1599.

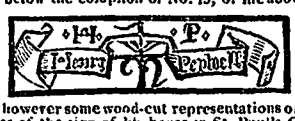
HENRY PEPWELL.

Ames considered this person more in the light of an extensive publisher and bookseller, than in that of a printer; and he supposes that he probably might have been that agent or factor who lived at the sign of the Holy Trinity, in St. Paul's Church-yard, and who sold the numerous works which were printed abroad at the expense of merchants or literary men. About the close of the reign of Henry VII., independent of the books produced by the English presses, many religious volumes were printed on the Continent; and William Bretton a London Merchant, who perhaps was the same with William Bretton, M. A. of Cambridge in 1494, was a particular encourager of foreign printing for the use of Britain and his own profit. Maittaire would infer that he resided at the sign of the Trinity, in St. Paul's Church-yard; but it is perhaps more probable that it was the dwelling of his publishing correspondent, although it is very doubtful whether Henry Pepwell were that person. His name does not appear until 1520, but all the works which are stated to have been sold at the house already mentioned, are attributed to him, as no other occupant of it is now known. The will of Henry Pepwell, Citizen and Stationer, is dated September 11th, 1539; and it states that he was a married man, as he left his wife, Ursula, and his children his executors. He desires to be buried in the Church of St. Faith, beneath St. Paul's, near the High Altar; and he bequeaths to the Parish of Bermondsey in which he was born, *a printed mass book of five shillings value*, for prayers to be made for his soul. The ensuing is a list of the volumes now extant, which were to be sold at the Holy Trinity, in St. Paul's Church-yard: those to which Pepwell's name appears as printer, have it there indicated, together with the names of such foreigners as printed the books which were executed on the Continent.

1. Prouinciale seu Constitutiones Angliæ. T. Keruer. Paris. 1505. Folio.
2. Psalterium et Hymni. - - - - Paris. 1506. Quarto.
3. Horæ. W. Hopyl. Paris. 1506. Quarto.
4. Pupilla oculi. W. Hopyl. Paris. 1510. Folio.
5. Horæ. T. Keruer. Paris. 1510. Octavo
6. Speculum Spiritualium, et De Emendatione Vitæ W. Hopyl. Paris. 1510. Folio.
7. Christiani Hominis Institutum. H. Pepwell. London. 1520. Folio.
8. Scala Perfectionis. - - - - - - - 1521. Quarto.
9. The Dyetary of Ghostly Helthe. H. Pepwell. 1521. Quarto.
10. The boke of the Cyte of Ladyes. H. Pepwell. London. 1521. Quarto.
11. Eckii Epistola ad Henr. VIII. - - - - Ingolstadt. 1525. Octavo.
12. Eckii Enchiridium. - - - - - - 1525. Octavo.
13. Horæ in Usum Sarum. N. Prevost. Paris. 1527. Quarto.
14. Paul's Accidence. H. Pepwell. London. 1539. Quarto.

15. Modus Tenendi Curia Baronum. H. Pepwell. London. No date. Quarto.
16. Legenda Francisci. C. Chevallon. Paris. No date. Octavo.

The device of this printer, properly speaking, was as follows, as it appears below the colophon of No. 15, of the above list.



There are however some wood-cut representations of the Trinity, perhaps copies of the sign of his house in St. Paul's Church-yard, which are considered by Ames as being equally entitled to the name of Devices. Of these one is a small upright parallelogram, surrounded by a double line, of which the outside one was the thickest; and within, upon a dark back-ground formed of horizontal lines, is the usual Heraldic device representing the Trinity. This is composed of four circles surrounded by double lines, placed in the form of a triangle, two being at the top, one below, and the fourth in the centre of all. On the upper circles are written in black-letter the words Pater, Filius; on that beneath Spiritus Sanctus; and on the inner one Deus. Between the circles are six lines which connect them all with each other; on each of the outer three of these is inscribed "non est," and on each of the inner three, the word "est." The point of this device is, that reading to the centre forms the words, The Father is God, the Son is God, the Holy Ghost is God; in reading from one circle to another, the words express, The Father is not the Son, the Son is not the Holy Spirit, the Holy Spirit is not the Father. Above the device are three faces formed into one head, and irradiated with glory; and at the four corners of the print, are placed an eagle, an angel, a winged bull, and a winged lion, the emblems of "St. Jehan, St. Mathieu, St. Luc, and St. Marc," as it is expressed on scrolls above them. Another cut of the Trinity used by Pepwell, appears in No. 7, of the foregoing list, it represents the Father seated on a throne, crowned, and robed, holding forth the Son stretched upon a cross, and the Holy Ghost as a dove descending on the top of it. On each side of this group, stands a royal saint holding a drawn sword; and at the top, is a rose between a fleur-de-lys and a pomegranate. At the bottom is a ribbon with Henricus on one part of it, but the remainder seems to have been cut from the block. The size of this print is 3 inches by somewhat more than two inches. A third impression of Pepwell's sign has the four Doctors of the Church, St. Jerome, St. Ambrose, St. Augustine, and St. Gregory, with Venerable Bede, St. Thomas a Becket, and various other side figures and decorations. Beneath these effigies was sometimes placed a black shield having a scroll behind it, inscribed with Nosce teipsum. hi. ip. in black-letter. There were also affixed to several of the foreign books in the foregoing list, a large upright wood-cut consisting of the following shield of arms. Quarterly: first and fourth, sable, a fesse raguly, between three fleurs-de-lys. Second and third semee of cross-crosslets an unicorn rampant. The shield is supported by two unicorns, which stand upon an high mount richly decorated with flowers; it is surmounted by an ancient Esquire's helmet looking to the left, having white mantling with twelve black lambrequines; a wreath of nine

black and white folds, and a small fleur-de-lys parted per pale argent and sable, as a crest. Herbert supposes these armorial ensigns to have been Bretton's, but the blazons of those belonging to that name are widely different.

PETER TREVERIS.

This ingenious and elegant Printer, was the first who exercised the profession in the Borough of Southwark; and it is supposed that he derived his name from Triers, or Treveris, a City of Germany, in which he was born. His press was employed by John Reynes and Lawrence Andrewe; and he sold or published books for William Rastell. The following is a list of his known typographical productions, but Anthony à Wood imagined that he printed some of Whittinton's works at Oxford, in 1527.

1. Distichia Moralia. 1514. Quarto.
2. The Grete Herball. At London in Southwark, at the signe of the Wodows. 20th June, 1516. Folio.
3. The same, at the same place, 17th March, 1529. Folio.
4. Arnold's Customs of London. 1521. Folio.
5. The Warke of Surgeri, by Jherome of Brunswicke. London in Southwark. 6th March, 1525. Folio.
6. The Distillation of Waters, by Jerome of Brunswicke, translated by Lawrence Andrewes. 1525. Folio.
7. Polychronicon Southwerk, for John Reynes Bookseller, at the signe of St. George in St. Paul's Church-yard. 16th May, 1527. Folio.
8. Doctor and Student. London in Southwerke, 23rd November, 1530. Octavo.
9. The same, at the same place. 1531. Octavo.

Books without dates.—Works of Whittinton.

10. De Heteroclitis Nominibus. Quarto.
11. The same. Quarto.
12. Declinationes Nominum. Quarto.
13. De Nominum Generibus. Southwarke. Quarto.
14. Grammatices Primæ Partis Liber Primus. Southwarke. Quarto.
15. Verborum Præterita et Supina. Quarto.
16. The same. Quarto.
17. Whitintoni Editio Interpretamento Francisci Nigri. London. Quarto.
18. Syntaxis. Quarto.
19. De Octo Partibus Orationis. Quarto
20. Vulgaria. Quarto.

Works of Stanbrige.

21. Vocabula Magistri Stanbrigi. At London in the Southwarke. Quarto.
22. Parunlorum Institutio ex Stanbrigiana Collectione. At London in Southwarke. Quarto.
22. 'Accidentia Stanbrigiana. At London in Southwarke. Quarto.
24. The same, at the same place. Quarto.

25. The Myrrour of the Chyrche. At London in Southwarke. Quarto.
26. Treatise against Mahumet. Duodecimo.
27. The copy of the Commaundement generall by the Abbot of Evyll Profytes. At London in Southwarke. Quarto.

The Device used by Peter Treveris was a large upright parallelogram, having in the centre a tree and large branches covered with leaves; on the middle bough of which is the annexed shield, hung by a rich scarf. On the left of the cut is a naked man, covered with hairs, having one hand on the shield, and holding a long-bow and two arrows in the other. A wild woman stands on the right hand of the engraving, also supporting the shield, and a long-bow and arrow. Against the root of the tree is a cross bow standing upright, behind which is placed a scroll of three parts, containing PETRVS TREVERIS, in rude Roman letters: grass and flowers are in the back-ground. Herbert supposes that the sign of the Wodows, mentioned by Treveris in the colophon to the Grete Herball, vide No. 2, of the foregoing list, might possibly be put for wode hommes or wild men, and allude to the supporters which he used in his device.

JAMES NICHOLSON,

Also a Southwark typographer, who is said to have commenced printing in 1526, but a work with that date with his name is at present not known.

1. A Treatyse of Justification by Faith only. Southwarke. 1536. Sextodecimo.
2. The Holy Scrypture of the Old and New Testamente translated in Englysh by Miles Coverdale. Southwarke in St. Thomas Hospitayle. 1537. Quarto.
3. The same, at the same place. 1537. Quarto.
4. Epistles of St. John. 1537. Quarto.
5. Concio Hugonis Latimer. 1537. Octavo.
6. The Original and Sprynge of all Sectes. 1537. Quarto.
7. How and whither a Christian Man ought to flye the Pestilence. By Andrew Osiander translated by Miles Coverdale. Southwarke. 1537. Sextodecimo.
8. Comparison betwene the Old Learnynge and the Newe. Translated by William Turner, Southwarke. 1537. Octavo.
9. Causes why the Germanes will not go nor consent unto the councell which Paull the 3 called at Mantua in Italy. 1537. Octavo.
10. A Goodly Treatise of Faith, Hope, and Charity. 1537. Octavo.
11. M. Luther's Exposition of the 23rd Psalm, translated by Miles Coverdale. 1537. Sextodecimo.
12. The Newe Testament in Latin and Engrish. Southwarke. 1538. Quarto.
13. The same, at the same place and year. Quarto.
14. An Exposicion vpon the Songe of the Blessed Virgine

Mary. Translated by John Hollybushe. 1538. Folio.
15. The same: no Printer's name. 1538. Octavo.
16. The Seconde Epistle of S. Paul to the Thessalonyans. 1538. Octavo.
17. Archbishop Cranmer's Bible. Quarto.
18. Maner of Measuryng Lande.

JOHN REDMAN

Is thought to have been a relation to Robert Redman, for whom he printed the following books: his residences were in Southwark and Pater-Noster Row. He is said to have first printed the Imitation of Christ by Thomas à Kempis; but that work had long before been published under the name of John Gerson. Vide ante, page 258, Nos. 79, 80, and pages 417, 418, Nos. 28, 29.

1. Cicero's Paradoxes. In Southwarke. 1540. Sextodecimo.
2. The Genealogye of Heresye. In Pater-noster rovve. 1542.

CHRISTOPHER TRUTHALL.

Probably a fictitious name, as in the reign of Queen Mary several books were published under it similar to the following.

1. A Confession of the Olde Beliefe. Southwarke. April, 1556. Sextodecimo.
2. A true reporte of Antichriste. Southwarke. 1556. Sextodecimo.

THOMAS GODFRAY.

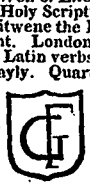
Bagford supposed that this Printer's earliest production appeared in 1510, but as most of his works are without date, the time of his commencing business cannot now be known.

1. An Epistle of Erasmus to Christopher Bishop of Basyle, concerning the eating of flesh. London. 1522. Sextodecimo.
2. The workes of Geoffray Chaucer, London. 1532. Quarto.

Books without dates.

3. Kyng Boccus and Sydracke. London. Quarto.
4. The Endowment of Possessions. London. Folio.
5. An Epistle of St. Bernarde. London. Octavo.
6. Certain Revelations of Saynt Briget. Octavo.
7. An Introductorie for to lerne to rede, to pronounce and to speke French trewly. London. Quarto.
8. The Booke of Merchants. Octavo.
9. The Triades or Trinties of Rome. By Uldrick Hutton. Octavo.
10. Constitucyons Prouynciall and Legantines. Octavo.
11. A Treatise concerning the power of the Clergye. Octavo.
12. A Treatise against the Possessions of the Clergy. Octavo.

13. Enormytees vsed by ye Clergy. Octavo.
14. An answere to a Letter. London. Octavo.
15. Dyuers frutefull gatherynges of Scripture. Octavo.
16. The Pater-Noster spoken of ye Sinner. London. Octavo.
17. A lytell boke called Collyn Clout. By Thomas Skelton Poet Laureate. London. Octavo.
18. The Fountain or Well of Life. London. Octavo
19. A Pathway into the Holy Scripture. London. Octavo.
20. A Dyalogue betwene the Playntife and the Defendaunt. London. Quarto.
21. Treatise on certain Latin verbs. London in the Olde bayly. Quarto.

Ames assigns to Godfray but without citing his authority.  the following monogram,

JOHN SKOT.

A Printer whom Ames supposes to have learned the art of Wynkyn de Worde or Richard Pynson, on account of the similarity which appears in the engraving of their devices. Herbert conceives that he flourished in 1555, because in that year one John Skot printed at St. Andrews in Scotland. The colophons of his books make mention of several places where he resided, and the following are those of his works which are now extant.

1. The Body of Polycye. London without Newgate in Saynt Pulker's parysh. 1521. Quarto.
2. The Justyces of Peas. London without Newgate in Saynt Pulker's Parysshe. October 3rd, 1521. Quarto.
3. The Myrrour of Golde. London without newgate in Saynt Pulker's paryshe. 1522. Quarto.
4. Nychodemus Gospell. London in Poules chyrche yarde. 1529. Quarto.
5. Funus. 1534. Octavo.
6. The Rosary. London in Fauster-lane, in saynt Leonardes paryssh. 1537. Octodecimo.

Books without dates.

7. Modus Tenendi Curia Baronum. In Poules chyrche yarde. Quarto.
8. Batayll of Egynge Courte, and the Great Sege of Rone. Quarto.
9. Nychodemus Gospell. London in Saynt Leonardes Parysshe in Foster lane. Quarto.
10. The Story of Jacob and his twelue Sons. Quarto.
11. Accidentia Stanbrigiana.
12. A Morall Playe of Euery Man. London in poules chyrche yarde. Quarto.

13. The Golden Letanye in Englysshe. London in Fauster Lane, in Saynt Leonardes parysshe. Octodecimo.

John Scott or Skot, for he spelle his name in both manners, used three devices; one of which was his own, and two he adopted and altered from Denis Roche, a French printer who flourished about 1490.

1. A long strip greatly resembling the mark of Henry Pepwell already given; excepting that it is much more rudely cut, that the initials J. S. are substituted for the H. P., that on the arbitrary character in the centre are entwined the letters ISK, and that on the scroll are IOHN SKOT, all cut in very antique Roman characters. This device occurs in No. 4, of the above list below the colophon.

2. A large square enclosed by a wide double line, within which is a very rude and extravagant representation of a rose-tree, extending from the top of the cut, where its branches are widely spread out covered with buds and leaves down to the bottom, which displays the roots of it. Upon the branches of the tree, the annexed shield is suspended by a belt surrounded by a large and handsome ancient Esquire's helmet, partly open, looking to the left, on the head of which is a wreath of six folds, having the ends hanging down on the right. Issuing from the helmet, are four pieces of mantling placed in salire, the two lower parts of which pass behind two griffins, with their tails brought between their legs and with inverted wings, which act as supporters to the shield. Between the griffins is a square scroll, containing the words IOHN: SCOTT. in an antique Roman letter; and on each side of the engraving, below the wings of the supporters, and next the frame, are several rude marks, apparently intended to resemble tufts of grass. There was a variation of this device, in which the cypher more resembled that of Julian Notary.

3. The device which Skot more immediately adopted from Dennis Roche, is of the same design as the preceding, only considerably better executed, and the whole placed upon a very rich stellated back-ground, also adorned with elegant leaves and flowers near the bottom. At the foot of the rose-tree likewise, is a couchant hound, looking behind him; and above his head on each side of the trunk are the letters I. S. In the border there is an addition of an outer broad space, on which is the following inscription cut in large black antique Roman letters, parted by roses and flourishes; and confined next the outer edge by a double line. "A L'AVENTVRE. TOVT VIENT A PONIT QUI PEVT ATENDU. JohnSkot."

This device is to be found in No. 13 of the preceding list, placed below the colophon.

JOHN RASTELL.

By several authorities this Printer is stated to have been a Native, and a Citizen of London; that he was educated in grammar and philosophy, and that the profession of a Printer being then considered worthy of a scholar, he entered upon it at the conclusion of his studies. There is not, however, any information to be gained of Rastell's instructor, and it is known

only, that he resided at the sign of the "Mermaid at Powls gate, next Cheap-side." He married Elizabeth, the sister of Sir Thomas More, with whom he became acquainted either on account of his piety and learning, or perhaps because he was a zealous supporter of the Church of Rome. Rastell's works are "Natura Naturata;"—"Canones Astrologici;" three dialogues, one of which is on purgatory, and which was answered by John Frith: this produced from Rastell an "Apology against John Frith;" who also followed it by a second reply, which is said to have ended in his opponent's conversion to Protestantism. Rastell likewise wrote "The Rules of a good Life;" and the celebrated "Anglorum Regum Chronicon, or Pastime of People;" beside which seven Latin tracts are attributed to him, on the following subjects: "Concerning Good Works;"—"Of Speaking;"—"Upon Indulgences;"—"On the Brotherhood of the Rosary;"—"The Abasement of Popery;"—"Words of the English Law, or les Termes de la Ley;" and "the Indexes of Anthony Fitzherbert." John Rastell died in London in 1536, leaving two sons, William and John; the former of them succeeded his father as a printer, and the latter was in the commission of the peace. The books printed by Rastell are as follow:

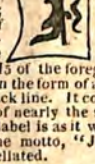
1. Abbreviamentum Librorum Legum Anglorum. London, 10th February. 1517. Quarto.
2. Abbreviation of the Statutes. 25th October, 1520. Octavo.
3. De Fundamentis Legum Anglie et De Conscientia. 1523. Octavo.
4. The same. London, 1528. Octavo.
5. The Widow Edyth. London at the sygne of the Meremayde at Pollis gate next to chepesyde. 23rd March, 1525. Folio.
6. An Abridgement of the Statutes. Chepesyde at the sygne of the meremayde next to poulys gate. 22nd December, 1527. Octavo.
7. The Same. 1st December, 1528. Octavo.
8. Expositiones Terminorum Legum Anglorum, Et Natura Brevium. 15th July, 1527. Sextodecimo.
9. Littleton's Tenures. 1528. Octavo.
10. A Dyalogue of Syr Thomas More Knyghte, &c. London at the sygne of the meremayde at Powlys gate next to chepe syde. June, 1529. Folio.
11. The Pastyme of People. 1529. Folio.
12. Boke of Purgatory. 10th October, 1530. Folio.
13. Prognosticacyon of Mayster John Thybault. 1533.
14. Fabyl's Ghoste. 1533. Folio.

Books without dates.

15. Liber Assisarum et Placitorum Corone. Folio.
16. Expositiones Terminorum. Folio.
17. Necromantia. Folio.
18. Nature, a good Enterlude. Folio.
19. The IIII Elements. Quarto.
20. The Commendations of Matrimony. Quarto.
21. Magnyfycence. Folio.

22. Cæsar's Commentaries. Quarto.
23. Bewte and Good Propertes of Women, &c. Folio.
24. Terens in E glysh. Quarto.
25. Of Gentylnes and Nobylyte. Quarto.
26. Accidentia Stanbridgiana. Quarto.
27. Donatus Devotionis, &c. Duodecimo.
28. Lyttleton Tenures in Englysshe. Folio.
29. Law Tracts. Sextodecimo.
30. Year Books. Folio.

Like the Devices of some of the other Printers, Rastell's principal mark was formed from the sign of his dwelling house, the Mermaid. It consisted of an upright parallelogram surrounded by double lines, of which the outer one was the thickest, and within at the top appeared the bust of God the Father glorified, with both hands raised as if in the act of creating the world, issuing out of a curved line of antiquely-shaped clouds. On the light sky behind him, appear eleven six-pointed stars, and on each side of him is a large shield; that on the left-hand being charged with France and England quarterly, and that on the right, with the three ostrich feathers first assumed by Edward the Black Prince. Below the effigy of the Almighty is the word .Fiat. in black letter on a scroll, and on each side are several rays issuing from the clouds which support him. Along the bottom of the device is a broad scroll, having upon it Johannes. Rastell § in strong black-letter, and above it are four semicircles; of which the innermost contains a representation of earth, consisting of mountains, with herbs and cities appearing between them. The next semicircle which is only a band round the former, is filled with waved lines to represent water; the third is occupied with antique shapes of clouds, and the fourth is charged with flames cut in outline. Out of the upper part of the line, emblematical of the ocean, arise two rudely cut demi-figures of a merman and mermaid, the latter of which is combing her hair, supporting between them the annexed shield and cypher, which come immediately under the scroll with Fiat, mentioned above. The whole of the back-ground between the top shields, and the upper semicircle, is black; but on the left hand side there are a flaming star of ten points, a star of six points, and a crescent enclosing a full moon, cut in white; on the other side are four six pointed stars.



Beneath the title of No. 15 of the foregoing list, is another monogram mark of Rastell's: in the form of an horizontal parallelogram, surrounded by a single black line. It consists of an ancient German shield, bearing a cypher, of nearly the same form as that exhibited above. A rudely shaped label is as it were put through two slits in the shield, on which is the motto, "Justicia Regat," The back ground is black thickly stellated.

ROBERT COPLAND.

The will of Wynkyn de Worde, and the prologue to William Copland's edition of the Knyght of the Swanne, which he printed in Quarto, without a date, are sufficient proofs of this printer's typographical instructor; although Mr. Bagford states, but without naming his authority, that he was a servant to William Caxton. Robert Copland, or Coplande, was like

most of the Printer's of his period, a Stationer and Bookseller; and he has also left behind him some of his writings and translations from the French, as in the instances of Kynge Appolyn of Thyre, and the work already mentioned. He seems to have resided entirely at the sign of the Rose Garland in Fleet Street; where likewise William Copland continued reprinting his books, until the year 1553. Herbert supposes, that this Robert deceased about 1547, or 1548; for in Dr. Andrew Borde's Prognostications, or Principles of Astronomy, there is mention made of the Breviary of Health by the some Author, of which the earliest known edition is dated 1547; and in this latter work there is a notice of Borde's Introduction to Knowledge, being *then* in progress at the press of "old Robert Coplond the eldest printer of England, the which do print this year my Prognostications." According to this argument, the life of Robert Copland produced "the True Understandinge of the supper of the Lorde." Herbert seems inclined to believe that Robert Copland was enabled to commence business as a Typographer, by a bequest from one William Copland, Tailor, and King's Merchant to Henry VIII., who died in 1515, in which year Robert's oldest book now extant, was printed: but there is not any thing known as to what degree of consanguinity might exist between them. Robert Copland's books were as follow, and of these Nos. 5 and 7, are stated to have been printed for Richard Banks, a Bookseller in the Poultry: The Colophon to No. 6, has "printed with Myghel Fawkes."

1. The Justice of the Peas. London in Flete-strete. At the signe of the Rose Garland. 1515. Quarto.
2. Mirrour of the Church of St Austyn, &c. [1521.] Quarto.
3. The Introductory to write. 1521. Folio.
4. The Secret of Secrets of Aristotyle. 1528. Quarto.
5. The Rutter of the Sea. 1528. Duodecimo.
6. The Pomander of Prayer. Fletestrete. At the synge of the Rose Garland. 31st May, 1530. Quarto.
7. Victory agaynst the Turkes. Flete strete by Flete brydge. At the sygne of the Rose Garland. 1532. Quarto.
8. The Tree and xii. Frutes of the Holy Goost. London in the Fletestrete. At the sygne of the Rose Garland. 1533. Quarto.
9. The xij. Fruytes of the Holy Goost. 29th October, 1535. Quarto.
10. The Maner to Liue Well. 1540. Quarto.

Books without dates.

11. Collectarium Mansuetudinum. &c. Regis Henrici VI. Quarto.
12. The Hye way to the Spyttel Hous. London in the Fletestrete. At the Rose Garland. Quarto.
13. The Pryncyples of Astronamye. Octavo.

The devices of Robert Copland were three in number, all of which allnded to the roses that he bore in his sign.

1. An upright parallelogram surrounded by a single line, within which appear a flourishing tree springing out of the earth, and supporting the following shield suspended from its branches by a belt,

and surrounded by a wreath of
roses. On the left hand side is a
hind regardant collared with a
ducal coronet, standing as sup-
porter; and on the right hand is
a hart in a simi- lar position, and
with the same decorations. On
the outside of the parallelo-
gram are four loose pieces
placed in a square and a little
distance from it. They are black,
and are each or- namented with
a rude scroll cut white bearing
upon them the following text,

cut in very thick black-letter. On the top one is "¶ Melius est;"
on the right hand one, "nomen bonum;" on the bottom one, "q
dinitie;" and on the left hand one, "multe. Prou. xxii:" That is to
say, A good name is better than much riches. Proverbs, chap. xxii.
v. 1.

2. A device which was afterwards adopted by William Copland
hereafter given the only alteration being the change of the chris-
tian name. It is found in No. 8 of the foregoing catalogue.

3. A rudely-cut imitation of the Monogram mark used by Pepwell
as already given, with the exceptions that the arbitrary character in
the centre is nearly the same as that shewn in No 1; that the name
on the scroll is Robert Coplande; and that instead of H. P. are put
the royal badges, namely a rose upon the left hand, and a rose and
pomegranate impaled upon the right. This device occurs in No. 7,
of the above list.

WILLIAM COPLAND.

Of the degree of relationship between this Printer and the last,
we have not any account; for while some suppose him to have
been the son of Robert, others conjecture that he was his
younger brother and his partner. The character of their ty-
pography is very similar, they having both of them evidently
used the same rude types; which in all probability descended
from Robert to William Copland, who is imagined to have
worked in the office of the former until his death, the time of
which has been already considered. For William Copland, as
few circumstances of his life remain, as exist for any of his
predecessors: but those which are to be found state that he
was one of the original Stationers' Company, in the Charters
of which (1556,) his name is to be found. His property may
be estimated by his voluntary contribution of xii pence to the
Hospital of Bridewell, and ijs. vid. as a benevolence to his own
corporation; and the payment of these sums, if the difference
of the value of money between his times and the present be
considered, will fix him at the least to have been in moderate
or easy circumstances. The books of the Stationers' Company
shew that he was thrice fined for printing without a license, a
thing not uncommon in his time; and they also state that he
entered one of his books in the year 1567-1568, although there
are none extant bearing a date later than 1561. The residence

of William Copland, as it has been already stated, was in Fletestreet at the sign of the Rose Garland; but after the year 1533, his dwelling is not mentioned in his dated colophons, although in his books, the time of his printing of which is unknown, mention is made of Lothbury, and the Three Cranned wharf, but they afford no information. William Copland is supposed to have died between July, 1568, and the same month in the following year; for one of the entries in the account of the Warden of the Stationers' Company for the year 1568-9, is "Payd for the buryall of Coplande vjs. Robert Jones who had been bound to him as an apprentice for ten years, had served six of them only at his decease. The following are William Copland's publications, some of which were printed for Richard Kele, at the Engle in Stock's Market; and others for Abraham Vele, Thomas Petyt, Thomas Peter, Richard Jugge, Robert Stoughton, at the Bishop's Mitre in Ludgate, and John Wyght.

1. Vnderstandinge of the Lordes Supper. London in Fletestrete, at ye signe of the rose Garland. 1548. Octavo.
2. Blasphemies of the Masse. London. 1548. Duodecimo.
3. Regal and Ecclesiastical Power. 1548. Duodecimo.
4. The New Testament. London in Flete Strete, at the sign of the Rose Garland. 1549. Duodecimo.
5. Parable of the Wicked Mammon. London in Fletestrete, at the signe of the Rose Garlande. 1549. Duodecimo.
6. The Psalmes, &c. 1550. Duodecimo.
7. Flores Aliquot Sententiarum, &c. London in Fletestrete, at the sygne of the Rose Garland. 1550. Duodecimo.
8. The Bokes of Salomon. The Rose Garland. 1551. Duodecimo.
9. Preseruatyub agaynst Disperacion. London. 1551. Duodecimo.
10. The Treasure of Poor Men. London. 1552. Octavo.
11. The Properties of Herbes. 12 August. 1552. Octavo.
12. The Seinge of Vrynes. In Fletestrete at the sygne of the Rose Garland, 12 day of August, 1552. Duodecimo.
13. The Recuyle or Hystories of Troy. London in Fletestrete at the sygne of the Rose Garland. 1553. Folio.
14. The xiii. Bukes of Eneados. Translated by Gawin Dowglas Bishop of Dunkel, &c. London. [1553.] Quarto.
15. The Palis of Honoure. Compyled by Gawyne dowglass Byshope of Dunkyll. London in Flete stret, at the sygne of the Rose garland. 1553. Quarto.
16. The Foure Sonnes of Aimon. London, 8th May, 1554. Folio.
17. Chronicle of Yeres. London in Fletestreate at the ... Rose Garlande. 1557. 32mo.
18. Kynge Arthur. 1557. Folio.
19. Psalmes or Prayers. London. 1559. Sextodecimo.
20. The Parable of the Wicked Mammon. London in the Vyntre vpon the thre krayned warfe. 1561. Octavo.
21. Obedyence of a Chrysten Man. London. 1561. Octavo.

Books without dates.

22. Sayinges of Scripture. London in the Flete-strete at the signe of the Rose Garland. Duodecimo.
23. Obedience of a Christian Man. Duodecimo.
24. Boke of Surueying. London in fletestrete at the sygne of the Rose Garlande. Octavo.
25. Syr Isenbras. London. Quarto.
26. Howleglas. London in Tamestrete at the Vinetre on the thre Cranes wharfe. Quarto.
27. The Treasuri of Helth. At the sygne of the Rose-garland. Duodecimo.
28. The Hystory of Herodian. At the Rose Garlande. Quarto.
29. Alphabetum Beeardi. A Broadside.
30. Chyld borne in Couentry. London in Flete strete at the Sygne of the Rose Garland. A Broadside.
31. Song of the Lordes Supper. London. Quarto.
32. Abuses of the Popysh Church. London. Quarto.
33. Regull and Ecclesiasticall Power. London in the Flete-stret at the signe of the Rose Garland. Duodecimo.
34. The Knyght of the Swanne. London. Quarto.
35. Iyl of Braintford's Testament. London. Quarto.
36. Wyl Bucke his Testament. London. Quarto.
37. The Smyth which that forged hym a new Dame. London in Lothburi over agaynst Sainct Margarites church. Quarto.
38. The Introduction of Knowledge. London in Lothbury ouer agaynste Sainct Margarytes church.
39. Exposition vpon the Epistle of Jude. Duodecimo.
40. The Rutter of the Sea. Duodecimo.
41. Fruteful Gatheringes of Scrypture. Duodecimo.
42. The Interpretation of Dremes, entil. to bee Josephes dreames. Octavo.
43. The Garden of Wysdome. London. Duodecimo.
44. The Phelosopher Pictagoras. Duodecimo.
45. Valentyne and Orson. London ouer agaynst Saynt Margaretes churche in Lothbury. Quarto.
46. The Squyre of low Degree. London. Quarto.
47. Syr Degore. Quarto.
48. Syr Tryamore. London in Temes strete vpon the thre crane warfe. Quarto.
49. Sir Beuys of Hampton. London in the vinetre vpon the thre Crane wharfe. Quarto.
50. Guy Earl of Warwick. London in Lothbury ouer agaynst saynt Margarits church. Quarto.
51. Syr Eglamoure of Artoys. London. Quarto.
52. The Knight of Curtsey and the Lady of Faguell. London. Quarto.
53. The Churle and the Byrde. London in Lothburi ouer against Sainct Margarytes church. Quarto.
54. The Enterlude of Youth. London in Lothburi ouer against Sainct Margarytes church. Quarto.
55. Adam Bell, Clym of the Clonghe, and Wyllyam of Cloudesle. London in Lothburye. Quarto.

56. A merry geste of Robyn Hoode, &c. London vpon the thre Crane wharfe. Quarto.
57. The Book of Hauking, Huntyng, and Fysshyng. London. in the Ventre vpon the thre Crane wharfe. Quarto.
58. The Seuen Wyse Maysters of Rome. London in Flete strete at the sygne of the Rose Garland. Octavo.
59. The Deceyt of Women (title torn). London in flete strete. Quarto.
60. Virgilius. Quarto.
61. Jacke Jugeler. London in Lothbury. Quarto.

William Copland is said to have used the first device of Robert, but that which was most peculiarly his own was the following, as it appears in No. 18, of the foregoing list, which is the only instance known of its existence. This however he also adopted after Robert Copland.

On the authority of Maurice Johnson, Esq. Ames mentions a JOHN BUTLER, or BOTELER, who was a Judge of the Common Pleas and a Printer; but of whose Press the only relique that remains, is "Parnulorum institutio ex Stanbrigiana collectione." Quarto. It consists of two sheets, and at the end is. "Imprynted at London in Fletestrete at the sygne of saynt John the euangelyst by me John Butler." It was most probably from this person, that Wyer first adopted his sign or device, and he possibly might have been his typographical instructor. The first book in the ensuing list attached to Robert Wyer, is also attributed to the press of Butler.

ROBERT WYER.

By the number of his works, rather than by the beauty of his typography, this printer has attained to a considerable eminence in the history of the early professors of the art; yet there are comparatively few of his productions to which his name is attached. Generally speaking, his types were exceedingly rude; but some of his pieces which are printed in the foreign Secretary Gothic, and large lower-case Gothic, are at least of creditable execution. His residence was at the sign of St. John the Evangelist, which he also used for a Device, in St. Martin's Parish, in the rents of the Bishop of Norwich, near Charing Cross; but he sometimes calls it, "besyde the Duke of Suffolkes Palace."—"In the Duke of Suffolkes rentes," or "in the felde besyde Charynge Crosse in the bysshop of Norwytche rentys." His employers seem to have been William Marshall,

Henry Dabbe, Richard Banckes, and John Gowghe, but some of the following books were to be sold at his own house, as it is stated in their colophons.

1. Expositiones Terminorum Legum Anglorum, &c. 1527. Duodecimo.
2. The Golden Pystle. Robert wyer, dwellynge at the sygne of seynt Johan Euangelist in seynt Martyns parysshe in the felde besyde Charynge crosse in the bysshop of Norwytche rentys. 1531. Duodecimo.
3. The Boke of Wysdome, &c. In saynt Martyns parysshe besyde Charynge crosse. 1532. Duodecimo.
4. Interpretacyon, &c. of the Masse. In the *Bysshop of Norwyche rentes*, besyde Charynge crosse. 1533. Octavo.
5. Horæ, &c. In parochia diui Martini, moram trahenti sub intersignio sancti Joannis. (1553.) Duodecimo.
6. A Boke made by a certayne great Clerke, &c. In saynt Martyns paryssh̃e besyde charynge Crosse. 1534. Octavo.
7. The Defence of Peace. 1535. Folio.
8. The Questionary of Cyrurgyens. 1541. Quarto.
9. A Dyalogue Defensyue for Women, &c. 1542. Quarto.

Books printed without dates.

10. The Genealogye of Heresye. (Broad sheet.)
11. The Scole Howse. Duodecimo.
12. Folowyng of Chryste. Duodecimo.
13. Myrrour or Glasse of Helth. Duodecimo.
14. The Compost of Ptholomeus, &c. Duodecimo.
15. Assyse of Bread and Ale. Quarto.
16. Littleton's Tenures.
17. The Antidotharius. At the sygne of —, in saynt Martyns parysshe, besyde Charynge crosse. Duodecimo.
18. Sacrament of Christes Body. Duodecimo.
19. The Yeay Book for the 9 Hen. IV. Folio.
20. Judgement of all Vrynes. In seynt Martyns, Parysshe, besyde Charynge crosse. Duodecimo.
21. Enterlude of all maner of Weathers. Quarto.
22. Mirrour of Loue. Quarto.
23. Examples how mortall synne, &c. In seynt Martyns Paryssh̃e, besyde Charynge Cross. Duodecimo.
24. Dyurnall for Deuoute Soules. In the bysshop of Norwytche rentes besyde charynge Crosse. Duodecimo.
25. Shelde of Saluacion. — dwellynge beside Charynge Crosse. Duodecimo.
26. Johannes de Vigo. — dwellynge besyde Suffolkes place, at Charynge Crosse. Duodecimo.
27. Dyalogue in Englysshe. At the synge of saynte John Euangelyste, in saynt Martyns paryssh̃e, beside Charyngecrosse, in the Bysshop of norwych rentes. Duodecimo.
28. Macer's Herbal, &c. In seynt Martyns paryssh̃e, besyde Charynge Crosse. Duodecimo.
29. Dyetary of Health. At the sygne of seynt John

Euangelyst in S. Martyns Parysshe besyde Charynge Cross. Octavo.

30. Gouernaunce of good Helthe. Duodecimo.

31. Castle of Loue. Duodecimo.

32. VII. Dialogues. In seynt Martyns parysshe. Duodecimo.

33. Signs of the Zodiac. Duodecimo.

34. Prognostication of Erra Pater, &c. Duodecimo.

35. Prognostycation and Almanacke of two Shepherdes. In Seynt Martyns parysshe, in the Duke of Suffolkes rentes, besyde charynge Crosse. Duodecimo.

36. Prognostication, &c. Duodecimo.

37. Book of Noblenes. Duodecimo.

38. Defence of Age, &c. In saynt Martyns Parysshe, at the sygne of Saynt Johan Euangelyst, besyde Charynge Crosse. Duodecimo.

39. Erasmus on the Sacrament. Duodecimo.

40. Boke of Knowledge, &c. In saynt Martyns parysshe at charynge crosse. Duodecimo.

41. Boke of Knowledge, &c. In S. Martyns Parysshe, besyde Charynge Crosse. Duodecimo.

42. Dyfference of Astronomy, &c. In Seynt Martyns Parysshe, besyde Charynge Crosse. Duodecimo.

43. Booke of Astronomye, &c. Duodecimo.

44. Boke of Demaunds, &c. At the Seynt John Euangelyst in Seynt Martyns Parysshe in the duke of Suffolkes Rentes be syde Charynge Crosse. Duodecimo.

45. Dreames of Daniell. Duodecimo.

46. Nature and Dysposycion of the vij Dayes in the Weke. At the sygne of S. Johan Euangelyst in S. Martyns Parysshe, in the Duke of Suffolkes rentes, besyde Charynge Crosse. Duodecimo.

47. Dyurnall for deuoute Soules. At the sygne of saynt Johan Euangelyst, in saynt Martyns parysshe beside Charynge Crosse. Duodecimo.

48. Declaracyon and Power of the Chrysten Faith. Duodecimo.

49. Foundement of Contemplacyon. In saynt Martyns parysshe. Duodecimo.

50. Notable Chapytres. In the bysshop of Norwytche rentes. Duodecimo.

51. Jordan's Medytacyons, &c. In the bysshop of Norwytche rentes. Duodecimo.

52. Our Ladies Chambre, or Parler. Duodecimo.

53. The Medled Lyfe, &c. In saynt Martyns parysshe, beside Charynge crosse. Duodecimo.

54. Estate of the Comonalte, &c. In seynt Martyns parysshe besyde Charynge Crosse. Duodecimo.

55. Cure and Gouernaunce of a Housholde, &c. In the bysshop of Norwytche rentes besyde charynge crosse. Duodecimo.

56. The Ordre or Trayne of Warre, &c. In Seynt Martyns paryssh at Charynge Crosse. Duodecimo.
57. Of Purgatorye. Quarto.
58. Measuryng of Lands, &c. Duodecimo.
59. The Maydens Crosse Rewe. Quarto.
60. Maydens Dreme. Quarto.
61. The Beaulte of Women. In Saynt Martyns paryssh at the sygne of saynt Johan Euangelyst besyde Charynge crosse. Quarto.
62. The Cessyons of Parliament, &c. In saynte Martyns paryssh, in the bysshop of Norwytche rentes. Duodecimo.
63. Daye of Dome. Sextodecimo.

The Devices of Wyer consisted of two or three representations of St. John the Divine writing, attended by an eagle holding his inkhorn: he is seated upon a small rock in the middle of the sea, intended to represent the Isle of Patmos. A high rock rises above him on the left hand, and on the right appear a city and mountains. The whole is contained in a parallelogram, surrounded by double lines, of which the outside one is the thickest, and below the cut is the following monogram.

Another of his Devices was the same in shape and subject, but much smaller. The Saint crowned with a nimbus of glory, is there placed beneath a tree, and the eagle, with his wings spread, stands upon the broken trunk of another. The back-ground is richly stellated with clouds, rosettes, and stars cut in white. He sometimes, though rarely, used a representation of the Saint without the eagle.

ROBERT REDMAN.

The dispute between Richard Pynson and the above Printer, together with the violent Latin letter; which the former published against him, in his edition of Littleton's Tenures of 1525, have already been noticed on page 410, ante; but whether it arose solely from the interference of Redman with the same line of printing as that which occupied Pynson, or whether his having assumed Pynson's Device were not in a great part the cause of it, is difficult to determine. Herbert supposed, that in 1527, Redman commenced business in the same house where Pynson had formerly resided, the George, in St. Clement's Parish without Temple-Bar, which might perhaps contribute to strengthen their animosity; but to all the revilings of his antagonist, Redman's only answer, which he added to the Colophons of some of his books, appears to have been in the words of St. Paul, "Si Deus nobiscum quis contra nos?" If God be with us, who is against us? About 1532, it is imagined, that Redman came into the possession of the whole of Pynson's business and stock in trade; but he had previously removed his sign into Fleet Street, since in his "Modus tenen-

di unum hundredum, sive curiam de recordo," 18th April, 1527, he dates it, "in parochia St. Dunstani." At the end of Cocke's Art of Rhetoryke, 1532, is "Imprynted at London in Fletestrete by Saint Dunstons Chyrche at the sygne of the George, by me," &c. Redman died in 1540, his will is dated the 21st of October in the same year, and the Probate on the 4th of November following.

1. Diuersite de Courtz, &c. Londini. 1523. Octodecimo.
2. The Diuersite of Courts. Londini. 1528. Octodecimo.
3. Magna Carta. 1525. In parochia sancti Clementis sub intersignio sancti Georgii. Duodecimo.
4. Natura Brevium. 1525. Octodecimo.
5. Natura Brevium. 1525. Sextodecimo.
6. Natura Brevium. 1528. Sextodecimo.
7. Natura Brevium. 1529. Sextodecimo.
8. The Natura Breuium newly corrected in Englysshe: with dyuers addycyons of Statutes, &c. 1540. Sextodecimo.
9. Commendations of Matrimony. 1528. Quarto.
10. Olde Tenens newly corrected. Londini. 1528. Octodecimo.
11. Magna Carta, &c. 1529. Sextodecimo.
12. Modus Observandi Curiam, &c. 1530. Londini in vico qui vocatur Fletestrete. Duodecimo.
13. Modus Tenendi Curiam Baronis. 1533. Londini in vico qui vocatur Fletestrete. Duodecimo.
14. Articuli ad Narrationes nouas, &c. 1525. Octodecimo.
15. Justices of Peas, &c. Without tempull barre, at the signe of the george. 1527. Duodecimo.
16. Paruus Libellus, &c. In parochia sancti Clementis sub intersignio diui georgii. 1527. Duodecimo.
17. Paruus Libellus. 1530. Duodecimo.
18. Returna Breuium cura denuo castigata. London. 1527. Duodecimo.
19. Werke for Housholders. In Fletestrete, at the sygne of the George. 1531. Duodecimo.
20. Doctor and Student. In St. Dunston's parish. 1531. Duodecimo.
21. Lydgate's Lyf of Christe. 1531. Quarto.
22. Fruite of Redemcion. 1531. Duodecimo.
23. Pomander of Prayer. In Fletestrete at the sygne of the George. 1531. Duodecimo.
24. Parkins Explanatio Capitulorum, &c. London. 1532. Octavo.
25. Cocke's Art of Rhetoryke. London in Fletestrete by saint Dunstones Chyrche, at the sygne of the George. 1532. Duodecimo.
26. Pype or Tonne of the Lyfe of Perfection. London in Fletestrete. In saynt Dunstone's paryshe, next the churche. 1532. Quarto.
27. The Communne Crede. 1533. Duodecimo.
28. Myrrour of Christes Passion. London in Fletestrete, at the sygne of the George. 1533. Folio.
29. Constitutions Provincialles, and of Otho and Ottobono. London in Fletestrete. 1534. Duodecimo.

30. Castell of Fayth. 1534. Duodecimo.
31. Annus Quadragesimus, &c. Loundres. 1534. Folio.
32. Magna Carta, &c. London in Fletestrete. 1534. Octavo.
33. Confessyon of the Fayth, &c. In Fletestrete, at the George next to St. Dunstones Churche. 1536. Octavo.
34. Prymer in Englysshe and in Laten, &c. 1537. Octavo.
35. A Werke for Housholders, &c. In Fletestrete, at the sygne of the George. 1537. Duodecimo.
36. The New Testament, &c. In Fletestrete, at the sygne, &c. 1538. Quarto.
37. Magna Carta. Lond' in Fletestrete, at the George, next to saynt Dunstones churche. 1539. Duodecimo.
38. The Treasure of Pore Men. 1539. Duodecimo.
39. A lytle Treatise, &c. Londini. 1540. Octavo.
40. The Byble in Englysshe, &c. London. 1540. Folio.
41. A Commentary, &c. 1540. Octavo.
42. Natura Brevium, &c, 1540. Octavo.
43. The Tresure of pore Men. 1540. Sextodecimo.
44. The Bible in 5 Parts or Volumes. 1540. Sextodecimo.
45. Goddes and Goddesses. London in Fletestrete. 1540. Sextodecimo.

Books printed without Dates.

46. A Commentary, &c. London. Sextodecimo.
47. Les Tenvres de Lytleton, &c. London. Small Folio.
48. Natura Brevium. London in the Fletestrete by saynt Dunstones churche at the synge of the George. Small Folio.
49. Ye Offices of Sheryffes, &c. In Fletestrete, at the George, nexte to S. Dunstones churche. Octavo.
50. Noue Narrationes. Small Folio.
51. Statuta de Anno. xxi. Henrici. viii. Small Octavo.
52. Statuta Anno. xxiii. H. viii.
53. Greate Abbrydgement of all ye Statutes, &c. London in Fletestrete, at the sygne of the George nexte to Saynt Dunstones churche. Octavo.
54. Boke of Iustices of Peace, &c. In Fletestrete, at the George, in saint Dunstones parysshe: nere to Temple-barre. Octavo.
55. Boke of Iustices of Peas. In parochia sancti Donstani sub intersignio sctin Georgii. Octavo.
56. Lyttylton's Tenures. 32mo.
57. Copy of the Ordynaunce, &c. Octavo.
58. Modus Tenendi, &c. Octavo.
59. Britton. In Fletestrete, in saynt Dunstones parysshe at the signe of the George. Octavo.
60. Courte Baron, &c. Londini in vico qui vocatur Fletstret. Octavo.
61. Year Books. Temp. Edw. III. London in Fletstrete. Folio.

63. A Secrete Sedycyous Person. Broadside.
64. Werke of Preparation, &c. Octavo.
65. A werke for Housholders. Quarto.
66. Deuoute Prayers. Duodecimo.
67. The Seynge of Vrynes. Octavo.
68. Propertyes of Herbes, &c. London in fletestrete at the sygne of the George. Duodecimo.
69. Declamatio, &c. Duodecimo.
70. Gostly Medycynes. Octavo.
71. Dayly Exercise, &c. In Fletestrete, next to sainct Dunstones Churche. Octavo.
72. Exposytion of the Commune Crede, &c. In Fletestrete: next Saynt Dunstones churche. Octavo.
73. Paraphrase upon the Pater Noster, &c. Quarto.
74. The Folowing of Christe. Duodecimo.
75. Spiritualitie and Temporalitie. Octavo.
76. The Lanterne of Lyght. In Fletestrete at the George, next to Saynt Dunstones church. Octavo.

The principal Device used by Redman, as it has already been stated, was that distinguished as No. 3, in the account of Pynson's, vide ante, page 460, somewhat improved, and having the crest mentioned in No. 6, p. 461. In the present instance, the ground passes all the way beneath the shield, and on a rude scroll or front of a stone, is, "Robert Redman," cut in a small black letter. He also used Pynson's Devices No. 1 and 2: this printer had likewise an engraving of his sign, and he sometimes enlarged the first of the above Devices with pieces.

ELIZABETH REDMAN

Was the Widow of the foregoing, who afterwards carried on his typographical profession. Her maiden name was Pyckeryngе, and she was subsequently married to Ralph Cholmondely, Esq. It is not known how long she continued to print. Her devices were the same as those used by her husband.

1. Protestation of Robert Barnes. 1540 Octavo.
2. Myrrour or Glasse of Helth. London in fletestrete at the sygne of the George nexte to Saynt Dunstones churche. Octavo.
3. The Seynge of Vrynes, &c. In Fletestrete. Octavo.
4. Magna Carta. Octavo.
5. Statutes. Small Octavo.
6. Magnum Abbreviamentum Statutorum, &c. Thick Octavo.
7. Hore beate virginis, &c. Octavo.

RICHARD BANKES.

This person had a patent for the printing of the Epistles, Gospels, &c. and he was employed, as Herbert states, as a Printer and Bookseller for about twenty years in various places; although few of his books are now extant. His device, if he used any, is not known.

1. The Seynge of Vrynes. London, six doors from the stockes vp the Pultry. 1525. Quarto.
2. Vertues & Propertes of Herbes. London, a lytell fro ye Stockes in ye Pultry, 25th June. 1526. Quarto.
3. The Garden of Wysdom, &c. London, in the House of Richard Taverner. 1539. Octavo.
4. The second booke of the Garden of Wysedome. London.
5. Proverbes or Adagies. At the—whyte Harte, (in Fleet-street. 1539. Octavo.
6. Epitome of the Psalmes, &c. London in Fletestrete at the signe of the whyte hart 1539. Duodecimo.
7. Flores Aliquot Sententiarvm, &c. Fletestrete. 1540. Octavo.
8. Epistles and Gospelles. London. 1540. Quarto.
9. Lawes Customes and Estatutes of England. London, in the House of Richard Taverner. 1540. Duodecimo.
10. The Same Work. Londini. 1542. Octavo.

Books printed without Dates.

11. The Scripture in Englyshe. In gracious street, besyde the cundyte. Duodecimo.
12. Epistles and Gospelles, &c. Quarto.
13. Answere to Maister Smyth. (Quarto.)
14. Tretyse ayenst Pestylence. Quarto.
15. The Treasure of Pore Men. London in ye pultre at ye longe shoppe by saynt Myldredys churche dore. Quarto.

In No. 10, of the above list, Grafton's mark appears on a shield beneath the colophon.

LAURENCE ANDREWE

Is stated by Ames to have been a native of Calais, and a translator and author of various books previous to his exercising the art of printing: which he adds, he might probably have learned from John Doesborowe or Doesbrock, or Peter Treveris. "The wonderful shape and nature of man, beasts, &c." was of his translating, and it was printed at Antwerp by the former of the two typographers above-mentioned, as was also Andrewe's English version of "The Valuacion of Golde and Syluer," supposed to have been produced in 1499, in black-letter. Like many of the other early printers, Andrewe resided near the eastern end of Fleet Street, by the bridge which crossed the Fleet, at the sign of the Golden Cross.

1. Boke of Distyllacyon. London in the fletestrete, in the *sygne of the golden Crosse.* 18th April, 1527. Folio.
2. Myrrour, &c. *of the Worlde. In fletestrete,* at the sygne of the golden crosse by fletebridge. Without date. Folio.
3. Directory of Conscience. Without date. Quarto.

The Device of Andrewe's shield, which was con-

sisted of the following cut parallelogram, sur-tained in a very rude-line. The escutcheon is rounded by a thick black beneath an ornamental supported by a wreath curved pillars, designed arch, and between two The back-ground is formed in the early Italian style. of coarse horizontal lines.

JOHN REYNES.

This person, according to Ames; was an eminent Bookseller and Binder, who resided at the George in St. Paul's Church Yard, about the year 1527, if not previous. A few books are said to have been printed by him, and some for him, but several more have his marks and devices impressed upon their covers: since he bound many books for other dealers beside himself. The time of his death is unknown; Herbert could not discover any of his works subsequent to the year 1544; but in 1557, he found that when John Cawood, the servant of Reynes, became Warden of the Stationers' Company, he paid "for ii new glasse wyndowes in their hall, the one for John Raynes his master, and the other for hym selfe," whence he concluded that Reynes was deceased, and that his window was a gift or legacy to his brethren. The Stationers' Company was formerly in possession of the portraits of Reynes and Cawood, but the fate of them is unknown.

1. Psalterium, &c. 1530. Sextodecimo.
2. The Newe Testament. 1538. Quarto.
3. The Chronicle o Fabyan, &c. At ye Sygne of ye Saynte George in Pauls Churche Yarde. 1542 Folio.
4. Workes of Geffray Chaucer. At the Sygne of saynte George in Pauls Church-yarde. 1542. Folio.
5. Processionale, &c. 1544. Quarto.

The typographical Devices of Reynes were, properly speaking, two small shields with his initials and his monogram; the latter of which was as follows: but they were commonly introduced in a large design, which he embossed upon the covers of his books, consisting of what are usually called "the arms of Christ." This design is formed of a parallelogram surrounded by double lines, and borders of scroll and ornamental work, and shaped like an arch within, under which is placed a shield charged with the emblems of Christ's passion, as the cross, inscription and crown of thorns; the hammer, nails, and pincers; the spears, sponge, and dice; the garment, money, lanthorn, sepulchre, &c. The escutcheon is supported by two unicorns, which stand upon a scroll bearing the motto "Redemptoris Mvndi Armi," in rude Saxon capitals. Above the shield are a very rich full-faced black helmet surrounded by mantling, and surmounted by the pillar, scourges, and cock, as a crest. On each side of the crest are the two shields above mentioned. These religious ensigns are to be found in very many Missals, Offices, and Books of Hours, both manuscript and printed.

THOMAS BERTHELET

Was the second professor of typography after Pynson, who enjoyed the office of King's Printer, and the first for whom a patent is extant. His salary was four pounds yearly, and in his grant of arms preserved in the Herald's College, he is called "Thomas Berthelet of London, Esquyer, Gentillman." He died, as it has been ascertained from the books of the Stationers' Company, about Christmas, 1555. His residence was in

Fleet-street at the sign of the Lucretia Romana, an elegant engraving of which, with his own name upon a scroll, he used as a device. Several of the books in the ensuing list were printed at his expense in Paris, and it is supposed that both he and his widow, Margery Berthelet, employed others to print for them even in London.

1. Proclamations. June, 1530. Two Broadsides.
2. Determinations of Vniversities. London. 7 day of Nouembre, 1530. Octavo.
3. Academiarum Censuræ, &c. 1530. Quarto.
4. The Newe Addicions. 1531. Duodecimo.
5. Boke named the Gouernor. 1531. Octavo.
6. Magna Carta, &c. Londini. 1531. Octavo.
7. Secunda pars vetervm statvtorvm. Londini. 1532. Duodecimo.
8. Gower. De Confessione Amantis. London. 1532. Folio.
9. Year Books. Londini. 1532. Folio.
10. De Morbo Gallico. 1533. Duodecimo.
11. Flovres for Latine Spekynge, &c. Londini. 1533. Octavo.
12. Articles, &c. London. 1533. Octavo.
13. De Immensa Dei Misericordia. Londini. 1533. Octavo.
14. De Contemptv Mvndi. Londini. 1533. Octavo.
15. Of the Knowledge, &c. Londini. 1533. Octavo.
16. Salem and Bizance. Londini. 1533. Octavo.
17. Johan Valerian: pro Sacerdotum Barbis. Londini. 1533. Octavo.
18. Pasqvil the Playne. Londini. 1533. Octavo.
19. Bellvm Erasmi. Londini. 1533. Duodecimo.
20. Interpretatio Psalmorum Omnium Paris. 1534 Quarto.
21. Sermon of Saynt Ciprian London. 1st July, 1534. Octavo.
22. Opvs Eximivm, &c. Londini. 1534. Quarto.
23. Knowlage whiche maketh a wise Man. London in Fletestrete. (1534.) Quarto.
24. Xenophon's Treatise of Housholde. (1534.) Octavo.
25. Castle of Helthe. (1534.) Octavo.
26. Doctrinal of Princes. London in Fletestrete. (1534.) Octavo.
27. Golden Boke of Marcus Aurelius. (1534.) Octavo.
28. Psalmorum Paraphrastica Interpretatio. Paris. 1534. Quarto.
29. De Vera Obedientia. 1534. Octavo.
30. Sacræ Bibliæ Tomus I. July, 1535. Quarto.
31. Bartholomevs De Proprietatibus Rervm. 1535. Folio.
32. Regimen Sanitatis Salerni. Londini. 1535. Quarto.
33. De Vera Obedientia. Londini. 1535. Quarto.
34. Proclamation. 1536. Single Sheet.
35. The Same.
36. The Newe Testament. 1536. Folio.
37. Dives and Pauper. In Fletestrete, at the sygne of the Lucrece. 1536. Octavo.

38. Remedy for Sedition. Londini. 1536. Quarto.
39. Articles, &c. 1536. Quarto.
40. Of the Wood called Guaiacum, &c. Londini. 1536. Octavo.
41. Institution of a Christian Man, &c. Londini. 1537. Quarto and Octavo.
42. Sermon of Latimer, &c. London, 23rd Nov. 1537. Octavo.
43. Natvra Brevivm. Londini. 1537. Large Octavo.
44. Apomaxis Richardi Morysini. 1537. Quarto.
45. J. Bekinsa. De Imperio (Hen. VIII.) &c. 1537.
46. A Protestation, &c. 1537. Quarto.
47. Boke named the Gouernour. 1537. Duodecimo.
48. Golden Boke of Marcus Aurelius. 1537. Quarto.
49. The Same.
50. Dictionary of Sir Thomas Eliot. Londini. 1538. Folio.
51. Exhortacion, &c. Londini. 1538. Duodecimo.
52. Flowers, &c. of Terence. Londini. 1538. Duodecimo.
53. Statutes. 1538. Octavo.
54. Henrici Octavi, &c. Epistola. Londini. 1538. Duodecimo.
55. Epistle of Henry VIII. 1538. Octavo.
56. An Invective, &c. Londini. 1539. Duodecimo.
57. Sermon of Byshop of Duresme. Londini. 1539. Octavo.
58. Strategems, &c. of Frontinus. Londini. 1539. Octavo.
59. Castel of Helth. Londini. 1539. Quarto.
60. Statutes. Londini. 1539. Folio.
61. Pasquyll the Playne. Londini. 1540. Duodecimo.
62. Palsgravus in Comoediam Acolasti. Lond. 1540. Quarto.
63. Magna Carta, &c. Londini. 1540-1. Sextodecimo.
64. The Byble in Englyshe. Apryll, 1540. Folio.
65. A Dialogue, &c. 1540. Octavo.
66. A Commemorntion, &c. Londini. 1540. Quarto.
67. Defence of Good Women. Londini. 1540. [1654.] Octavo.
68. Image of Governance. Londini. 1540 Quarto.
69. Conspiracie of Catiline. 1541. Quarto.
70. Construction of a Christen Woman. Londini. 1541. Quarto.
71. The Waye of Dyenge well. Londini. 1541. Duodecimo.
72. Castel of Helth. Londini. 1541. Sextodecimo.
73. Proclamations, &c. 1541, 1542. Single Sheets.
74. Bankette of Spacience. Londini. 1542. Duodecimo.
75. Declaration, &c. 1542. Quarto.
76. Sermon of St. Chrysostome. Londini. 1542. Octavo.
77. Golden Boke of Marcus Aurelius. Londini. 1542. Quarto.
78. Alphabetum Latino-Anglicum. Londini. 1543. Quarto.
79. Proclamations, &c. 1543. Single Sheets.
80. Statutes. Londini. 1543. Folio.
81. Preparation to Deathe, &c. Londini. 1543. Quarto.
82. Statutes. 1543. Octavo.
83. Carta Ecodi. Londini. 1543. Octavo.
84. Doctrine and Erudition for any Christen Man. London in Fletestrete. 29th May, 1543. Quarto.

85. The Graunts, Ordinances, and Lawes of Romney Marsh. 1543. Duodecimo.
86. Christiani Hominis Institutio. Londini. 22nd Feb. 1544. Quarto.
87. Homilie of St. Chrysostome. 29th March, 1544. Octavo.
88. Actes [of Parliament.] Londini. In Fletestreate, 9th April, 1544. Folio.
89. Introduction to Wysedome, &c. Londini. 1551. Duodecimo.
90. Anniball and Scipio. Londini. 1544. Quarto.
91. Image of Covernance. 1544. Quarto.
92. Covnsailes of St. Isidoris. Londini. 1544. Octavo.
93. Flovres for Latine spekyng, &c. Londini. 1544. Octavo.
94. Law Tracts. 1544. Octavo.
95. Copy of the Ordinance, &c. Londini. 1544. Octavo.
96. Surveynge. Londini. 1545 [1546.] Octavo.
97. Defence of Good Women. 1545. Sextodecimo.
98. Psalmes or Prayers. In Fletestrete. 1545. Octavo.
99. Prayers or Medytacions. In Fletestrete. 6th Nov. 1545. Octavo.
100. The Same Work. In Fletestrete. (1545.) Octavo.
101. Banquet of Spacience. 1545. Octavo.
102. Necessary Doctrine, &c. 6th Dec. 1545. Octavo.
103. Bibliotheca Eliotæ. Londini. 1545. Folio.
104. Thomas Lupset's Workes. Londini. 1546. Duodecimo.
105. Proclamations. 1546.
106. De —— Regis Imperio. 1547. Octavo.
107. Dei Misericordia. 1547. Octavo.
108. Castle of Health. 1547. Octavo.
109. Gilbies detection of Gardiner. 1547. Octavo.
110. The Historie of Italie by W. Thomas. In Fletestrete. 1549. Quarto.
111. Morike Encomium. In Fletestrete. 1549. Quarto.
112. Epitome of Chronicles. In fletestrete. 1549. Quarto.
113. The Italian Grammar, &c. by W. Thomas. In Fletestrete. 1550. Quarto.
114. Statutes. 1551. Folio.
115. Bibliotheca Eliotæ. 1552. Folio.
116. The Boke named the Gouernour. In Fletestrete. 1553. Duodecimo.
117. Golden Boke of M. Aurelius. 1553. Octavo.
118. Phillipeis. 1554. Quarto.
119. Confessio Amantis. London in Fletestrete. 12th March, 1554. Folio.
120. A Declaration, &c. In Fletestrete. 1554. Quarto.
121. Detection of Frithes Boke. Londini. 1554. Quarto.

Books printed without Dates.

122. Copie of a Letter.
123. Treatise vpon the Pater Noster. In Fletestrete nere to the condite at the signe of Lucrece. Quarto.
124. A Sermon, &c. In Fletestrete, nere to the Cundite, at ye signe of Lucrece. Quarto.
125. Sermon of Dr. Colete. Octavo.

126. Exhortation to the People. Quarto.
127. Dialogue, &c. In Fletestrete, nere to the cundite at the sygne of Lucrece. Duodecimo.
128. R. Sampsathis—Oratio. Quarto.
129. Proclamation. Folio.
130. Dicta Sapientium. Duodecimo.
131. Profit of Enmyes. In Fletestrete. Octavo.
132. Doctrinall of Princis. In Fletestrete, nere to the cundite at the sigue of Lucrece. Octavo.
133. Boke of Husbandry. In Fletestrete, nere to the condite at the signe of Lucrece. Octavo.
134. Boke of Surueyinge, &c. Octavo.
135. Temple of Glasse. In Fletestrete, near to the cundite, at the sygne of Lucrece. Quarto.
136. Education of Children. In Fletestrete, nere to the Cundite, at the sygne of Lucrece. Quarto.
137. Glasse of Truthe. Octavo.
138. Tales, and quick answers, very mery, and pleasant to rede. London in Flete Strete, nere to the Cundite, at the sygne of Lucrece. Quarto.
139. De Authoritate—Pastorum. Quarto.
140. Retvrna Brevium. Londini. Duodecimo.

The following Articles are inserted in the list of books printed by Berthelet, not because they were actually produced by him, but because they appear to have been printed in his house, with his types and marks, and are without the name of any other typographer. They were perhaps published for the benefit of his widow, under the care of Thomas Powel, who had managed Berthelet's business for some time previous to his death, and who at length succeeded him both in his dwelling and his occupation. The Colophons of most of them state, that they were "Imprinted —— in the house late Thomas Berlettes."

141. Statutes. Londini. 1557. Folio.
142. Bibliotheca Eliotae Londini. 1559. Folio.
143. Golden Boke of M. Aurelius. London. 1559. Octavo.
144. Thyestes. London in Fletestrete. 1560. Duodecimo.
145. Cooper's Chronicle. London in Fletestrete. 1560. Quarto.
146. Castell of Helth. London in Fletestrete. Octavo.
147. Table of Cebes. In Fletestrete. Sextodecimo.

RICHARD FAWKES.

Bagford imagined that this person, whose name is also spelled Faukes, Fakes, and Faques, was a foreigner who printed in Syon Monastery, at the same time that one Myghel Fawkes worked in conjunction with Robert Copland in 1535; but perhaps it is more probable that he was a relative of William Faques treated of at page 476, ante. He was it has been ascertained, the second son of John Fawkes, of Farnley Hall, in Yorkshire, Esq.: and it is said by Herbert, although without any apparent support, that Wyer, vide page 495, ante, was his

servant. But few of his volumes are now remaining, and they are of very considerable rarity. The residences of Faques were in Duresme, or Durham Rents, which he calls, "in the Suburbes of the Famous Cyte of London without Temple barre." and at the sign of the A. B. C. in St. Paul's Church Yard. The last of the ensuing books has however, "and be for to sell in St. Martyn's parish at ye signe of ye St. John Euangelyst by R. Fawkes."

1. Salus Corporis, Salus Anime. 1509. Folio.
2. Hore Beate Marie Virginis, &c. Impresse Parisius per Johannem bignon pro honesto viro Ricardo fakes Londonii librario, et ibidem commorantem cymiterio sancti Pauli sub signe A.B.C. [1521.] Duodecimo.
3. Skelton's Garlande or Chapelet of Laurell. 1523. Quarto.
4. The Myrroure of oure Lady. 1530. Folio.
5. Pardon and Absolution, &c. Single Sheet.
6. Of the Beaute of Women. In duram rent. Quarto.
7. Batayle betwene Englande and Scotlande. In poulys churche yerde. Quarto.
8. De Cursione Lune. Duodecimo.

The Device of Fawkes is a parallelogram, surrounded by double lines, of which the outer one is the thickest, and with in them are the following figures. On each side of the shield is an unicorn regardant, and beyond them and the trunks of two trees running up the margin of the cut, from which issue the richest flowers and foliage spreading over their heads: the back ground is thickly stellated. There is also a variation of this device, in which the R. F. are connected by a bow knot entwining round each letter.

JOHN HAUKINS.

The only particulars which exist concerning this printer are suppositious. Herbert imagined him to have been an inhabitant of Exeter; to have exercised his profession in that City; and to have been the father of "Edyth the lyeing Widow," the "twelue merry gestys," of whom, were printed by John Rastell, in Folio, 1525; in the preface to which, one bearing nearly the above name is thus mentioned.

> In the Cyte of Exeter by west away
> The tyme not passed hence many a day
> There dwellid a yoman discret and wyse
> At the sygne of the floure de lyse,
> Whych had to name John Haukyn."

It is however not only not very probable that no degree of consanguinity existed between this printer and the before-

mentioned female sharper, but also that the typographical art was unestablished in Exeter in his time. Respecting the only book which is extant with the name of Hawkins, there is scarcely less doubt than there is concerning its printer. This is entitled "Les claircissement de la Langue Francoyse;" the colophon to which states, that the imprinting was "fynysshed by Johan Haukyns the xviii. daye of July. The yere of our lorde god M.CCCCC. and XXX:" whence Ames supposed that two of the three parts into which it is divided were printed by Pynson, and only the latter one by Hawkins, with his letter. It remains to be added that the volume is well executed, and is full of curious and useful information.

Lesclarcissement de la Langue Francoyse, &c. 1530. Folio.

WILLIAM RASTELL

Was, according to Ames, the son of John Rastell the printer, vide page 488, ante, and Elizabeth the sister of Sir Thomas More. He was born, and entered into the rudiments of grammar, in the City of London; and about 1525, at the age of seventeen he was sent to Oxford, where he studied Logic and Philosophy, and which he left without taking a degree, for Lincoln's Inn. He there made a considerable progress in the knowledge of the English Law, and in 1546, he became the Summer or Autumn Reader of that House; but on the changes in the religion of England, he left the country with his ingenious and learned wife, Winifred, daughter of John Clement, Esq. and retired to the University of Louvain, in the Duchy of Brabant. He did not return until Queen Mary ascended the throne, but on October the 16th, 1554, he was made a Serjeant at Law; on the 8th of July, 1555-56, a Commissioner for a severe way of proceeding against heretics; and a short time before the Queen's death, which happened on October the 27th, 1558, one of the Justices in the Court of Common Pleas. When Elizabeth came to the crown, and Protestantism again became the established religion of England, although she renewed his Patent as a Justice of the Queen's Bench on November the 18th, 1559, Rastell once more returned to Louvain, and died there on the 27th of August, 1565. As William Rastell was certainly a literary man, there are several works attributed to him, of which however it is doubtful whether he were the author: such as the "Chartulary," a table of the years of our lord and of the Kings of England, the Terms of the English Law, which was also ascribed to his father, vide page 489, ante, a collection of Entries, Declarations, &c., a new edition of Fitzherbert's Natura Brevium, Registrum Cancellariæ; and two tables, one consisting of Pleas of the Crown, and the other belonging to Fitzherbert's Abridgement of the Law, which latter is also attributed to John Rastell. There is likewise ascribed to him a life of his maternal grandfather Sir Thomas More, but it is without any extant authority. Herbert imagined that William Rastell did not print much beyond the year 1534, when Protestantism was spreading rapidly through-

out England, and his zeal for Popery was well known; but it is perhaps more probable, that on his being advanced into the high Law offices which he afterwards occupied, that he resigned his occupation of printing. It is not requisite to suppose that there were two families named Rastell, to reconcile the opposite employments of the Judge and the Printer, since an instance has been already mentioned, vide page 495, ante, of a person in whom the duties of both were united.

1. A Dyalogue of Sir Thomas More, &c. 1531. Folio.
2. Regyster of the Wryttes, &c. 1531. Quarto.
3. Registrum Omnium Breuium 1531. Folio.
4. Two Fruytfull Sermons. 1532. Quarto.
5. Confutacyon of Tyndales Answere. 1532. Folio.
6. The Pardoner and the Frere. 1533. Quarto.
7. The Play of Loue. 1533. Folio.
8. Syr Johan the Preeste. 1533. Quarto.
9. Apologye of Syr Thomas More, &c. 1533. Duodecimo.
10. The Debellacion of Salem and Bizance. 1533. Octavo.
11. Abregement of the Statutys, &c. 1533. Octavo.
12. Fabyans Cronycle, &c. 1533. Folio.
13. Answer to the Poysoned Booke, &c. 1534. Octavo.
14. Natura Breuium, &c. 1534. Quarto and 24mo.
15. Supplycacyon of Spulys. Without Date. Folio.

JOHN TOYE.

Nothing is known of this person, more than the appearance of his name to a small work of eight leaves, intituled "Gradus comparationum cum verbis, &c. 1531." Quarto. At the end, "Imprynted at London, in Poules chyrche yard, at the sygne of sayncte Nycolas, by me John Toye." John Scot's Device is at the conclusion.

JOHN BYDDELL.

Neither Ames nor Herbert were able to ascertain why this Printer and Bookseller, whose name is sometimes spelled Bodel, also bore the appellation of Salisbury; but that he did so, we learn from the colophon to the first of the following books, which states that it was "Imprinted by Wynkyn de Worde, for John Byddell, otherwise Salisbury." He appears to have sold books as early as 1535, if not previous; and his first residence was at the sign of our Lady of Pity, next Fleet Bridge, but he afterwards removed to the Sun near the Conduit, perhaps the old dwelling of Wynkyn de Worde, for whom he was an executor, and which is more particularly noticed at pages 221, 222, ante.

1. Lyfe of Hyldebrande. 1533. Octavo.
2. Enchiridion Militis Christiani. 1533. Octavo.
3. Olde God and the Newe, &c. 1534. Octavo.
4. Order of a Good Christen Mannes Lyfe, &c. 1534. Octavo.
5. A Supplicacion, &c. 1534. Quarto.

6. A Prymer in Englysshe, &c. (1531.) Octavo.
7. A goodly Prymer,* &c. 1535. Octavo.
8. News out of Hell, &c. 1536. Octavo.
9. Otto Brunsfelsius. 1536. Octavo.
10. The Pater Noster, &c. 1537. Octavo.
11. The Testament of James the Vth's Papingo. 1528. Quarto.
12. Common Places of Scripture, &c. 1538. Octavo.
13. Iniunctions, &c. 1538. Quarto.
14. The most Sacred Bible. 1539. Folio.
15. A short Cronycle, &c. 1539. Duodecimo.
16. Tullius Offyce. 1540. Duodecimo.
17. Tullius de Senectute. 1540. Duodecimo.
18. Enchiridion Militis Christiani. 1544. Octavo.
19. Tullius de Senectute. Without Date. Octavo.
20. Maner and Forme of Confession. Without Date. Octavo.
21. John Roberts, his muster of Schismatike Bishoppes. Without Date. Octavo.
22. De Libertate Christiana. Without Date. Octavo.

The principal device used by Byddell was an upright parallelogram contained within one line, and consisting of a large ill-drawn figure, representing his sign of the Lady of Pity. She is deliniated as an angel with out-stretched wings, holding two elegant horns or torches; of which that on the left hand is pouring out a kind of stream terminating in drops, and is marked on the side with the word, Gratia, in a thick black letter; the right hand horn contains fire and is lettered Charitas. The lower ends of these horns are rested by the angel upon two rudeheater shields, surrounded by double lines, on the left one of which is engraven ¶ Johan Byddell, Printer, in small broken black letters, and on the other is the annexed mark. Round the head of the figure are the words, Virtus beates efficit, engraven in rude black characters. Byddell also used the above mark, cut on a black ground; and he sometimes added to his large device the letters I and B, enclosed by flourishings, with his name at full length placed at the bottom of the whole.

THOMAS GIBSON.

Of this person all that can be gathered is, that he was supposed to have been the author or the compiler of the first of the following books.

1. Concordance of the New Testament. 1535. Octavo.
2. A tretise Behouefull. 1536. Quarto.
3. The great Herball, &c. 1539. Folio.
4. John Campensis—on the Psalmes. Without Date. Octavo.
5. Actes, &c. of the Bishops of Rome. Without Date. Octavo.

* This book was the first English Primer reprinted, and although the translator's name does not appear, yet from Sir Thomas More's Preface, in his Answer to Tyndall's edition, printed by Rastell, it is conjectured to have been made by a person of the name of George Joy. A patent was granted to William Marshall, the publisher, prohibiting all Printers, Booksellers, Merchants, and others, without license of him, from selling the same, during the space of six years.

JOHN GOWGHE*

Resided at the sign of the Mermaid, in Cheapside, next to St. Paul's gate, and most probably at the same house as that which had been occupied by John Rastell, vide ante, page 489. Many of his books were printed for him by John Mayler and John Nicholson. His device, if he used any, is not known, although it has been imagined that he adopted that which was assumed by John Rastell.

1. Prymer of Salisbury Vse. 1536. Octavo.
2. Dore of Holy Scripture. 1536. Duodecimo.
3. The Newe Testament. 1536. Quarto.
4. Concio Hugonis Latimer. 1537. Octavo.
5. Plage of the Pestilence. 1537. Sextodecimo.
6. Original of Sectes and Orders. 1537. Octavo.
7. Exposition in the Epistell of Jude. 1538. Octavo.
8. Dore of Holy Scripture. 1540. Octavo.
9. Newes out of Heuen. 1541. Octavo.
10. Path Way vnto Prayer. 1543. Octavo.
11. Potacion for Lent. 1543. Octavo.
12. Dauid's Harpe, &c. 1543. Octavo.
13. Christen state of Matrimony. 1543. Octavo.
14. Defence of Peace. 1543. Octavo.
15. Kepyng of the Famouse Reconyng. 1543. Quarto.
16. Sileni Alcibiadis. Without Date. Octavo.

WILLIAM MARSHALL.

The acquaintance of this printer with George Joy, his own interest at Court, and the desire of Queen Anne Boleyn to promote the Reformation, are the causes mentioned by Ames and Herbert for his receiving a Royal License to print. Most of his books were executed for him, as The Defence of Peace, 1535, of which he has been supposed to have been the author, printed by R. Wyer; A Goodly Prymer in English, 1535, which has also been attributed to Marshall, by John Bydell; An Abridgement of Sebastian Munsters Chronicle, 1542; and Erasmus on Confession, also by John Ryddell.

1. Pictures and Ymages. Without Date. Duodecimo.
2. Chrysten Bysshop and Counterfayte Bysshop. Without Date. Octavo.

ROGER LATHAM.

Ames, on the authority of a book in the collection of the late Earl of Oxford, informs us that this person resided in the Old Bailey, and printed this work intitled "A Grammar of the Latin tounge, 1535." Quarto. But Herbert states, that such work was not to be found in the Bibl. Harleiana.

* This Printer spelt his name four ways; thus, *Gowghe*, *Gowgh*, *Gouge*, or *Gough*.

RICHARD GRAFTON.

Of the memoirs of this typographer, who was one of the most eminent of his time, there is somewhat more to be recovered than there is of the greater part of the early professors of the Art of Printing. He was a Citizen and Grocer of London, was descended of a good family, and appears to have been brought up as a Merchant, as were also his partner Edward Whitchurch, and John Butler, for the latter of whom, vide page 495, ante.

The two last-mentioned persons are said to have exchanged their commercial for a typographical employment, from the following circumstances. Thomas Cromwell, Earl of Essex, procured a letter to be written from King Henry VIII. to Francis I. King of France, that some of his subjects might be licensed to print an English Bible at the University of Paris; and at the same time another letter was sent to Bonner, Henry's Ambassador at the French Court, to afford this request all the assistance in his power. Francis complied, and Bonner appeared so zealous in the cause, that Cromwell first procured him the Bishopric of Hereford, and immediately afterwards that of London. The work advanced and was even on the verge of its conclusion, when the printer was summoned before the Inquisitors of the Faith, who charged him with certain articles of heresy, whilst Grafton and Whitchurch, the Proprietors of the book, and Coverdale the corrector of the press, escaped only by suddenly leaving the country. Four dry vats filled with the copies of the Bibles which they left behind, were sold by the Lieutenant Criminal, to whom they were delivered to be burned in Maulbert place, to a Haberdasher to wrap his wares in, and these upon a second visit which Grafton and Whitchurch made to Paris, were bought up by them, together with the presses and types which they had formerly used, and the servants of their first printer engaged to go with them to England. All this had been conducted under the patronage of Cromwell, from whom Grafton and Whitchurch received on their return, a license for the sole printing of the Bible for five years, in conformity with those letters patent of King Henry VIII. dated the 13th of November, 1539, which granted to his subjects the free use of the Scriptures, before set up in the Churches only; but to prevent a diversity of translations, no person was to print them in English for the space of time above-mentioned, excepting such as should be appointed by the Lord Cromwell. The remaining part of the English Bible was then perfected in England, and Grafton and Whitchurch from merchants became printers.

As Grafton was a scholar, so he was likewise an author; in

1548, he printed a magnificient edition of Edward Hall's Chronicle, the greater part of which, as he states in another of his publications, he wrote himself. In 1562 was printed Grafton's Abridgement of the Chronicles, of which also new editions appeared in 1563 and 1564, and perhaps in 1572. The publication of Stowe's Summarie of English Chronicles, in 1565, induced Grafton to bring out an abridgement of his own work in the same year, under the title of a Manuell of the Chronicles of England, from the press of John Kingston. In 1566, the pique which had already commenced between Grafton and Stowe, by the latter opposing him in his own peculiar branch of study, was encreased by Stowe producing his Summarie of Chronicles Abridged; and the continuance of this rivalry was further accompanied by harsh reflections made upon each other in the Prefaces to their respective works. In 1569, Grafton published his Chronicle at large, some parts of which were rather unfairly censured by Buchanan; and in 1571, Richard Tottell printed his Astronomical and Chronological Rules and Tables in Octavo. Soon after the execution of Thomas Cromwell, Earl of Essex, which took place on the 28th of July, 1540, Grafton was imprisoned for six weeks in the Fleet, for printing Matthew's Bible, and the Great Bible without notes; and before his release he was bound in a penalty of 100*l.* that he should neither sell nor imprint, nor cause to be imprinted, any more Bibles until the king and clergy should agree upon a translation. He was also summoned before the Council upon a charge of printing a ballad in favour of Lord Cromwell, which Bishop Bonner, with something of malignance and more of ingratitude, endeavoured to aggravate; but Audley, the Lord Chancellor, changed the discourse, and Grafton escaped. He was also presented with Whitchurch for an infringement of the Six Articles, but here again they were fortunate; and at various times they received Royal Patents for the printing of the Church Service Books, and Primers, both in Latin and English. Grafton was soon appointed printer to Prince Edward, and on the 23rd of April, 1546, after he became King, he had a special patent granted to him for the printing of all the Statute Books. Another patent, dated the 18th of December, 1548, was also granted to him and Whitchurch, by which they were authorized to take up and provide for one year, printers, compositors, &c. together with paper, ink, presses, &c. at reasonable rates and prices. Ames supposes, that the Richard Grafton, Grocer, who, in 1553, 1554, 1556, and 1557, sat in Parliament for the City of London, was the printer; but Herbert doubts this, on the ground that he was excepted in the general pardon issued when Queen Mary was crowned, in 1553. Strype supposed, that Grafton in his latter years was reduced to poverty, since, after 1570, he petitioned Elizabeth for the benefit of a penal statute for the setting to work a greater number of clothworkers; and he also appears to have parted with the copy of his Chronicle. Ames, however, did not imagine that Grafton died in indigence, since Richard Cooke, Esq. Clarencieux K. ng of Arms, confirmed armorial ensigns to Richard, his third son, in 1581, with the addition of a crest. This person however was of some eminence

in the law, and was about the above period retained as counsel for the Stationers' Company. Of Grafton's sickness, death, or burial, there are not any particulars extant, nor indeed is there any notice of him after 1552, when he broke his leg in two places by an accidental fall, which made him lame until his decease. The residence of Richard Grafton was in a part of the dissolved house of the Gray Friars, which was afterwards granted by King Edward VI. for an Hospital for the maintenance and education of Orphans, called Christ's Hospital. In the colophon to his edition of Aristotle's Ethiques it is said, "Imprinted in the parish of Christ's Church, within Newgate, in 1547:" this was most probably the same place. The following is a list of Grafton's typographical labours, and as a printer his publications are distinguished both for their utility and their beauty.

1. The Byble. 1537. Folio.
2. The New Testament, Lat. Engl. 1538. Octavo.
3. The Byble in Englysshe, &c. 1539. Folio.
4. Newe Testament in Englysshe. 1540. Quarto.
5. The Prymer. Engl. Lat. 1540. Octavo.
6. The Byble in Englysshe. 1540. Folio.
7. The Psalter, &c. 1540. Octavo.
8. The Byble in Englysshe, &c. 1541. Folio.
9. A Proclamation, &c. 1541.
10. Lamentable Treatise. 1542. Octavo.
11. The Great Turkes Courte. 1542. Sextodecimo.
12. Apophthegmes. 1542. Octavo.
13. Hardyng's Chronicle. 1543. Quarto.
14. Preceptes, &c. of Plutarche. 1543. Sextodecimo.
15. Portiforium in Vs. Sarum. 1544. Quarto.
16. The Letany, &c. 1544. Octavo.
17. The Letany, &c. 1544. Octavo.
18. Primer in Engl. and Latin. 1545. Quarto, Octavo, and Duodecimo.
19. The Primer. 1546. Quarto.
20. Abridgement of Polidore Vergile. 1546. Octavo.
21. Orarivm. 1546. Duodecimo.
22. Booke of Presidentes. (1546.) Sextodecimo.
23. Inivuccions. 1547. Quarto.
24. Ethiques of Aristotle. 1547. Sextodecimo.
25. Exhortation to the Scottes. 1547. Octavo.
26. The Prymer. 1547. Quarto.
27. A Chronycle, &c. 1547. Sextodecimo.
28. A Godly Innuction, &c. 1547. Octavo.
29. Certayne Sermons, or Homelies. 1547. Quarto.
30. Order of the Communion. 1547. Octavo.
31. Statutes. 1548. Folio.
32. Articles, &c. 1548. Quarto.
33. Expedition into Scotlande. 1548. Octavo.
34. Epistle or Exhortation, &c. 1548. Sextodecimo.
35. Life of a Courtier. 1548. Octavo.
36. Halle's Chronicle. 1548. Folio.
37. Exposicion in Englishe, &c. 1548. Octavo.

38. Booke of the Common Prayer. 1549. Folio.
39. Halle's Chronicle. 1550. Folio.
40. Booke of Common Praier noted. 1550. Quarto.
41. Concordance, by John Marbeck. 1550. Folio.
42. Alcaron of barefote Friers. 1550. Octavo.
43. Boke of Presidentes. 1550. Octavo.
44. Proclamacions. 1550. Octavo.
45. Abridgement of Polidore Virgile. 1551. Octavo.
46. Rule of Reason. 1551. Octavo.
47. Vita et Obitus, &c. Henrici et Caroli Brandoni, 1551. Quarto.
48. Certain Sermones, &c. 1551. Quarto.
49. Boke of Common Praier. 1552. Folio.
50. Primer and Catechisme. 1552. Duodecimo.
51. Caius on the Sweat. 1552. Octavo.
52. Actes of Parliament. 1552. Folio.
53. The Rule of Reason, &c. 1552. Octavo.
54. Ordre of St. Bartholomewes Hospital. 1552. Sextodecimo.
55. The Bible in Englishe. 1553. Quarto.
56. Actes of Parliament. A. R. iii. iiii. and vii. 1553. Folio.
57. Articles, &c. 1553. Quarto.
58. Treatise in Englishe and Frenche. 1553. Quarto.
59. The Rule of Reason, &c. 1553. Quarto.
60. The Arte of Rhetorique. 1553. Quarto.
61. Proclamation of Lady Jane Grey. 1553. Folio.
62. Proclamation of Queen Mary. 1553. Folio.

The Device of Richard Grafton was the annexed rebus or pun upon his name, and it appears to have been an improvement, a rude mark, which he once used of a shield bearing a tun, with a fruit tree passing out at the centre, with the motto, Fructibus eorum cognoscetis eos. By their fruits ye shall know them, but with- out any mark on the cask. The Device above exhibited forms an upright parallelo- gram, contained one stout line; and the portrait which is placed at the commencement of this article, was copied from the same source as those already given.

EDWARD WHITCHURCH.

It was supposed by Ames, on the authority of Humphrey Wanley, as cited in Louis's History of the translations of the Bible, that the names of Grafton and Whitchurch are sometimes printed separately in the same books: but Herbert conceived, that if the copies of the great Bible, in which work only he found their names so to appear, were closely examined, they would be discovered to be of different editions. Until 1540, or 1541, in all their joint productions, their names are printed together; but after that time although they were still connected by some exclusive privileges, they printed each for himself,

even those books for which they were united in the same Patent. Some particulars of the life of Whitchurch have already been given in the memoir of his partner Grafton, and but very few remain to be added. Ames relates; that after the martyrdom of Archbishop Cranmer in 1555, Whitchurch married Ann, his widow, who had been his second wife, and to whom he was united whilst he was Ambassador for King Henry VIII. in Germany. The residence of Whitchurch was first at the sign of the Well and two Buckets, in St. Martin's Le Grand; secondly, on the South side of Aldermary Church Yard, and lastly, at the Sun, in Fleet-street, over against the Conduit; perhaps the dwelling of Wynkyn de Worde. One of his books is dated 1560, but nothing of him has been discovered subsequent to that period.

1. The Byble in Englysshe, &c. 1540. Folio.
2. Portiforium sec. Vs. Sarum. 1541. Folio.
3. The Boke of Chyldren. 1554. Sextodecimo.
4. Toxophilus. 1545.
5. The Primer in English. 1545. Quarto.
6. The Primer, Engl. Lat. 1546. Octavo.
7. The Regiment of Lyfe. 1546. 24mo.
8. Ym Ihyvyr, &c. 1546. Octavo.
9. The Turkes Chronicles. 1546. Octavo.
10. Certayne Sermons. 1547. Quarto.
11. Baldwyn's Moral Phylosophie. 1547. Sextodecimo.
12. Principal Partes of Phisick. 1547. Octavo.
13. Lamentacion of a Synner. 1548. Octavo.
14. Paraphrase of Erasmus. 1548. Folio.
15. Booke of Common Prayer, &c. 1549. Folio.
16. Psalmes of Dauid. 1549. Octavo.
17. Funerall Oratyon. 1549. Octavo.
18. Devonshire and Cornyshe Rebells. 1549. Duodecimo.
19. Incarnation of Christ. 1549. Octavo.
20. The Bible in Englishe. 1550. Quarto.
21. Epistle of Godly Consolacion. 1550. Octavo.
22. Allen's Catechisme. 1550. Sextodecimo.
23. Vigon's Chirurgery. 1550. Octavo.
24. Baldwin's Moral Philosophy. 1550. Octavo.
25. Fourme of Common Prayers and Catechism of Geneva. 1550. Octavo.
26. Paraphrases of Erasmus. 1551. Folio.
27. Psalmes of Dauid. 1551. Sextodecimo.
28. Byble in English. 1553. Folio.
29. Regiment of Life. 1560. Octavo.
30. Psalmes of Dauid. Without Date. Octavo.
31. Booke of Common Prayer. Without Date. Quarto.
32. Fortescu de politica Administratione, &c. Without Date. Sextodecimo.
33. Psalter of Dauid. Without Date. Octavo.
34. Bauldewin's Moral Philosophye. Without Date. Octavo.
35. Englyshe and Welshe Dictionary. Without Date. Octavo.
36. Prouerbes of Salamon. Without Date. Octavo.
37. Introduction into Phisyke. Without Date. Octavo.

Edward Whitchurch used this monogram to the books which he printed.

HERY, OR HENRY TAB,

Is supposed to have been one Henry Tabbe, a bookseller, who is mentioned in the colophon to Wyer's Questionary of Chirugions 1541, as dwelling in St. Paul's Church-yard. As a printer, only two of his books are now known.

1. Hawkynge Huntynge, and Fysshynge. Without Date. Quarto.
2. Boke of Medicines. Without Date. Octavo.

WILLIAM BALDWIN.

If the supposition which Anthony A. Wood entertained be correct, he was a west countryman, who studied at Oxford, and who, after leaving that University became a Schoolmaster and a Minister. He seems to have been one of those scholars who engaged in the work of printing to forward the Reformation; and he was employed by Whitchurch, very possibly as a corrector of the press, although he afterwards qualified himself for the office of a compositor. His original works are said to have been some dramas, although they are now either lost or unknown; but in 1547, Edward Whitchurch first printed a Treatise on Moral Philosophy, which was compiled by him, and which was afterwards several times republished.

Balades of Salomon. 1549. Quarto.

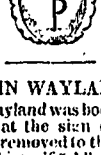
William Baldwin used the annexed device; a hand holding a caduceus, having at top an open book, over which is a dove with wings expanded, and under it, 'Love and Lyve,' in a small compartment. A scroll issues from each of the serpents mouths, the one with 'Nosce te ipsum,' the other with 'Ne Qvid nimis.' Under the serpents is his name, BALDWIN on the other, on one side, and letter D on the caduceus. The whole contained in a pathis motto about it, rallegram, with 'Be wise as Serpentes, and Juno-cent as Doves.' Matthew X.

THOMAS PETIT

Resided in St. Paul's church-yard, at the sign of the Maiden's Head, where he printed several law books although he was not King's printer, nor does it appear that he had any exclusive patent for it, other printers also infringed on the patent right at the same period. Ames was of opinion that this person was related to the famous and curious ancient printer at Paris, named John Petit. He printed the following works

1. Rutter of the Sea. 1536. Sextodecimo.
2. The Pater Noster, &c. 1538. Octavo.
3. A Sermonde, &c. by J. Longlonde. 1538. Quarto.
4. The New Testament. 1539. Octavo.
5. Justyces of Peas. 1541. Octavo.
6. Primer, Eng. Lat. 1541. Octavo.
7. The Schole House of Women 1541. Octavo,
8. The Great Charter. 1542. Octavo.
9. Abredgement of the Statutes. 1542. Octavo.
10. The Prymer, Eng. Lat. 1542. Octavo.
11. The Same. 1543. Quarto.
12. Offices of Shyrefs, &c. 1543. Duodecimo.
13. Cronicle of Yeres. 1543. Octavo.
14. Natura Breuium. 1543. Octavo.
15. Letany with Suffrages 1546. Octavo.
16. Duers Truths. 1547. Octavo.
17. The Newe Testament. 1548. Quarto.
18. Matthew's Byble. 1551. Folio.
19. Workes of Chaucer. Without Date. Folio.
20. Treatyse of Well Liuynge. Without Date. Octavo.
21. Lyttelton's Tenures. Without Date. Octavo.
22. Preparacion to the Crosse. Without Date. Sextodecimo.
23. Doctrine of Princes. Without Date. Octavo.
24. The Boke of Nurture or Gouernaunce. Without Date. Quarto.
25. The Epistles and Gospelles. Without Date. Octavo.

Thomas Petit used this architectural compartment, the shield being supported by Cupids, with Angels on the sill,



monogram in a rich Ionic

JOHN WAYLAND.

Ames informs us that Wayland was both a citizen and scrivener of London, and resided at the sign of the Blue Garland, in Fleet Street, in 1541; he removed to the sign of the Sun against the Conduit. He styles himself "Allowed Printer:" the above authority attributes this to his having obtained a patent from Queen Mary for printing Prayer Books, &c. A servant of his, named Thomas Green, was imprisoned and whipt at the Grey

Friers 1527, by Dr. Story, for being concerned in printing a book, called Antichrist; he also confessed that John Beau, apprentice to R. Tottle, had likewise got a copy of it.

1. A Dialogue or Communication, &c. 1537. Octavo.
2. Consolation for Christian people, &c. 1538. Octavo.
3. Manuel of Prayers. 1539. Quarto.
4. The Primer in English 1539. Sextodecimo.
5. Manuall of Prayers. 1539. Octavo.
6. Expedycion of Charles V. 1545. Sextodecimo.
7. Lidgate's Bochas. 1550. Folio.
8. Prayers or Meditations. 1545. Sextodecimo.
9. Thucidides by Thomas Nicolls. 1550. Folio.
10. Hawes's Pastime of Plesure. 1554. Quarto.
11. Manuale ad vs. Sarisb. 1554. Quarto.
12. Primer in Latin and Englishe. 1555. Quarto.
13. The Same in English. 1555. Octavo.
14. Copie of a Letter, &c. (1555.) Octavo.
15. The Treasure of Pore Men. 1556. Octavo.
16. Prymer in Engl. and Latyne. 1557. Quarto.
17. The Prymer in Latine. 1557. Octavo.
18. The Diall of Princes. 1557. Folio.
19. Prymer in Eng. and Latine. 1558. Octavo.
20. Hore, &c. 1558. Sextodecimo.
21. Primer for Children, &c. 1558. Sextodecimo.
22. Tragedies of Bochas. 1558. Folio.
23. Bayte and Snare of Fortune. Without Date. Folio.
24. Baldwyn's Moral Philosophy. Without Date. Octavo.
25. Art of Phisognomie. Without Date. Duodecimo.
26. Path of Obedience. Without Date. Octavo.
27. Boyke of Husbandry. Without Date. Octavo.

GEORGE JOYE, or JOY,

Otherwise Clerke, or Clarke, was (according to Bale) born near Newnham Abbey, Bedfordshire. He studied at Cambridge, and was some time fellow of Peter-house college. He appears to have resided abroad for a number of years, and to have written several works there and likewise been a corrector of the Dutch press. Fuller says, "Notwithstanding many machinations against his life, he found his coffin where he fetched his cradle—being peaceably buried in his native country, 1553, the last year of King Edward the sixth. His name appears to the Colophon of "A Contrarye Consultacion," 1541. Octavo.

ANDREW HESTER.

According to Ames, Hester was more a bookseller than a printer dwelling in Paul's Church-yard, at the sign of the White Horse. He sold the Primer's composed by John Hilsey, Bishop of Rochester, in 1539, and printed by Wayland.

1. The whole Byble. 1550. Quarto.
2. A Preseruative. &c. 1551. Octavo.

MICHAEL LOBLEY.

This person, who was one of the original members of the Stationers' Company, was a Printer, Stationer, Bookseller, and Bookbinder, who resided at the sign of St. Michael, in St Paul's Church Yard; and Ames states, that he had been a servant to Henry Pepwell, of whom a notice will be found on page 482, ante. He appears to have been somewhat inimical to Popery, since in 1531, he was questioned for speaking against Images, Purgatory, &c. and for buying inhibited books at Antwerp, such as *The Obedience of a Christian Man*, *The Wicked Mammon*, and *Frith against Purgatory*. His subscription at the institution of his company, was xs.; and he appears to have been thrice fined, once for his late attendance on a Court-day; another time for his non-attendance on the Lord Mayor upon Christmas-day, when he was thereunto cited; and thirdly, for his keeping open shop upon St. Luke's Day. In February, 1557 8, he made William Lobble his apprentice free; who it is not improbable, might have been his son, since this printer spelled his name both Loblay, Lobble, and as it stands at the head of this article In 1558, when Elizabeth confirmed the charter of the Stationers' Company, Michael Lobley was Upper Warden, which office he again served in 1562; and at the expiration of each wardenship, he gave the customary gift of "a spoyne all gylte with his name at the ende of yt." In August 1560, soon after the termination of his first wardenship, he was committed to the Counter with Mr. Judson, the new Under-Warden, although on what account does not appear. The Company paid their charges at that time, and in the latter part of his life, Michael Lobley appears to have been so much reduced, as not to have been able to discharge his note for 7*l.* which he stood indebted to the Company; for having paid 3*l.* of it "the rest was forgyven him by the hole table." His name appears as a Bookseller to Wayland's Primer 1539, and his *Manuall of Prayers* of the same year.

1. Almanack. (1545.) Folio.
2. Palfreyman's Exhortation, &c. 1569. Octavo.
3. A good and Godly Prayer. 1563. Octavo.

JOHN MAYLER.

Ames has remarked of this printer that he was "a scholar and a zealous man for the Reformation;" since in 1541, he was questioned for railing at the Mass, for calling the Sacrament of the Altar "a Baken God," and for saying that the Mass was called Miss beyond the Seas, because that all is amiss in it. His residence was at the White Bear, in Botolph Lane, near Billingsgate; and his name appears to have been spelled several different ways, as Maylert, Maylart, Maler, and as it is written at the head of this notice.

1. The Prymer in English. 1539. Sextodecimo.
2. The Primer in Eng. and Lat. 1539. Octavo.
3. The Manuall of Prayers. 1539. Octavo.
4. Novum Testamentum Latinum. 1540. Quarto.

5. Newes out of Heaven. 1541.
6. A sermon, that no man can be hurt but of himselfe. By S. John Chrisostome. Translated by Charles Chaualarie. 1542. Octavo.
7. A new path way vnto prayer, &c. 1542.
8. A Potacion—for this holi time of lent. 1542.
9. Dauid's Harpe. 1542. Octavo.
10. Christen Matrimony. 1542. Octavo.
11. A Necessary Doctrine, &c. 1543. Octavo.
12. The Christmasse Banckette. 1543. Octavo.
13. The Treasure of pore Men. 1543. Duodecimo.
14. The right path waye vnto Prayer, &c. 1543.
15. A Potacion or drinkynge for this holy tyme of Lent, &c. 1543.
16. The christen state of matrimony, &c. 1543. Again in 1546.
17. An Inuective agenst ye moste wicked and detestable vice of Swearing, newly compiled by Theodore Basille. 1543. Octavo.
18. The true defence of Peace, &c. 1544.
19. Joannis Lelandi Næuia in mortem splendidissimi equitis, Henrici Duddolegi somarigani, insulani; Voronicani. 1544. Quarto. Again in 1545.
20. Lelandi Bononia Gallomastrix, in laudem Henrici octaui Anglici, &c. 1545. Quarto.
21. Ioyfull new Tidynges. Without Date. Duodecimo.

WILLIAM MIDDLETON

Was the successor of Robert Redman, at the sign of the George, next to St. Dunstan's Church, after the marriage of his widow mentioned on page 501, ante.

1. Incipit perutilis tractatus magistri Johanis Perkins. 1541. Octavo.
2. Richard Whitford one of the brothers of Sion, his treatise of patience, also a work of divers impediments and lets of perfection. 1541. Quarto.
3. An instruction to avoid and eschew vices; (being a translation of the lessons of St. Isidore,) with some few additions, by R. Whitford. 1541. Quarto.
4. Of Detraction, by Richard Whitford. 1541. Quarto.
5. Abrydgement of Statutes, &c. 1543. Octavo.
6. Doctor and Student. 1543. Octavo.
7. Diuersite de Courtz. 1543. Sextodecimo.
8. Instytutions, or principall groundes of the lawes, &c. 1541. Octavo.
9. A Booke of Medicines, &c. 1544. Octavo.
10. The seynge of Vrynes. 1544. Sextodecimo.
11. Lyttleton's Tenures. 1544, 1545. Octavo and Sextodecimo.
12. Office of Shyryffes, &c. 1545. Duodecimo.
13. Paruus libellus continens formam multarum rerum, prout patet in kalendario in fine contento. 1545. Duodecimo.
14. Propertyes of Herbes. 1546. Octavo.
15. A Frytefull Worke of Seneca, &c. 1546. Octavo.
16. A Frytefull Worke, &c. 1547. Octavo.

17. Flores Aliqvot Sententiarvm. 1547. Octavo.
18. Seneca's Remedyes agaynst Chaunces. 1547. Octavo.
19. Modus Tenendi Vn. Hundredum. 1547. Octavo.
20. Smythe's Defence of the Masse. 1547. Octavo.
21. The Breviary of Helth, &c. 1547. Quarto.
22. Institutions and principal grounds of the lawes and statutes of Englande. 1547. Octavo.
23. The maner of keeping a court baron; and a Lete. 1547. Octavo.
24. Enchiridon militis Christiani. &c. Sextodecimo.
25. The olde Tenures. Without Date.
26. Natura Breuium. Without Date. Sextodecimo.
27. Statutes. Without Date. Folio.
28. The Boke of Surueyinge, &c. Without Date. Octavo.
29. The Art of Memorye. Without Date. Octavo.
30. The Four P's: by I. Heywood. Without Date. Quarto.
31. Froissard's Chronicles. Without Date. Folio.
32. The Myrrour or Glasse of helth. Without Date. Octavo.
33. The Prayse of all Women, called Mulierum pean. Without Date. Quarto.
34. A Defence and true declaration of the things lately done in the lowe Countrey, by Elias Newcomen. Octavo.
35. The Obedience of a Christen Man. Without Date. Octavo.
36. Year Books. Folio.
37. Garden of Wysdome. Without Date. Octavo.
38. The Fables of Esope. Without Date. Octavo.

Middleton used two devices, of which the following was the smallest, and which is to be found chiefly in those works that he printed without his name. His larger device consists of a small upright parallelogram contained by a single black line, and within it is a fruit tree supporting the foregoing shield, which is somewhat more rudely cut, by a belt, and it is held up by a male and female figure bearing wands, the lower parts of whom terminate in the legs of goats and the tails of dragons. Round the bottom of the trunk of the tree is a scroll of three folds, on which is engraven WYLLYAM MYDDYLTON in Roman capitals.

William Middleton.

JOHN HERFORDE.

A printer who first exercised his art at St. Albans, and who is supposed by Ames and Herbert to have been the earliest typographer of that place, after a space of forty-eight years, or from 1486, until 1534. About the time of the Reformation, Herforde came to London and resided in Aldergate Street, where he printed for many other persons besides himself. He spelled his name variously, as Hartforde, Herford, Herforde, and Hereforde.

1. Assertio Inclytissimi Arturij Regis Britanniae, &c. 1544. Quarto.
2. Opusculum Plane Divinum de Mortuorum resurrectione. 1545. Quarto.
3. Compendiosa Anatomie Delineatio. 1545. Folio.
4. Detection of the Deuil's Sophistrie. 1546. Octavo.
5. Declaration of articles, &c. 1546. Octavo.
6. An Exposicyon, &c. 1546. Quarto.
7. Rich. Sampsonis Explanatio, &c. 1546. Octavo.
8. Assertion and Defence, &c. 1546. Octavo.
9. Troubled Mans Medicine. 1546. Octavo.
10. An Introduction, &c. 1546. Octavo.
11. The begininge and endinge of all popery or popish kyngdome. Quarto.
12. The same. Without Date.
13. Expositio in L Psalmos sequentes. Quarto.
14. A comment in Latin on the c. Psalm. Folio.
15. The Newe Testamente, &c. 1548. 24mo.
16. The Pistels and Gospels. Without Date. Quarto.
17. Godlye and Notable Sermons. Without Date. Octavo.
18. Submission of Nic. Shaxton. Without Date. Quarto.
19. Barclay's Egloges. Without Date. Quarto.

The ensuing was in which he was close-Bourman. The words circle, are from Job. I. Latin, that is to say: inus abstulit, sicut tum est. The Lord taketh away, let it be pleases.

John Herforde's device, ly imitated by Nicolas contained in the middle v. 21, in the Vulgate ¶ Dominus dedit, dom-domino placuit ita fac- gave, and the Lord done as the Lord

THE WIDOW OF JOHN HERFORDE.

1. Incarnation of Christe. 1549. Sextodecimo.
2. Certayne Psalmes. 1550. Octavo.
3. Censure of Erasmus. Without Date. Octavo.

WILLIAM HARFORD, OR HERFORDE.

The last two printers were unknown to Ames, and Herbert supposes the present one to have been a relative, if not the son of John Herforde.

1. Agrement of holye Fathers, &c. (1555.) Octavo.
2. Prayer or Supplycation, &c. 1559. Broadside.

THOMAS RAYNALD.

The parish of St. Andrew, in the Waredrop or Wardrobe, was the first residence of this ingenious printer; but in 1549, he kept a shop at the sign of the Star in St. Paul's Church Yard. It has been imagined that he was a Physician, and the author

of the celebrated book which stands the first on the ensuing list; but however that may be, the work contains the earliest specimens of copper-plate printing knowu in this country.

1. The Byrth of Mankynde. 1540. Quarto.
2. The Same Work. 1545. Quarto.
3. Treatise againste Masse. 1548. Sextodecimo.
4. Plaister for Galled Horse. 1548. Quarto.
5. Power of Godes Worde. 1548. Sextodecimo.
6. Actes of Englysh Votaryes. 1548. Octavo.
7. A Table of the pryncipal matters conteined in the Bible. Sextodecimo.
8. A treatise of vnwrytten verytyes. Octavo.
9. Boke of Barthram Priest. 1549. Octavo.
10. Certaine Psalmes. 1549. Octavo.
11. The Byble. 1549. Folio.
12. A Pronostication, for the year of our Lorde, 1550. (1549.) Octavo.
13. Certayn chapters of the Prouerbs and Psalmes translated into English metre.
14. A lesson of the incarnatyon of Christ, &c.
15. A Funeral oration, made the 14th daye of January, by John Hoper, the yere of oure salvatyon, 1549, vpon the texte written in the reuelation of Seynt John, Capi. 14. 1550. Sextodecimo.
16. The Bible. 1551. Folio.
17. An Exhortation or warninge to beware of greater plagues and troubles then are yet come vpon this Realme for the sinnes and wickednes that hath been and is yet dayly committed therein. 1551. Octavo.
18. Processionale. 1551. Quarto.
19. A collection of officials. Octavo.
20. An exposition on the li. psalme.
21. The tenores and forme of indentures, obligations, quitances, bylles of payments, letters of sale, and letters of exchange, protections, supplications, complaintes. A certificate, and copy of false condite. Twelves.
22. Here begynneth a necessary instruction for all couetous riche men to beholde and lerne what perel and danger they be brought into, yf they haue their consolation in theyr daungerous and myserable Mammon, made by John Mardeley, clerke of the kynges maiesties Mynte in Southwark. Octavo.
23. Here is a short Resytall of certeine holy Doctours which proueth that the naturall body of Christ is not conteyned in the Sacrament of the Lordes Supper but fyguratyuely collected in myter.
24. A new boke of cokery. Twelves.
25. The obedience of a Christian man printed by Raynalde and Will. Hyll. Octavo.
26. A rhyming satire on the pride and vices of women now a days. 1540. Quarto.
27. Exposycion of Daniel, &c. 1550. Octavo.

ROBERT TOY.

Another Printer of St. Paul's Church Yard, who resided at the sign of the Bell; and was a member of the ancient Stationers' Company, though he died before they received a Charter from Philip and Mary. He is thought to have died early in the year 1556, and the records of the Company mention that its Members "Receyvd of Mrs. toye the xij daye of ffebruary for a reward to the companye for comynge to the buryall of hyr husband Mr. Toye xxs." His widow appears to have carried on his business after his decease, from the entry of several copies of ballads allowed to her, on the Stationers' books, which are entitled "to John Wallye & Mrs. Toye, these ballets folowynge." She appears also to have contributed to all the Company's collections for their establishment and public dinners, and to have presented a window to the Hall. In 1558 Mrs. Toye received a sole license to print the Latin Catechism; and in 1560 she presented her Company with a new table cloth and a dozen of napkins, after which there is not any memorial of her until 1569, when her son Humphrey paid £4. to the Stationers, as "the bequeste of Mrs. Elizabeth Toye, Widowe."

1. Prymar of Salisbery Use. 1511. Octavo.
2. A detection of the Deuils Sophistrie, &c. 1546. Octavo.
3. A Declaration of suche true articles as Geo. Joye hath gone about to confute, &c. 1546 Octavo.
4. An Exposicyon--vpon the Psalme--Miserere mei Deus. Quarto.
5. Three Godly Sermons, &c. 1546. Octavo.
6. Kepynge a Court Baron. 1546. Octavo.
7. Institutions, or principal grounds of the lawes and statutes of England. 1546. Octavo.
8. Of the Resurrection of the dead and last judgment, by John Clerke. 1547. Quarto.
9. Christen State of Matrymonye. 1552. Sextodecimo.
10. Common Places of Scripture. 1553. Octavo.
11. Decades of the Newe Worlde. 1555. Quarto.
12. Horæ, &c. 155.. Octavo.
13. Enchiridion Militis Christiani. Without Date. Octavo
14. Skelton's whi come ye not to courte. Without Date. Octavo.

Ballads, by John Wallye and the Widow of Robert Toy.

1. Women beste when they be at Reste.
2. I will haue a wydow yf euer I marye
3. The Daye of the lorde ys at hande.
4. A ballet of thomalyn.
5. Betweue a ryche farmer & hisdaughter.
6. Of the talke betwene ij mayden
7. The murmyngeof Edwarde Duke of buckyngham.
8. A mayde that wolde mary with a seruynge man. Whan raging loue
9. Who lyue so merry & make such sporte, as they that be of the poorer sorte.
10. An Epytaph vpon the deathe of kynge Edwarde ye sexte.
11. A ballet of good wyues.
12. Of the louer and the byrde.
13. To morrow shalbe my fathers wake.
14. Of the Ryche man & poor lazarus.
15. A ballyt of made by nycholas baltroppe.
16. Of wakefylde and a grene.
17. A ballett of a mylner. (I saye.
18. God send me a wyfe that will do as
19. I will no more go to the plough. With another new ballett annexed to the same.

20. Admonyssion to leaue sweryngе.
21. A ballett for my solas.
22. In wynters juste retorne.
23. Yf euer I mary I will mary a mayde.
24. And in those dayes then I saye then, knaues that be now wilbe come honeste men
25. Yt was a may in ago truly.
26. The Rose is from my garden gonne.
27. 28. ij ballets: Yf Care maye crye. The sorrowes that doth increase.
29. Of a man that wolde be vnmaryed agayne.
30. The a b c of a preste called heugh stourmy.
31. The aged mans a b c.

RICHARD LANT.

A Member of the Stationers' Company, in 1556, who resided in the Old Bailey, St. Sepulchre's Parish, and in Aldersgate Street; but he is said by Herbert to have also lived in Paternoster Row. Lant is censured in John Harrison's Course at the Romish Fox, for putting his name to Bishop Bonner's Declaration, made on the fourth Sunday in Advent, 1541, by William Tolwyn, the Parson of St. Antonyes, at Paul's Cross,—"not as the maker, but as the putter forth of it by hys prynt;" to which is added, "He is well contented to be under that vengeance which hangeth over Babylon to get a little money.—And whereas he has joined his prynces auctoryte unto that, ad imprimendam solum, to bring hym also under the same curse of God, he hath playd no honest mannys part, no more than hath some other of his fellowes."

1. Declaracyon at Paul's Cross. (1542.) Quarto.
2. Horryble Erthquake. 1542. Duodecimo.
3. New Booke of Cokery. 1546. Duodecimo.
4. Principia, &c. 1546. Quarto and Octavo.
5. Booke of Medicines. 1547. Octavo.
6. The A, B, C, &c. Without Date. Octavo.
7. Copy of Verses, &c. Without Date. Folio.
8. An Exclamation, &c. Without Date. Broadside.
9. Booke of Daniel. Without Date. Octavo.
10. Ave Maria. Without Date. Single Sheet.
11. Steuen Steple to mast Camell. Without Date.
12. A genaral free Pardon or Charter of Heuyns Blys, compiled in our old Englyssh Tong in 1400.
13. The Epitaph vpon the Death of the moost Excellent and our late vertuous Queen Marie, deceased, augmented by the first author. A Sheet.

He was committed to ward for printing this work without a licence.

Lant had also a privilege from the Stationers' for printing the following ballads, which were licensed to William Redle, or Ryddal.

1. Godly Immes vsed in the Church.
2. Who are so mery as they of low estate.
3. The prouerb is true yt weddynge is destyne.
4. The Robbery at Gadds hill.
6. Holde the Ancer, faste.
8. Be mery good Jone.
7. The pangs of Loue.

14. A ballad of the xv. Chapter saynte Powle.

WILLIAM BONHAM.

One of the original members of the ancient Stationers' Company, of which he was also one of the last Wardens, serving that office with Thomas Berthelet, who died before their Charter was granted, as Bonham did soon after. He resided first at the King's Arms, and afterwards at the Red Lion in St. Paul's Church Yard; and his earliest work is supposed to have been an impression of Chaucer's works, in connection with John Reynes. There are also attributed to him an edition of the "English Primer with the Epistles and Gospels. 1542. Quarto."

1. Chronicle of Fabyan. 1542. Folio. 2 Vols.
2. The Byble. 1551. Folio.
3. The fyue bokes of Solomon with the story of Bel. Without Date. Octavo.

LEONARD ASKELL

Was originally the apprentice of W. Powell, from whom he was turned over to Thomas Marsh, and became free on the 4th of October, 1557, though it does not appear that he ever came upon the livery. During the years 1560 and 1565, he took four apprentices, but his only work is the following.

1. Plague of the Pestilence. Without Date. Octavo.

NICHOLAS BOURMAN.

An original Member of the Stationers' Company, and one of their Renter Wardens, or Collectors, in conjunction with Thomas Purfoot, in 1557-58. His residence was in Aldersgate Street.

1. Accidentia ex Stanbrigiana Edit. 1539. Quarto.
2. A Primer, &c. 1540. Duodecimo.
3. Pistels and Gospels. Without Date. Duodecimo.
4. De Civilitate Morum Puerilium. Without Date. Octavo.

His Device was within a square si- Herforde, from have adopted the pag^ 524.

the following placed mitar to that of John whom he seems to design; vide ante,

There were several printers of this name living at the same period; as George Wolfe of Baden, who printed at Paris from 1491, to 1499; Nicholas Wolfe at Lyons, in 1498, and 1499; Nicholas Wolfe a German, in 1502; and Thomas Wolfe at Basle, in 1527. It is probable that Reynold or Reginald Wolfe, Esq. King's Printer, was related to one or more of them, and was of foreign extraction. It is however certain that he was a learned man, a good antiquary, a great promoter of the Reformation, and that he enjoyed the favour of King Henry VIII., Cromwell, Earl of Essex, Archbishop Cranmer, &c. Bagford relates of him, that he knew Leland the Antiquary; who, he adds, died at Wolfe's house in St. Michael's Parish. Stow, (vide *Survey of London*. Edit. 1754, Fol. Vol. i. p. 583,) has recorded concerning him, that in 1549, he paid for the removal of more than a thousand cart-loads of the bones of the dead from the Charnel-house of St. Paul's, to Finsbury fields. He spent five-and-twenty years in collecting materials for an *Universal Cosmogony*, which, though left unarranged at his decease, formed the foundation of *Holinshed's Chronicles*, as it is stated in the dedication of that work to Lord Burleigh. Edmund Howes, who continued *Stow's Chronicle*, states that it was Stow's intention had he lived another year, to have printed Reynold Wolfe's Chronicle, which was began and finished by the desire of Dr. Whitgift, Archbishop of Canterbury, but death prevented the execution of this plan, although it was left in his study "orderly written, ready for the press." Wolfe's printing office stood in St. Paul's Church yard, at the sign of the Brazen Serpent, which emblem he used as a device; and Stow imagined that he built his dwelling "from the ground, out of the old Chapel which he purchased of the King at the dissolution of the Monasteries, on the same ground he had also several other tenements, and afterwards purchased several leases of the Dean and Chapter of St. Paul's." He followed his typographical occupation for several years with great reputation; he printed most of Archbishop Cranmer's pieces, and was also employed by other eminent men; and Ames states that he was the first person who enjoyed a Patent for being Printer to the King in Latin, Greek, and Hebrew; by which instrument he was also authorized to be his Bookseller and Stationer, with an annuity of 26*s.* 8*d.* during life; all other booksellers and printers being prohibited from printing or selling any of his books. During Queen Mary's reign, Ames supposes that Wolfe was employed in preparing the materials which compose *Holinshed's Chronicles:* but in the first of Elizabeth he

became Master of the Stationers' Chartered Company, to which he was a generous benefactor and one of the original members. In 1564, 1567, and 1572, he again served the same office, and he is thought to have died in 1573, when he was buried at the Church of St. Faith.

1. Næniæ in mortem Thomæ Viati, &c. 1542. Quarto.
2. Chrysostomi Homeliæ Duæ, &c. 1543. Quarto.
3. Genethliacon, &c. 1543. Quarto.
4. Assertio, &c. Arturii Reg. Brit. 1544. Quarto.
5. Expedicion in Scotlande, &c. 1544. Octavo.
6. Chrysostomi Orat. Sex. 1545. Octavo.
7. Cygnea Cantio. 1545. Quarto.
8. Laudatio pacis. 1546. Quarto.
9. A Playne Declaration, &c. 1547. Octavo.
10. Epistola Exhortatoria ad Pacem. 1548. Quarto.
11. Vrinal of Physick. 1548. Octavo.
12. Defense for Mariage. 1549. Octavo.
13. The ground of Artes. 1561. Octavo.
14. A postill, &c. 1550. Quarto.
15. Defence of the Catholike Sacrament, &c. 1550. Quarto.
16. Jniunctious, &c. 1550. Quarto.
17. Articles, &c. 1550. Quarto.
18. The Newe Testament, By Miles Coverdale, 1550. Octavo.
19. Cranmer's Answer to Gardiner. 1551. Folio.
20. Pathway to Knowledg. 1551. Quarto.
21. De obitu Martini Buceri. 1551. Quarto.
22. Dictionariolum Puerorvm. 1552 Quarto.
23. Articula, &c. 1553. Quarto.
24. Liber Precum Publicar, &c. 1553. Quarto.
25. Catechismus Brevis, &c. 1553. Octavo.
26. Æneidos Liber Secundus, Gr. et Lat. 1553. Octavo.
27. Pierce the Plowman's Crede. 1553. Quarto.
28. Godly and fruitfull Sermon. 1553. Octavo.
29. Oratio Jesu Xti, &c. 1555. Octavo.
30. The Castle of Knowledge. 1556. Folio.
31. Almanach Novvm, &c. 1556. Octavo.
32. The Ground of Artes. 1548. Octavo.
33. Lily's Latin Grammar. 1559. Octavo.
34. Liber precum, &c. 1560. Quarto.
35. Letter by Tonstall, &c. 1560. Octavo.
36. Admonition, &c. 1560. Broadside.
37. Institution, &c. 1561. Folio.
38. The Grounde of Artes. 1561. Octavo.
39. Apologia Ecclesiæ Anglicanæ. 1562. Octavo.
40. The same Work in English. 1562. Quarto.
41. Expositio Causarum, &c. 1562. Quarto.
42. Articuli, &c. in Synodo Londinensi, &c 1563. Octavo.
43. Common Places, &c. 1563. Folio.
44. Apologie for the Churche, &c. 1564. Octavo.
45. Admertisments, &c. (1564.) Quarto.
46. Homilie of Marye Magdalene. 1565. Duodecimo.
47. VIII. Bookes of Xenophon. 1567. Octavo.
48. Articles, &c. 1567. Quarto.
49. The Vrinall of Physick. 1567. Octavo.
50. Introd. of Grammar, &c. 1569. Quarto.

51. Liber Precum, &c. 1569. Duodecimo.
52. Articles, &c. 1569. Quarto.
53. Catechismus, &c. 1570. Quarto.
54. Liber Precum, &c. 1571. Duodecimo.
55. Mat. Paris. Historia Maior. 1571. Folio.
56. Introduction of Grammar. 1572. Quarto.
57. Catechismus, &c. Gr. et Lat. 1573. Octavo.
58. Recorde's Grounde of Artes. 1573. Octavo.

Books without Dates. 59. The Same. Octavo.
60. The Bookes of Xenophon, &c. Octavo.
61. A petite Pallace, &c. Quarto.
62. Confutation of vnwritten Verities. Duodecimo.

Reginald Wolfe used two devices, the larger one of which is exhibited in the annexed wood-cut. It was probably adopted from some foreign printer, as the serpent was usually introduced in their devices; but this perly came from Conrad Apostolorum et Sanct- Quarto. There appears gible figure of this design, since in the will Brazen Serpent is a queathed to her son device, of which there of an elegant cartouche which is represented a

haps more immediate- Neobanus. Vide his orum Concilia, 1540, to have been some tanvice probably a carved of Wolfe's Widow, the part of the goods be- Robert. Wolfe's other are two sizes, consisted german shield, on fruit-tree and two boys; one of whom is drawing down the fruit with a stick, whilst the other is taking it up off the ground. A large scroll of two folds passes between the upper branches of the tree, containing the word Charitas, in small Roman capitals, whence this device is called by Ames and Herbert, the Tree of Charity.

JOAN WOLFE,

Was the Widow of the foregoing, to whom in his will he bequeathed "the Chapel house that I purchased of the King, that Luke Harrison now dwelleth in, and that house which Mrs. Cradocke dwelleth in, and all that thereto belongeth, and all my leases and all the rest of my goods, and to my children according to the custome of London." He also made her his sole Executrix. Wolfe's Widow continued his typographical occupation for a considerable time, using his device of the Brazen Serpent; and her will is dated on the 1st of July, 1574. It consists of three leaves and an half, and in it she desires to be buried by the side of her husband in the Church of St. Faith; and bequeaths all her property to her son Robert Wolfe.

1. Institut. of Christ. Religion. 1574. Quarto.
3. Charter of Romney Marsh. 1579. Octavo.
3. Godly Admonition, &c. (1580.) Quarto.

WILLIAM FOLLINGHAM, OR FOLLINGTON.

The following production of this printer is exceedingly rare, and all that is known concerning him is that he lived at Holy Well, in Shoreditch, where he printed for Richard Banks, of whom vide a notice at page 501, ante.

Anatomy of a Hande, &c. 1544. Duodecimo.

JOHN DAY.

This very excellent and famous typographer was born in the parish of St. Peter, Dulwich, in the county of Suffolk, to which he left a gift. He is supposed to have been descended from a good family, whose burial-place was at Bradley-Parva, in the same county; and he bore for his Armorial Ensign, Ermine, on a Fesse indented (Azure) two eaglets displayed, (Argent;) and for crest, a Demi-Eagle displayed rising out of a ducal coronet. Herbert states that he first began to print at the sign of the Resurrection, a house in the parish of St. Sepulchre a little above Holborn Conduit, which stood in the centre of union, formed by Snow-hill, Cock-lane, Cow-lane, and Holborn-bridge. About 1549, he removed into Aldersgate Parish, and where, according to Stow, he built much upon the City-wall, towards the Church of St. Anne in the Willows. He had also several other shops in various parts of the town, where his publications were sold; of which Strype, in his life of Archbishop Parker, thus speaks: "And with the Archbishop's engravers, we may joyn his printer Day, who printed his *British Antiquities*, and divers other books by his order, and especially such as related to the injunctions and lawes of the church, for whom the Archbishop had a particular kindness. For as he was a promoter of learning, so, in order to that, of printing too. Day was more ingenious and industrious in his art, and probably richer too, than the rest, and so became envyed too by the rest of his fraternity; who hindered what they could the sale of his books; and he had in the year 1572, upon his hands, to the value of two or three thousand pounds worth, a great sum in those days: but living under Aldersgate, an obscure corner of the City, he wanted a good vent for them. Whereupon his friends, who were the learned, procured from the Dean and Chapter of St. Paul's, a lease of a little shop to be set up in St. Paul's churchyard. Whereupon he got framed a neat handsome shop. It was but little and low, and flat-roofed and leaded like a terrace, railed and posted, fit for men to stand upon in any triumph or shew; but could not in any wise hurt and deface the same. This cost him forty or fifty pounds. But φθονεῖ δὲ τέκτονι τέκτων his brethren the booksellers envied him, and by their interest got the Mayor and Alderman to forbid the setting it up, though they had nothing to do there, but by power. Upon this the Archbishop brought his business before the Treasurer, and interceded for him, that he would move the Queen to set her hand to certain letters, that he had drawn up in the Queen's name to the City, in effect that Day might be permitted to go forward with his building. Whereby, he said, his honour

would deserve well of Christ's church, and of the prince and state. "The Archbishop also made another thing serve his turn as a seasonable argument, which was, that but lately the Queen's Privy Council had wrote to him, and the other ecclesiastical commissioners, to help Day: perhaps in vending his books, and encouraging those of the clergy to buy them." In September, 1552, Day obtained a license to print King Edward the Sixth's Catechism in Latin and English; but as this militated against the privilege granted to Wolfe, vide ante, page 529, he seems to have applied for redress to Cecil, Lord Burleigh, in whose papers occurs the following memorandum relative to this affair. "Item, that whereas one Day hath a priviledge for the Catechisme, and one Reyne Wolfe, who hath a former priviledge for Latin books, they may joyne in printing of the sayd Catechisme." The conclusion was, that Wolfe was entitled to print it in Latin, whilst Day was confined to the English translation, for which another confirmatory license was issued, bearing date the 25th of March, 1553, wherein he is allowed to print a brief A.B.C. annexed to the Catechisme. He also enjoyed the printing and reprinting of all the works of John Ponet, Bishop of Winchester, and of the famous Thomas Becon, Professor of Theology; and a Patent dated the 2nd of June, 1563, gives him the power of printing the *Psalmes of David in Metre*. This was renewed on the 26th of August, 1579, to him and to his son Richard Day, for their joint and separate lives. Day is said to have been the first of our typographers who used the Saxon character, and he also brought the Greek, Italic, &c. to an high degree of perfection; which improvements are thus mentioned by Ames: "The Archbishop (Parker) had made use of Day to print *Dr. Clerk's Answer to Saulers*, whereby he put him to a more than ordinary charge, viz. to cast a *new set of Italick letters*, which cost him *forty marks*. For our black English letter was not proper for the printing of a Latin book. The Archbishop was willing to benefit him as much as he could. Indeed, he had a favour for him, and perhaps a little the more, because, by his being employed in printing the ecclesiastical orders and injunctions from time to time, he was no ways affected by the Puritan party. A little before, he adds, he seems also to be the first among us, who printed in the *Saxon letter*, and brought that of the *Greek* to a very great perfection, as well as *Italick* and other characters, of which he had great variety. He made a multitude of mathematical schemes, maps, and other devices, both in wood and metal; his own head and arms, with other people's, and whatever tended to the usefulness, and beauty of his works." When the Puritanic Admonition to the Parliament (in which the government of the English Church, Bishops, &c. were attacked with great severity,) first appeared, a very close search was made for the printers of it, in which "Day the Printer, and Toye the Bookbinder," were engaged with a Pursuivant and other officers by appointment of the Bench of Bishops. Several were found and examined, one of whom was named Asplin, perhaps that Thomas Asplin, who became apprentice to Day, from the Annunciation of 1566, for eight years,

since he was set at liberty, and was received into Day's house, where however he attempted to assassinate his benefactor, his wife, and some others of his family. John Day was one of the original members of the Stationers' Company; and he was the first person admitted into the Livery, after the renewal of their Charter by Philip and Mary. In the years 1564, 1566, 1571, and 1575, he served the office of Warden; and in 1580, that of Master. On the 8th of January, 1583, he gave up to the disposal of the Company and the benefit of its poor, his right to certain books and copies which were his property. It has never been ascertained from whom Day received his instructions in printing, but from his having adopted as a device a cut hereafter described, which occurs in Thomas Gibson's *Concordance of the New Testament*, 1535, it has been supposed it was from that typographer, concerning whom, vide ante, page 511. After having followed the profession for about forty years, Day deceased on the 23rd of July, 1584; "he was buried in the parish church of Bradley-Parva, in the county of Suffolk, where, against the north-wall of the chancel, is a stone table, fixed to his memory, on which is inlaid in brass the effigies of a man and woman, kneeling against a table, before which are two children in swaddling clothes, and behind the man, six sons, and behind the woman, five daughters, all kneeling. On the top of the stone are three escutcheons on brass plates, under which is cut, in capital letters, MIHI VITA CHRISTVS. Under the two effigies of Day and his wife, are the following verses, cut in the old English letter: from the fifth and sixth of which verses, it should seem to be intimated (according to Granger) that Fox undertook the laborious work of *Acts and Monuments*, at his instance—

'Here lyes the Daye, that darkness could not blind,
When popish fogges had overcaste the sonne,
This Daye the cruell nighte did leave behind,
To view, and shew what blodi acies were donne.
He set a Fox to wright how martyrs runne,
By death to lyfe. Fox ventured paynes and health,
To give them light: Daye spent in print his wealth.
But God with gayne returned his wealth agayne,
And gave to him as he gave to the poore.
Two wyves he had, partakers of his payne,
Each wyfe twelve babes, and each of them one more:
Als (i. e. *Alice*) was the last encreaser of his store,
Who mourning long for being left alone,
Set up this tombe, herself turn'd to a stone.
Obiit 23 July, 1584.'

His widow (according to Herbert's ms. memoranda,) "appears to have been married to one Stone. See Register of Apprentices: 15th Apr. 1588, B. f. 59." Day gave several benefactions to King's College, Cambridge, in 1571. Besides Richard Day (the subject of the next article,) our Printer left behind him a son of his own christian name; who was born (according to Wood) "in, or over, Aldersgate:" was entered a commoner of "St. Alban's Hall, in 1582, aged sixteen: and elected fellow of Oriel College in 1588, being then bachelor of arts: proceeded in that faculty, entered into holy orders, and became the most frequent and noted preacher in that University."

1. Death of Bishop Beaton. 1546. Octavo.
2. Summe of the Holy Scripture, &c. 1547. Octavo.
3. Religions Consultation, &c. 1547. Octavo.
4. Copie of a Letter, &c. 1547. Octavo.
5. Parable of the Wycked Mammon, &c. 1547. Duodecimo.
6. Godly Meditacion, &c. 1547. Quarto.
7. Heavenly Acte of Parliament, &c. 1547. Octavo.
8. Consultation of Herman, &c. 1548. Octavo.
9. Names of Herbs, &c. 1548. Duodecimo.
10. Bancroft's Translation, &c. 1548. Octavo.
11. Confutation, &c. 1548. Octavo.
12. The New Testament, &c. 1548. Octavo.
13. Godly Enstruction, &c. 1548. Octavo.
14. Certeyne Meditations, &c. 1548. Octavo.
15. Minde, &c. of Lambert. 1548. Octavo.
16. Information and Petition, &c. 1548. Octavo.
17. John Bon and Mast Person. (1548.) Quarto.
18. An Exposicion, &c. 1548. Octavo.
19. Confutation of xiii. Articles, &c. (1548.) Octavo.
20. Notable sermon of Latimer. (1548.) Octavo.
21. Life of a Christen Man, &c. (1549.) Octavo.
22. Answere of the Basile Preachers. 1549. Octavo.
23. Godlie Exhortation, &c. (1549.) Octavo.
24. Sermons of Latimer. (1549.) Octavo.
25. The Byble. 1549. Folio.
26. The Same. 1549. Octavo.
27. The New Testament. 1549. Duodecimo.
28. A Short Instruction, &c. (1549.) Octavo.
29. The Hurt of Sedition. 1549. Octavo.
30. Moste faithful Sermon, &c. (1550.) Octavo.
31. A Brefe Confutation, &c. 1550. Quarto.
32. The Governance of Vertue. 1550. Octavo.
33. Sermon of Latimer. (1550.) Octavo.
34. Leaver's Sermons. 1550. Octavo.
35. Fruitful Exposition, &c. 1550. Octavo.
36. Hooper's Sermons. 1550. Octavo.
37. Godly Confession, &c. (1550.) Quarto.
38. S. Augustin, &c. 1550. Octavo.
39. The image of God, &c. 1550. Octavo.
40. Treatise of Schemes, &c. 1550. Octavo.
41. The New Testament. 1550. Octavo.
42. Exposicion of Daniel, &c. 1551. Duodecimo.
43. Apology of John Bale. 1551. Octavo.
44. The Bible. 1551. Folio.
45. Commentary upon Mycha. 1551. Octavo.
46. Meditacion upon the Lord's Prayer. 1551. Duodecimo.
47. An Expostulation, &c. (1552.) Octavo.
48. A short Catechisme, &c. 1553. Octavo.
49. Banket of Sapience. 1557. Octavo.
50. The Myrror or looking Glasse. 1554. Octavo.
51. Missale, &c. 1557. Folio.
52. Pomander of Prayer. 1558. Octavo.
53. Briefe Introductions, &c. 1558. Duodecimo.
54. Bullein's Government of Health. 1558. Octavo.

55. Excellent Treatise, &c. 1559. Duodecimo.
56. Treasure of Evonimvs. 1559. Quarto.
57. Cosmographical Glasse. 1559. Folio.
58. Friendly Farewel. 155. Octavo.
59. Gouernment of Health. 1559. Octavo.
60. The Image of God. 1560. Again 1580. Octavo.
61. Faithful Declaration. &c. 1560. Octavo.
62. Copie of a Sermon, &c. (1560.) Octavo.
63. True Copies of Letters, &c. 1560. Octavo.
64. Church Seruice. 1560. Folio.
65. Bassus. 1560. 1565. Folio.
66. Sleidane's Commentaries. 1560. Folio.
67. The Sycke Mans Salue. 1561. Octavo.
68. Calvin's Sermons. (1561.) Octavo.
69. Bullinger's Hundred Sermons. 1561. Octavo.
70. Booke of Psalmes. 1562. Quarto.
71. Actes of Ambassage, &c. 1562. Duodecimo.
72. Fox's Acts and Monuments, &c. 1562. Folio.
73. Latimer's Sermons. 1562. Quarto.
74. The whole Psalmes. 1563. Quarto.
75. Reliques of Rome. 1563. Duodecimo.
76. Becon's Workes. 1564. Folio.
77. Translation of a Letter, &c. 1564. Octavo.
78. A Funerall Sermon. 1564. Quarto.
79. Decrees of the Counsel of Trent. 1564. Quarto.
80. Commentaries of Peter Martir. 1564. Folio.
81. Letters of Holy Martyrs. 1564. Quarto.
82. Medivs, &c. 1565. Folio.
83. Christian Instruction. 1565. Quarto.
84. The Poore Man's Librarie. 1565. Folio.
85. The Treasure of Euonymus. 1565. Quarto.
86. Gouernaunce of Vertue. 1566. Octavo.
87. French King's Priuie Councells Sentence. 1566. Octavo.
88. Testimonie of Antiqvitie. 1567. Octavo.
89. Practises of the Inquisition. 1568. Quarto.
90. Commentaries of Peter Martir. 1568. Folio.
91. Le Theatre, &c. 1568. Octavo.
92. Archionomia, &c. 1568. Quarto.
93. Gildas, &c. 1568. Octavo.
94. Assertio Antiquitatis, &c. 1568. Quarto.
95. Christian Prayers. 1569. Quarto.
96. Discovery of Inquisition, &c. 1569. Quarto.
97. De Heylighe Spaensche Inquisitie, &c. 1569. Duodecimo.
98. Calvin's Sermons. 1569. Octavo.
99. Batman's Christial Glass. 1569. Quarto.
100. Euclid's Elements, &c. 1570. Folio.
101. Nowel's Catechisme. 1570. Quarto.
102. Draut's two Sermons, &c. 1570. Octavo.
103. Pasquine his recantation. 1570. Octavo.
104. Christianæ Pietatis. Quarto.
105. Luther's Sermon. 1570. Octavo.
106. Fox's Actes and Monumentes. 1570. Folio.
107. Calvin's Commentaries. 1570. Quarto.
108. Ascham's Schole Master. 1570. Quarto.

109. Affaires, &c. of Germany. 1570. Quarto.
110. Fox's Sermon, &c. 1570. Quarto.
111. Recantation of Pasquin. 1570. Octavo.
112. Gospels of the fower Euangelists. 1571. Quarto.
113. Sermon at Blandford. 1571. Octavo.
114. Ascham's Schole Master. 1571. Quarto.
115. Declaration, &c. 1571. Octavo.
116. Articuli, &c. 1571. Quarto.
117. Liber Quorundam Canonum. 1571. Quarto.
118. Booke of Canons. 1571. Quarto.
119. Reformatio Legum Eccles. 1571. Quarto.
120. The Poore Mans Librarie. 1571. Folio.
121. Ane Admonition, &c. 1571. Octavo.
122. Latimer's Sermons. 1571. Quarto.
123. Whithorne's Songs. 1571. Quarto.
124. Bellæ Papisticæ. 1571. Quarto.
125. Tragidie of Ferrex and Porrex. (1571.) Octavo.
126. Confvtation, &c. 1572. Quarto.
127. Drant's Fruitfull Sermon. 1572. Octavo.
128. Success of Famagosta. 1572. Quarto.
129. De Antiquitate Britannicæ Ecclesiæ. 1572. Folio.
130. Articles of Enquiry, &c. 1572. Quarto.
131. In Solomonis regis Ecclesiastem. 1572. Quarto.
132. A Catechisme, &c. 1572. Octavo.
133. Prices upon Fowl. 1572. Broadside.
134. Workes of Tyndall, Frith, and Bansc. 1573. Folio.
135. Exposition, &c. 1573. Octavo.
136. Nowell's Catechism. 1573. Quarto.
137. Book of Psalmes. 1573. Quarto.
138. Sermons upon the Apocalipse. 1573. Quarto.
139. Juelli Vita & Mors, &c. 1573. Quarto.
140. De Visibili Rom' Anarchia, &c. 1573. Quarto.
141. Dee: Parallat. Comment. &c. 1573. Quarto.
142. Johannis Parkhursti ludicra sive, &c. 1573. Quarto.
143. The Sicke man's Salue. 1574. Octavo.
144. The Image of nature and Grace, &c. 1574. Octavo.
145. Caluin's Commentarie, &c. 1574. Quarto.
146. Caluin's Foure Sermons. 1574. Octavo.
147. Catechismus. 1574. Quarto.
148. Caius, Hist. Cant. Acad. 1574. Quarto.
149. Idem Opus. 1574. Quarto.
150. Assertio Antiq. Oxon. 1574. Quarto.
151. Caius. De Pronuntiatione Gr. & Lat. Ling. 1574. Quarto.
152. Ypodigma Neustriæ, &c. 1574. Folio.
153. Certaine Select Prayers, &c. 1574. Octavo.
154. Saint Avsten's Manuell. 1574. Octavo.
155. Articula de quibus, &c. 1575. Quarto.
156. Frutefull Sermons, &c. 1575. Quarto.
157. A Sermon, &c. 1575. Octavo.
158. A Justification, &c. 1575. Octavo.
159. Treasure of Evonimus. 1575. Quarto.
160. Forest of Historyes. 1576. Quarto.
161. Foxe's Actes and Monumentes, &c. 1576. Folio.

162. General and rare Memorials. 1577. Folio.
163. Staffe of Christian Faith. 1577. Octavo.
164. A Catechisme, &c. 1577. Octavo.
165. Responsio Apologetica, &c. 1577. Quarto.
166. Testament of the Twelue Patriarchs. 1577. Octavo.
167. Christianæ pietatis prima institutio. 1578. Duodecimo.
168. Pomander of Prayers. 1578. Quarto.
169. Booke of Christ. Prayer. 1578. Quarto.
170. Historie of Man, &c. 1578. Folio.
171. Sermon of Vrbane Regius. 1578. Quarto.
172. Govern. of Vertue. 1578. Duodecimo.
173. Woorke of Seneca. 1578. Quarto.
174. Sermon by Martin Luther. 1578. Octavo.
175. Catechismvs Parvus, &c. 1578. Octavo.
176. Latymer's Frutefull Sermons. 1578. Quarto.
177. Queen Elizabeth's Progress, &c. 1578. Quarto.
178. Apology for the Reformed Religion. 1579. Octavo.
179. Psalmes of Dauid. 1579. Long Octavo.
180. Dyos's Sermon, &c. 1579. Octavo.
181. The Familye of Loue. 1579. Quarto.
182. The Family of Loue. 1579. Octavo.
183. Cure of the Morbus Gallicus. 1578. Octavo.
184. Christ Jesvs Triumphant. 1579. Octavo.
185. Treatise of Fastyng. 1580. Octavo.
186. Cranmer's Aunswere to Gardiner. 1580. Folio.
187. Image of God. 1580. Octavo.
188. Haddon against Orisius. 1581. Quarto.
189. Castle of Policy. 1581. Quarto.
190. The Immortality of the Soule. 1581. Octavo.
191. Whole Booke of Psalmes. 1581. Quarto.
192. Testamentes of the Twelue Patriarchs. 1581. Octavo.
193. Booke of Christian Prayers, &c. 1581. Quarto.
194. The Image of Ireland. 1581. Quarto.
195. Foxe's Actes and Monumentes. &c. 1583. Folio.
196. Booke of Psalmes. 1583. Quarto.
197. Latimer's Fruitfull Sermons. 1584. Quarto.

Books printed without Dates.

198. Orations of Arsanes. Octavo.
199. Notable Example of God's Vengeance. Octavo.
200. Ane Detectioun, &c. Octavo.
201. Things done in the lowe Countrey. Sextodecimo.
202. Barnardine Ochyne's Sermons. Octavo.
203. Warning against Papistes. Octavo.
204. The same Work. Octavo.
205. Calvin against the Anabaptistes. Octavo.
206. Death & Resurrection, &c. of Christ. Octavo.
207. Expostulation, &c. Octavo.
208. Fruitful and Godly Exposition. Duodecimo.
209. Invective against Whoredom. Duodecimo.
210. Death and Resurrection of Christ. Duodecimo.
211. Bull graunted to Doctor Harding. Octavo.
212. Pomaunder of Prayer. Octavo.
213. Image of both Churches. Octavo.
214. Treatise of Schemes & Tropes. Octavo.

215. Image of Natvre and Grace. Octavo.
216. Familiar & fruitfull Exposition. Octavo.
217. A Newe Dialogue, &c. Octavo.
218. Breue Cronycle, &c. Duodecimo.
219. The Relikes of Rome. Octavo.
220. Pathose. Octavo.
221. A Sermon, &c. Octavo.
222. Vpcheringe of the Messe. Duodecimo.
223. Treatise of Gardening. Duodecimo.
224. Treatise of the Sacrament. Octavo.
225. Brief Exhortation, &c. Duodecimo.
226. S. Basil the great, &c. Octavo.
227. Anth. Gilbie his Commentarie on Malchie. Octavo.
228. Rich. Brasier his last will, &c. Octavo.
229. Alexander Nowell his Catechisme. Quarto.
230. Communication betwene a poore man and his wife. Octavo.
231. Bapt. Mantuanus his treatise, &c. Octavo.
232. The Flower of godly praiers, &c. Sixteens.
233. The Principles of Christian Religion, &c Twelves.
234. A reply to a Libell, &c. Octavo.
235. Treatises by Thomas Norton. Octavo.
236. Contestation of Diverse Popes. Duodecimo.
237. Latimer's Seven Sermons. Octavo.
238. Declaration of the Prince of Orange. Octavo.
239. Comparison betwene Antipus and Antigraphe. Quarto.
240. Myrroure for Sacrament of Baptism. Octavo.
241. The Whole Psalter. Quarto.
242. Fourth Boke of Virgill. Quarto.
243. Syllogisticon, &c. Duodecimo.
244. Epistles and Gospels. Duodecimo.
245. Skelton's Workes. Duodecimo.

John Day's principal and most elegant device was the following:

It is evidently a pun upon his name, a custom to which the ancient typographers were greatly attached; but besides the mere play upon

the word, it certainly alluded to the day of Protestant Reformation, which had been rapidly brought forward by the aid of Printing. Another device used by Day is a large upright parallelogram surrounded by double lines, of which the outer one is the thickest, and within which is a very elegant Grecian Sarcophagus, bearing a skeleton lying on a mat. At the head of the corpse, which is on the right hand, are two figures standing and looking down at it, of which the outer one is in the habit of a rich citizen, having his left hand on his sword, and the other, who is pointing to the body, is dressed like a doctor, or schoolmaster, with a long beard. From his mouth issues a scroll, rising upwards in eight folds, on four of which are engraven in small Roman capitals, "Etsi Mors, in dies accelerat," although death hasten daily, and the remainder of the sentence, "Post Funera Virtvs vivet tamen."—Virtue notwithstanding lives after the burial, appears in similar letters on another scroll, which is elegantly twined round the branches of a holly, placed behind the sepulcure, to indicate by a tree that blooms at Christmas, the evergreen nature of virtue. The sarcophagus, figures, and tree, stand by the side of a river, with some distant vessels, on the left hand of which are rocky shores, with cities, &c. and in the upper corner on the left is the sun breaking out of clouds. The letters I. D. appear in small Roman capitals on the lower left hand. In this device, which is by no means common, Day evidently alluded to the day of Resurrection; and although the other will certainly bear the same interpretation, yet it is perhaps more probable that he signified the day of the Gospel glory was breaking on the world, by the printing and dissemination of the Scriptures in the English tongue. The device last described occurs on the reverse of the last leaf of J. Norton's translation of the Latin Catechism, printed at London "by John Daye dwellingouer Aldersgate. Cum Priuilegio Regiæ Maiestatis per Decennium, 1570." Small Quarto. It is also to be found at the end of "Churton's Cosmographical Glass of 1670." Folio. Savage, in the British Librarian, imagined that this cut had an allusion to the death of Day, but upon a very slight foundation; and others have supposed that he adopted it from John Gibson, judging from thence that he was his instructor in the Art of Printing. The portrait of Day, which appears at the head of this article, is perhaps the earliest of our ancient printers, which can be depended upon as genuine. It is taken from "the Elements of Geometrie of the most auncient Philosopher Euclide of Megara." 1570, Folio; but the original wood-cut bears the date of 1562. The print itself has a large cartouch oval frame, with pinks and gilly-flowers issuing from the four corners, and immediately round the portrait is a band containing the following words in Roman capitals. LIEFE. IS. DEATHE. AND DEATH IS. LIEFE: ÆTATIS SVÆ: XXXX. From the excellence of the drawing and engraving of this portrait, as well as from the singular orthography used in the foregoing legend, it may be presumed that it was of German execution: there are also smaller wood-cuts of Day's head.

RICHARD DAY.

This person was the son of the eminent printer last mentioned, and was elected from Eton College in the year 1571, to King's College Cambridge, where he assumed the degree of M. A., became Fellow, and afterwards supplied the place of minister at Ryegate, in Surrey, in the place of John Fox. Perhaps his

father's copy made him free of the Stationers' Company, since he was called on the livery on the 30th of June, 1578; but he does not appear to have served any office, and an apprentice which he took in June, 1580, was rebound to Garret Dewce for nine years, in July, 1581. His literary works consist of the following:—A copy of Latin verses "*Contra Papistas incendiarios*," attached to *Fox's Martyrology*, Edit. 1576: a translation of Fox's book "*De Christo triumphante, Comœdia*," with a preface and two dedications of the volume, printed in different editions, one of which he signs "Rich: D'Aije:" a preface to, and perhaps the translation of "*The Testaments of xii. Patriarchs:*" a Latin preface to Peter Baron's treatise "*De Fide*," and he was probably the author of other similar works. His residence was at his father's house in Aldersgate, but he had also "the long shop" at the West end of St. Paul's Church yard, bearing the sign of three lilies growing from one stalk in the midst of thorns, with the motto, "Sicvt Lilium inter Spinas," i. e. as the Lily among Thorns, taken from Canticles, chap. ii. v. 2. according to the vulgate translation. This sign and motto he used as a device. There does not appear to have been any work printed by Richard Day after the year 1581; and Herbert imagines, that as he then turned over his apprentice, he left the business, and assigned his patent copies to others.

1. Christ Iesus Triumphant. 1578. Octavo.
2. P. Baro De Fide, &c. 1580. Octavo.
3. The Key of Philosophie. (1580.) Octavo.

The following books were printed by various persons for the assignees of Richard Day.

4. The Sermon of Christ crucified, &c. 1581. Octavo.
5. The Comfortable Communication. 1585. Octavo.
6. Certaine select Prayers, &c. 1586. Octavo.
7. S. Avgvstines Manuell. 1586. Octavo.
8. A. Nowell his briefe Catechisme. 1587. Octavo.
9. The testaments of the xii. patriarchs. 1589. Octavo.
10. A Booke of Christian Prayers, &c. 1590. Quarto.

Books printed without Dates.

11. The Sickmans Salue. Octavo.
12. The Psalms in English metre. Quarto.
13. The same. Octavo.
14. Fox's Martyrology. Folio. 2 Vols.
15. Catechism or first instruction, &c. Octavo.

TIMOTHY RIDER

Was the son of John Ryder of Wedenbet, in the county of Northampton, husbandman; his instructor in the typographic art was Richard Lyn[e], to whom he was bound apprentice in 1563, for the term of seven years from the Purification. He was made free on the 21st of March, 1570, but he is supposed to have been unsuccessful, as he received aid from his Company, and was ultimately appointed their beadle; in which situation, in July 1580, his salary was raised "from xls. to vil." In July 1582, the Court of Assistants gave him the copy of "*The Para-*

dyce of Daintie Devises," which had belonged to Henry Disley; and in 1584, they granted him the copy of "*The widowes treasorer*" which had likewise been the property of Disley: but he had not the power to dispose of this copy without the leave of the Court, which also appointed that Ro. Walgrave should print for him "*The book that concerneth phisicke and chirurgerie.*"—"In Dec. 1586, he entered a ballad entitled, '*Howe make batis abused a man & hys wife*;' but was excused the 4d. entrance money. The April following, by reason of his infirmities, which rendered him incapable to execute the business of his office, he was obliged to resign, and John Wolf was chosen to do the duty, 'to have xl. s. with the availes, and on his good behaviour to have the preference, in case of death.' In July, Wolf was fully appointed, with the stipend of vi. l. a year; Rider to continue in his dwelling, in the hall, till Midsummer next; and on his good behaviour to have iv. l. yearly, as a free gift. The poor man however died before the time limited him to quit his dwelling; for on the 25 June, 1588, it was agreed by the Court "That Mrs. Rider shall have xl. s. yerely during her widowhood, and that she shall avoid out of the hall at Michaelmas next, and then John Wolf to enter upon it.' I have never (continues Herbert) seen either of the abovementioned books printed by or for him; but an edition of the former is mentioned by Mr. Wharton, (*Hist. Engl. Poet.* vol. iii. p. 285, note i.) as printed in 1585, which very probably was printed for him. I have not met with any account of the others." The only book of Rider's now extant, is entitled "*The Practice of the Diuell,*" printed without date, in Quarto.

HENRY DISLE.

That delightful and interesting book, "*The Paradyse of Daynty Devises,*" printed in 1576, Quarto, and again in 1577, and 1578, also in Quarto, is the only work to which this printer's name appears. Henry Dyszell, Disley, or Disle, for his name is thus variously spelled, resided at the South West Door of St. Paul's, and was a Stationer by Company, having served an apprenticeship of thirteen years to W. Jones, from the feast of St. John the Baptist, 1563. On the 30th of December, 1576, he received from the Master and Wardens of the Stationers' Company a licence to print *An Epitaphe vppon the death of Syr Edw. Sanders, Knight, late chief baron of Thexchequer;* but on the 20th of June, 1577, he was fined 20*s.* "for printinge a booke vnlawfullie and vnallowed." On January the 26th, 1579-80, Disle procured a license from the Bishop of London, and the Wardens of his Company, to print *The Englishe skoolmaster, set forth by James Bellot for teaching of straungers to pronounce Englishe.* Disle must have died young, for the first of the licenses of his books granted to Thomas Rider, is dated July the 26th, 1582, and he is therein stated to be deceased.

ROBERT REDBORNE.

An impression of the famous romance of *Arthur of Brytayn,* without date, in Folio, printed with the rude types and worn

wood-cuts used by some of his predecessors, is all that remains of this printer; and of his history there is nothing existing, but that he lived in St. Paul's Church-yard at the sign of the Cock.

WILLIAM SERES.

This person appears to have been a general assistant to the whole typographical profession, for he was not only concerned with John Day, but also with Anthony Scoloker, Richard Kele, and William Hill; and some of Day's works are stated to have been printed purposely on his account; but their names do not occur together after the year 1550. The earliest residence of Seres, is imagined to have been near Day's house on Snow-hill; but in 1548, when he became connected with Scoloker, he lived in Savoury-Rents and in Ely-Rents, without Aldersgate, whence we find him, in 1549, removed to Peter College, which, from the researches of Herbert, is shewn to have been by the side of Dean's Court in St. Paul's Church Yard. His next removal was to the sign of the Hedge-hog, but a short distance from the same building, since it became converted into the Stationers' Hall; and Seres, who was one of the most ancient members of the Livery of that Company, after having served the office of Warden, was elected Master of it in 1570, 1571, 1575, 1576, and 1577. Seres appears to have enjoyed more than one license for the imprinting of certain books, since Strype relates that "Sir William Cecil, Principal Secretary of State to King Edward, procured for him, being his servant, a license to print all manner of private prayers called Primers, as should be agreeable to the Common Prayer, established in the Court of Parliament; and that none else should print the same. Provided, that before the said Seres, or his assigns, did begin to print off the same, he or they should present a copy thereof, to be allowed by the Lords of the Privy Council, or by the Lord Chancellor for the time being, or by the King's four ordinary chaplains, or two of them. And when the same was or should be from time to time printed, that by the said lords, and other of the said Privy Council, or by the Lord Chancellor, or with the advice of the Wardens of the occupation, the reasonable price thereof be sett, as well in the leaves, as being bound in past or board, in like manner as was expressed in the end of the book of Common Prayer." He farther states, that "Seres had a privilege for the printing of all Psalters; all manner of Primers, English and Latin, and all manner of Prayer Books; that as this privilege was taken away by Queen Mary, so it was restored again by Queen Elizabeth, by means of Lord Cecil, with the addition of the grant to him and to his son, during the life of the longest liver, and that this gave occasion to a great case; for Seres, the father, in his latter years not being well able to follow his business, assigned his privilege, with all his presses, letters, stocks, and copies to one Henry Denham, for a yearly rent. Denham took seven young men of the Company of Stationers to join him in the same; but certain inferior persons of the Company, setting up presses, more than England might bear, did print other men's copies forbidden to them, and pri-

vileged to others by the Queen's letters patents. These endeavoured for their own gain to have the privilege taken away, preferring a petition to the Privy Council, wherein they pretended that in justice it stood with the best policy of this realm, that the printing of all good and useful books should be at the liberty of every man to do, without granting or allowing any privilege by the Prince to the contrary. And they said it was against law, and that the Queen ought not to grant any such. Seres upon this, in a petition to the Lord Treasurer, urged against these men, that privilege for special books was ever granted by the Prince; for that for the most part in all ancient books we read these words, *Cum privilegio ad imprimendum solum;* and that many records might be found of the same; whereby it appeared that the Prince or Magistrate, had ever care to commit the printing of all good books, especially of the best sort, to some special men well known and tried for their fidelity, skill, and ability. Examples whereof might be shewed as well in England, as other christian countries. And that the reason hereof was, that printing of itself was most dangerous and pernicious, if it were not straitned and restrained by politic order of the Prince or Magistrate. This affair at last was made up by a friendly agreement. The expedient was this, that those who had privileges, were to grant some allowances unto the Company of Stationers for the maintenance of their charge and their poor. This was about the year 1583." Independent of the books composing the ensuing list, William Seres was licensed by his company to print the following: "From July, 1558, to July 1559. '*The Image of idelness. The Psalmes in mytre noted. Proverbis in mytre. A songe Exhortinge to the laude of God. A ballet called Mercyes Forte.*' March 4, 1559-60. '*ij. Sermons of Caluyns.*' 1562-63. '*The perfett newes out of Fraunce. Dialogus contra papistem. A dyalogue en englesshe agaynste papystrye. The burnynge of Powls, made by the beshop of Duram. Certayn noble storyes contaynynge Rare worthy matter. Onosandro platonico, Of the generall captayne and of his Office.*' 1564-65. *Julius Cesears Comentaryes. A Catechisme of the County Palyntyne. The dyall of Agnes, contaynynge ye names in Greke, Laten and Englesshe.*' 1565-66. '*A Pasquin. A prodegious history.*' 1566-67. '*Peter Marters Prayers vpon the hole psalter. Christian prayers and godly meditations.*' 1567-68. '*The prodegious historye, by Geo. Grafton. Serten verses in laten by Hypocratis. Mr. doctor Haddons workes. A proclamation. Articles with ye edict in Fraunce.* 4 Marche, 1567. *The natures and properties of wynes.*' 1568-69. '*The shippe of sauff yarde. Arthographe, contaynynge the due order of Reason.*' 1569-70. '*The answere to the proclamation of the Rebelles in the Northe partes. Johannes* Caius *de canibus, de animalium* historia, *de libris suis. A very brefe & profitable treatise of the state of counsellers.*'" Besides the books printed with John Day, which may be found under his name, he printed these following:

1. Boke made by J. Fryth, &c. 1548. Octavo.
2. Notable Collection. 1548. Octavo.

3. Endightment agaynste Mother Messe. 1548. Octavo.
4 Goodly Dysputacion, &c. 1548. Octavo.
5. Ymage of bothe Pastoures. 1550. Octavo.
6. Actes of the Apostles in Metre. 1553. Octavo.
7. Certayne Psalmes, &c. 1553. Octavo.
8. Pandectes of the Evangel. Lawe. 1553. Octavo.
9. Decades of the newe Worlde, &c. 1555. Quarto.
10. Jmage of Gouernance. 1556. Octavo.
11. The Schoole of Vertue. 1557. Octavo.
12. Lanquet and Cooper's Cronicles. 1559. Quarto.
13. Psalter or Psalmes of Dauid. 1560. Quarto.
14. Aggeus the Prophet. 1560. Octavo.
15. Orarivm sev Libellvs Precationum. 1560. Octavo.
16. Primer, &c. 1560. Octavo.
17. Gowghe's Godly Boke. 1561. Octavo.
18. Blondeville's Morall Treatises. 1561. Octavo.
19. The Covrtyer, &c. 1561. Quarto.
20. Burnyng of Powles. 1561. Octavo.
21. Tiranie of the Papistes. 1562. Octavo.
22. Aggeus and Abdias, &c. 1562. Octavo.
23. Burnynge of Paules Church. 1563. Octavo.
24. Onosandro Platonico, &c. 1563. Octavo.
25. Golding's Version of Ovid. 1565. Quarto.
26. Regina Literata, &c. 1565. Sextodecimo.
27. Goldinge's Version of Cæsar. 1565. Octavo.
28. Iudgement of Bullinger. 1566. Octavo.
29. Diall of Agues. 1566. Octavo.
30. Primer and Catechisme. 1566. Octavo.
31. Haddoni Lucrubrationes, &c. 1567. Quarto.
32. Haddoni Poemata. 1567. Quarto.
33. Hippocratis Aphorismi. 1567. Octavo.
34. Calvin on Offences. 1567. Octavo.
35. Golding's Version of Ovid. 1567. Quarto.
36. Godly Meditations. 1567. Octavo.
37. Natures and Properties of Wines. 1568. Octavo.
38. Oratio Pia, Religiosa, &c. 1568. Quarto.
39. Preces Priuatæ, &c. 1568. Duodecimo.
40. Hurt of Sedition. 1569. Octavo.
41. Abridgement, &c. 1569. Octavo.
42. Hart's Orthographie. 1569. Octavo.
43. Martyr's Godly Prayers. 1569. Octavo.
44. Caius De Canibus Britannicis. 1570. Octavo.
45. Briefe and profitable Trentise, &c. 1570. Octavo.
46. Hill's Phisiognomie. 1571. Octavo.
47. Fenton's Monophylo. 1572. Quarto.
48. Preces Privatæ. 1573. Duodecimo.
49. Methode of wrytyng, &c. Hystories. 1574. Octavo.
50. Golding's Ovid. 1575. Quarto.

Books printed without Dates.

51. Calvin's two Sermons. Octavo.
52. Pasquine in a Traunce. Quarto.
53. Art of Ryding. Octavo.
54. Fower offices of Horsemanshippe. Quarto.
55. Practyse of Prelates. Duodecimo.
56. Notable Collection. Duodecimo.

57. Birth of Mankynde. Quarto.
58. Image of Idleness. Octavo.
59 Sight of the Portugall Pearle. Octavo.
60. A Goodly Dyalogue, &c. Octavo.
61. Brefe Cronycle, &c. Octavo.
62. Actes of the Aposties. Octavo.
63. Ordenarye for faythfull Christians. Octavo.
64. Prouerbs of Salomon. Octavo.

HENRY SMYTH.

Ames states that this printer resided in St. Clement's parish, at the sign of the Holy Trinity without Temple Bar; and that in 1540, he was son-in-law to Robert Redman.

1. Lyttleton's Tenures. 1545. Quarto.
2. Natura Brevium. 1545. Octavo.
3. Articuli, &c. 1545. Octavo.
4. Tractatus I. Parkins. 1546. Octavo.
5. Justyce of Peace. 1545. Octavo.
6. Liber Intrationum. 1546. Folio.
7. Diversite de Courtes. Without Date. Octavo.

ROGER CARR.

About the year 1548, Roger Carr printed *Herman archbishop of Colen, Of the right institution of baptism:* also a treatise of *Matrimony and burial of the dead.* By Wolph. Musculus. Translated by Richard Rice, in octavo: and perhaps he printed *Fiue Sermons of Bernardine Ochine of Sena: Godlye fruiteful,* &c. Translated out of Italen into Englishe Anno Do. mdxlviii. Imprynted by R. C. for William Beddell at the sygne of the George, in Pauls Church yarde. Octavo.

NICHOLAS HYLL.

Resided in St. John's Street near Clerkenwell, and his earliest publications appear to have been *Institutions or Principal Grounds of the Lawes and Statutes of England,* in 8vo. for Robert Toy; and the *Declaration of John Clerke of certain Articles, with a recital of the capitall errours against the same;* from Mauntsell, p. 34, in 8vo.: each in 1546.

1. Three Sermons. 1546. Octavo.
2. Cranmer's Catechism. 1548. Octavo.
3. Declaration of the Commandments. 1550. Octavo.
4. The English Bible. 1551. Folio.
5. Compendiosa, &c. 1552. Folio.
6. State of Matrimony. 1552. Duodecimo.
7. Catonis Distica Moralia. 1553. Octavo.
8. Statutes concerning Artificers. Without Date. Octavo.
9. A Christen Exhortation, &c. Without Date. Duodecimo.
10. Hiratboe's British Proverbs. Without Date. Octavo.
11. Pathewaye to a vertues lyfe. Without Date. Quarto.

RICHARD WYER

Was most probably some relation to the Robert Wyer, who has already been noticed at page 494, ante; and to the John Wyer immediately succeeding, but the degrees of their consanguinity have never been discovered, and of the present printer's history nothing is known; but that he resided in St.

Paul's Church Yard, and that he used the wood-cut of St. John described at page 498, ante. A Nycholas Wyer was authorised to print ballads in 1565, but none of the name appear to have been Members of the Stationers' Company.

1. Declaracion of Fayth. 1548. Octavo.
2. Debate Betwene the Heraldes, &c. 1550. Duodecimo.
3. Ymage of both Churches. 1550. Duodecimo.

JOHN WYER.

Ymage of both Churches. 1550. Quarto.

RICHARD JUGGE.

The class of life in which this printer was situate, was of great respectability; since in 1531, he was elected from Eton, to King's College Cambridge, whence he proceded as a scholar. About the period of the Reformation, as he was zealous for the success of that great work, as well as for the promotion of learning in general, he studied the art of printing, and practised it during the reign of King Edward VI.; at which time he kept a shop at the sign of the Bible at the North Door of St. Paul's Church, though his residence was in Newgate Market, next to Christ's Church. "He had a license from Government to print the New Testament in English, dated Jan. 1550; and no printer ever equalled him in the richness of the initial letters, and general disposition of the text, which are displayed therein: being rightly called by Ames 'very curious, in his editions of the Old and New Testament, bestowing not only a good letter, but many elegant initial letters, and fine wooden cuts, which may be seen in the hands of several gentlemen.' He was one of the original members of the Stationers' Company, of which he was chosen Warden in the years 1560, 1563, 1566: and Master in 1568, 1569, 1573, and 1574. On the accession of Queen Elizabeth to the throne, he printed the proclamation, 17 Nov. 1558; and some others afterwards: but the 7th Feb. following, John Cawood, who had been printer to the late Queen, was conjoined with him in printing a proclamation for eating flesh; and they appear to have continued printing jointly the state papers from that time, though I do not find they had a patent for so doing until 24th March, 1560; by which they were appointed printers to the Queen's Majesty, with a salary of 6*l.* 13*s* 4*d.* the same as had been allowed to Cawood, by his patent from Q. Mary, for his life; and that seems to have been the reason for his being joined with Jugge, in Q. Elizabeth's patent. He had license from his Company to print the following books, viz. From July 1557, to July 1558. '*The boke of Palmestrye. The boke of Josephus. The Kynge of Reste. The Kynge of Ryghtwousness. The small psalter, in* xvi. *Englesshe. The shorte dixtionary.*' In 1561. '*The oration of Beze. Orders taken by my Lorde of Canterburye with the rest of the Commissioners.*' 1566 67. '*A defence of preestes maryges.*' 1569-70. Directions '*for churchwardens and swornmen. Wether yt be mortall synne to transgresse Ciull lawes. Dr. Storyes confession at his death.*' He survived Cawood a few years, in which he enjoyed the privileges of the patent alone. The last proclamation he printed is dated 16th Feb. 19 Eliz. 1576-7. Herbert observes from some letter of T. Baker, that Jugge had a patent 5 May, 2nd and 3rd

of Philip and Mary (1556,) to print 'all books of common law for 7 years.' The same authority also states that he was succeeded by his wife Joan. Considering the number of years in which he was engaged in his profession, and the reputation of his name, one is surprised that the list of books which have issued from his press is so limited.*

1. Booke of Merchants. 1548. Octavo.
2. Fryth's Answere to More. 1548. Octavo.
3. Declaration of the Articles, &c. 1548. Octavo.
4. The Newe Testament. 1550. 24mo.
5. Declaration, &c. 1550. Octavo.
6. Booke of Tertullian. 1550. Octavo.
7. New Testament. 1552. Quarto.
8. The Same. 1553. Quarto.
9. The Whole Byble 1553. Quarto.
10. Pollarde's Five Homilies. 1556. Quarto.
11. Proclamation, &c. 1558. Broadside.
12. Indagines Chiromancy. 1558. Octavo.
13. Proclamation, &c. 1559. Quarto.
14. Articles, &c. 1559 Quarto.
15. Consecratyng Bishoppes, &c. 1559. Folio.
16. Booke of Common Prayer. 1559. Folio.
17. Certayne Sermons. 1559. Quarto.
18. Decree of Priuye Counsell. 1559. Broadside.
19. Acts of Parliament. 1559. Folio
20. Declaracion, &c. 1559. Duodecimo.
21. The Psalter. 1560. Quarto.
22. Proclamation, &c. 1560. Broadside.
23. Protestation, &c. 1560. Quarto.
24. Responce, &c. 1560. Octavo.
25. Declaration, &c. 1561. Quarto.
26. History of the Jewes. 1561. Octavo.
27. Arte of Navigation. 1561. Quarto.
28. The New Testament. 1561. Octavo.
29. An Oration, &c. 1561. Octavo.
30. Declaration of the Quenes Maieste. 1562. Quarto.
31. Certaine Sermons, &c. 1563. Quarto.
32. Fourme of Prayer, &c. 1563. Quarto.
33. Fourme of Thanksgeuing. 1563. Quarto.
34. Brief Examination, &c. 1564. Quarto.
35. Forme of Prayer. 1565. Quarto.
36. Birth of Mankynde. 1565. Quarto.
37. The Newe Testament. 1566. Quarto.
38. History of the Jewes 1567. Octavo.
39. Propositions or Articles. 1568. Octavo.
40. The Bible in Englishe. 1568. Quarto.
41. The Holie Bible. 1568. Folio.
42. The Holie Bible. 1569. Quarto.
43. Articles, &c. 1571. Quarto.
44. Statutes, &c. 1571. Folio.
45. Fourme of Common Prayer. 1572. Quarto.
46. The Holie Bible. 1572. Folio.
47. Proclamation, &c. 1573. Folio.
48. (The Bishops' Bible.) 1574. Folio.
49. Calender of Scripture. 1575. Quarto.

50. Articles, &c. 1575. Quarto.
51. Historie of the Jewes. 1575. Octavo.
52. Statutes. 1575. Folio.
53. Decade of Voyages. 1576. Octavo.
54. The Holy Byble. 1577. Large Octavo.

Books printed without Dates.

55. Statutes. Folio.
56. The Holie Byble. Folio.
57. Fourme of Prayer. Octavo.
58. Declaration, &c. Octavo.
59. Homilie. Quarto.
60. Substaunces of Statutes. Folio.
61. Defence of Priestes Mariages. Quarto.
62. Paynel's Sayinges of Scripture.
63. Gratulation of Martin Bucher. Octavo.
64. Death of the Godly. Octavo.
65. Transgressing Ciuil Lawes. Octavo.
66. Concerning the Sacrament. Octavo.
67. Brief Examination, &c. Quarto.
68. Booke concerning Nauigation. Quarto.
69. Birth of Mankynde. Quarto.
70. Image of bothe Churches. Quarto.

Jugge's Device, which is both elegantly designed and freely cut, consisted of a massive architectural pannel, adorned with wreaths of fruit, &c. and bearing in the centre an oval, within which is a pelican feeding her young, surrounded by the mottoes LOVE KEPYTH THE LAWE, OBEYETH THE KYNGE, AND IS GOOD, TO THE COMMEN WELTHE., and PRO REGE LEGE ET GREGE. On the left of the oval stands a female figure, having a serpent twined round her right arm, who is called on the tablet beneath her PRVDENCIA, and upon the left is another female figure, with a balance and a sword, called IVSTICIA. In the bottom centre is a small cartouche pannel bearing the annexed monogram.

JOHN JUGGE.

Of this person Herbert remarks, that he succeeded Richard in his business, and probably in his house; and though it does not positively appear what relation he was to him, it is highly probable that he was his son. We might perhaps have been satisfied in this particular, but that the register-book, containing the Company's transactions from 1571 to 1576, is missing; in which period it is likely he took up his freedom, seeing he was brought on the livery in about 1574. May 20, 1577, he had license to print '*Fuller's farewell to Mr. Fourbonsier and other gentlemen adventurers who labour to discover the right passage to Catay. The delectable and pleasant historie of Gerillion of Englande.*' It is said that he died before April 6, 1579, when one Miles Jennynge claimed the copy-right of 'a book entitled *The historie of Gerillion of England*, which he affirmed that he bought of John Jugge.' His only work is *The Aduise and Answer of the Prince of Orange*, &c. 1577. Octavo.

JOAN JUGGE

Has been supposed to have been the Widow of Richard Jugge, and Mother of the preceding, from her not engaging in the business until his decease. Herbert supposed that her works were Langham's *Garden of Health*, Quarto. *Arte of Nauti-*

gation, 1579, and 1580, Quarto; and *Book of Common Prayer*, 1580. Folio. He also mentions certain Sermons appointed by the Queen, printed in 1587, which bore Jugge's monogram, and which were probably executed by his Widow.

JOHN WALLEY.

All that has been hitherto collected respecting Walley, is that he was one of the original members of the Stationers' Company before they had their Charter; and served renter, or collector of the quarterages, from 1554 to 1557: when he was chosen Under-Warden. He was Upper-Warden in 1564, and again in 1569. He rented a chamber in the Company's hall, for which he paid xiij.s. iiij.d. a year, in 1557; but in 1561, xx. s. His dwelling house was in Foster-lane, at the sign of the Hart's-horn. In 1558, he was fined ij.s. viij.d. for keeping open shop, and selling books on a festival day. Again, in 1564, for keeping open shop on St. Luke's day, with 18 others, xvj.s. viij.d. In Jan. 28, 1582-3, he was fined 13s. 4d. for employing Jno. Charlewood, to print the Book of Presidents for him. He had license for printing: viz. from July 1557, to July 1558, '*Welth & Helthe. The Frere and the boye. Stans puer ad mensam. Youghte, Charyte, and Humylyte. An a b c for cheldren, in Engleshe, with sylables. An hundreth mery tales:—the waye of God. The cronacle of yercs, in* xvj.' '*Also sundry ballads with Mrs. Toy*, vide ante, page 526. 1559-60. '*Esopes fables in Englesshe. The Shipman's Calendar.*' 1562-63. '*An almanacke & prognostication of Mr. John Securys, for the year* 1563—*of Nostradamus, for this year Anno* 1562. '*The Lateny in Welshe.*' 1564-65. '*An Almanacke, for* xiij *yeres from* 1565.' 1565-66. '*An almanacke & prognostication of Mr. Buckmaster.*' 1566-67. '*The seconnde well a daye. The Lamentynge of a yonge made, who by grace ys fully stayde.*' 1567-68. '*Teveners postell vpon the Gospelles. An almanacke & prognostication of Mychell Nostradamus for* 1568.' *Aug.* 3. 1579. '*The second booke of Robyn Conscyence.*' *Octo.* 6. 1580, '*iij ballads: The Lord of lorne & the false steward. Of going to market to buy the child shoes. Of this sillie poore man.*' See other copies, declared to have been his, under his son Robert, to whom they were accordingly allowed. In 1568, his son John (as entered in the Company's register) was made free by patrimony; but (adds Herbert,) as I find no farther mention of his name, I suppose it to be a mistake for his son Robert, of whom see hereafter. Mr. John Waley, for so he signed his name, died in the beginning of 1586, as appears by the following memorandum. '27 Janij, 1586.—this day there was distributed in the hall to the poore of the Companie, of the gift and legacie of John Walley, Staconner deceased the some of Fyftie shillings by Agnes Walley executrix of his testament by thandes of Robert Walley his sonne according to the said Testators testament. This day of the distribution thereof being the first and next quarter day after the decease of the said John Walley.'

1. Dictionary in Englyssh and Welshe. 1547. Quarto.
2. Spirituall Exercises. 1557. Octavo.
3. Conspiracie of Cataline, &c. 1557. Octavo.
4. Workes of Sir Thomas More. 1557. Folio.

5. A Table, &c. 1558. Octavo.
Books printed without Dates.
6. Introductorie to lerne to rede, &c. Quarto.
7. Theinderlude of Youth. Quarto.
8. Hyckescorner. Quarto.
9. Eglamore of Artoys. Quarto.
10. Life of St. Katheryne. Quarto.
11. Seynge of Vrynes. Octavo.
12. Rutter of the See. Octavo.
13. New Mery Balad. Broadside.
14. Interrogatories. Quarto.
15. Boke of Haukynge, &c. Quarto.
16. Tables and Rules. Octavo.
17. Copie of a Letter, &c. Folio.
18. Fables of Esope, &c.

ROBERT WALLEY.

The son of the foregoing, whom Herbert observes was made free, by patrimony, in Aug. 1568, but entered in the Company's register, by mistake, under the name of John. However that be, he bound an apprentice in 1576; and was brought on the livery in 1585. He served renter in 1592. In 1594, he was taken into the Court of Assistants; so that probably he had fined for Warden. Next year he was one of the three members who were annually appointed to dine at the Lord Mayor's feast, in Guildhall. His father seems to have quitted the trade to him in 1576. In 1576, *The Rocke of Regard, divided into foure partes*, 4to. by Geo. Whetstone, Gent. was printed for him. July 21, 1577, he had a reversionary license from the Company for printing a book entitled *An abstract of all the penall statutes*, &c. after the death of 'Rafle Newberye,' who was not to enjoy it till after the death of 'Richard Tott. ll.' He had license also for printing solely the following books: Feb. 20, 1577-8, '*Cometographia quædam Lucis Aerii Lampadis quæ* 10 *die Novemb. apparuit anno a Vergineo partu* 1577—*excudebat Robertus Walley* 1578, 4to.' Mar. 6, 1580-1, '*Articles to be enquired, with D. Squiers visitation.*' May 4, '*A true reporte of the strange conuynge & breedinge of myse in the marshes of Dengie hundred, in Essex.*' April 23, 1582, '*A lat practise enterprised by a papist with a yonge maide in Wales*, taken *amongest Catholikis for a prophetis.*' Septemb. 14, '*A book of Engins for the destruction of vermyne, Crowes, & Sparrowes, with the gouernement of Oxon, kyen, Calues, horse, shepe, hogis, mowles & doggis.*' Decemb. 7, 1584, '*The difference betweene the Auncient phisicke firste taught by the godly fathers, consistinge in vnite, peace & concorde; And the latter phisicke proceading from Idolatrie,*' &c. Septemb. 4, 1586, jointly with John Charlewood. '*A discourse of Englishe poetrye.*' March 22, 1586-7. '*The pathway to Militarie practise, with a kalender for the ymbatteling of men, newly written by Barnabie Riche.*' March 1, 1590-1. '*Allowed vnto him these copies which were his fathers. viz. The Shéperdis Calender. Cato: Engl. & Latyn. The prouerbs of Salomon Inglish. Salust, & bellum Jurgurthium. Mr. Craftons computation. Esopes fables: Eng. Josephus, de bello Judico: Eng. Robyn Conscience.*' The 12th of October fol-

lowing he assigned all of his copies to Tho. Adams. It does not appear that he printed himself, seeing most of his copies that have been found were printed for him.

1. Adventures of Simonides. 1581. Quarto.
2. Auncient Phisicke. 1585. Octavo.
3. Discourse, &c. 1586. Quarto.
4. Path-way to Military Practise. 1587. Quarto.

WILLIAM POWELL.

W. Powel, or Powell, resided at the sign of the George next to St. Dunstan's church, in the house formerly occupied by Rich. Pynson, Rob. Redman, and William Middleton. An original member of the Stationers' Company, and had license to print as follows: Feb. 6, 1559-60, '*The boke of fortune*, in 8vo.' Nov. 30, 1561, '*Raynolde the Foxe.*' Oct. 27, 1564. '*A Cronicall table.*' 1565. '*Ludlowes prayers.*' 1566 ' *A petyous Lamentation of the miserable estate of the churche of christe. A warnyng for wydows that aged be, how lusty yonge yough & age can agree.*' Herbert's M.S. memoranda state, that he was fined for printing *Nostradamus's Prognostication*, the copyright of John Waley. Richard Watkins and Thomas Cadwell, were his apprentices.

1. Book of Justices of Peace. 1547. Octavo.
2. Justification of Man, &c 1547. Octavo.
3. New Testament. 1547. Quarto.
4. Enchiridon Militis, &c. 1548. Octavo.
5. Justification of Man, &c. 1548. Sextodecimo.
6. The New Testament. 1549. Quarto.
7. The Fal of Arrian. 1549. Octavo.
8. Voice of the People, &c. 1549. Octavo.
9. Proverbes or Adagies, &c. 1550. Octavo.
10. Book of Haukynge, &c. 1550. Octavo.
11. A Woorke of——S. Augustine. 1550. Octavo.
12. Askam's Herbal. 1550. Octavo.
13. Ascham's Treatise of Astronomie. 1550. Octavo.
14. Treatyse of Astronomy. 1552. Sextodecimo.
15. Breuiary of Healthe. 1552. Quarto.
16. Bellopoelli Oratio, &c. 1552. Quarto.
17. Goretii Oratio. 1554. Quarto.
18. Decades of the Newe worlde. 1555. Quarto.
19. Askams Treatise. 1556. Octavo.
20. Pitvovs Lamentation, &c. 1560. Octavo.
21. Boordes Regyment, &c. 1567. Octavo.
22. A Frutefull Treatise, &c. 24mo. Without Date.
23. Boke of Haukyng, &c. Quarto. Without Date.
24. Epystles and Gospels, &c. Quarto. Without Date.

HUGH SINGLETON.

H. Shyngleton, or Singleton, was free of the Old Stationers' Company, as he bound an apprentice in 1562. He wrote his name Shyngleton in the Hall book. He was unsettled in his habitation, and in 1562-3, was fined for speaking unseemly words before Mrs. ——. In 1566-7, he was authorised, with Thos. Purfoot, to search for unlicensed and disorderly books. About two years afterwards he received from the Company x.s. perhaps on the same account as the year after he received

ij.s., viz. for taking up books at the water-side He appears to have been but an indifferent œconomist, and his principles rather loose. "Sept. 17, 1577. Whereas Hu. Singleton is indebted to James Askell lvj.s. It is ordered that he shall pay the same at v.s. a week. And if default be made in anie payment, then Askell hath libertie to seek his remedie by lawe. This money Mr. Daie to pay as long as Singleton workes with him, And after, Yt to be demaunded at Singletons house.—17. M'cij, 1577-8. Yt is ordered that Hu. Singleton shall redeliuer vnto Wm. Dickens a pair of Shetis & a diaper towel at or before the 27th day of this instant M'che, vpon pain to be committed to Newgate-yard" Octo. 23. 1581, he borrowed of the Company 5l. on bond; and for which John Charlewood was security. In 1585-6, he had xx.s. given him by the Company, but no mention for what. In 1591, he and John Charlewood supplicated the Lord Chancellor against a privilege to John Wolf for printing books of less than six sheets of paper. In 1584, he was appointed printer to the city of London. He died between July 1592 and July 1593, in which year Rob. Robinson discharged his bond for 5l. to the Company. He resided first in "Temstrete, ouer agaynste the Stylliardes, at the sygne of the Dobbel-hood;" 2dly, at the Golden Sun, in Creed Lane; 3dly, at the sygne of St. Augustine, in St. Paul's Church Yard: he kept a shop at the North door of Christ's Hospital, next the Cloister. In 1561-2, he had license to print, "*An instruction full of heauenly consolation. The presious perle. How a christian man oughte to behaue himselfe in the daunger of Deathe. Declaryng how God dothe calle vs to Repentaunce.*' In 1565-6. '*A complaynte betwene nede and powerte.*' In 1566-7. '*Thre commandementes & lesson of olde Cato as he lay vpon his death bedd. A tretys which ys prouvyd that the sowle of man doth leve & wake after the departure of this world. The Court of Venus moralized by Thomas Bryce.*' In 1567-8. '*An history of lyf & vertu, wherein ys towched the Cource of mans lyf.*' In 1568-9. *The Justification of a christian Fayth. The Retorne of olde well spoken no body.*' In 1579. '*A necessarie instruccion of the promises of God. Translated from the Latin by Urb. Regius. An aunswere to a Rebellious Libell. The Shepherds calender, conteyninge* xij. *ecloges*, &c." In 1583. "xxvi *sermons of Hen. Bullenger upon the Oration of the prophet Jeremye*, &c. *Which book he is appointed to print by his deputye.*" In 1586. "*A thanksgyvinge for our deliv'y from the intended tyrannye of the Antichristian Pharao.*" In 1587. To Wyndet and him. "*A brief instruccion & manner howe to kepe bookis of accomptis*, &c.

1. Vocacyon of Johan Bale. 1553. Octayo.
2. Copie of a Pistel, &c.* 1553. Octavo.
3. De Vera Obedientia. 1553. Octavo.
4. A Godly Letter, &c. 1554. Octavo.
5. A Dyall, &c. 1578.
6. Necessarie Instructions, &c. 1579. Octavo.
7. Shepheardes Calender. 1579. Quarto.

* The copie of a pistell or letter sent to Gilbert Potter in the tyme when he was in prison, for speakinge of our most true queues part, the lady Mary, before he had his eare cut off, the 13 of Julye.

8. A Godly Treatise. 1579. Sextodecimo.
9. Hope of the Faithful, &c. 1579. Sextodecimo.
10. Booke of Death, &c. 1579. Sextodecimo.
11. Discoverie of a Gaping Gvif, &c.* 1579. Octavo.
12. A Catechisme, &c. 1582. Octavo.
13. Pensiue Mans Practise. 1585. Quarto.
14. Pandectæ, &c. 1585. Folio.
15. Order of Lorde Maior, &c. 1586. Octavo.
16. Abridgement, &c. 1586. Octavo.
17. Briefe Instruction. 1588. Octavo.

Books without Dates. 18. Supplication of Barnes, &c. Octavo.
19. An Jnstruccyon, &c. Octavo.
20. Spirituall Purgation, &c. Octavo.
21. Demonstratiue Oration, &c. Octavo.
22. Orders, &c. Quarto.
23. A Spirituall Perle, &c. Sextodecimo.
24. Sanctvarie of Salvation. Octavo.
25. A Brefe, &c. Declaratyon, &c. Octavo.
26. Certayne Causes, &c. Octavo.
27. Fruitull Treatise, &c. Sextodecimo.
28. Sarmon of Oecolampadius. Octavo.
29. Of Misrules, &c. Broadside.
30. Godlie, &c. Prayer. Broadside.
31. An Exhortacion, &c. 32mo.
32. Keth's Secing Glasse. 32mo.
33. A Plaine Subuersyon. 32mo.
34. A Confutacion, &c. 32mo.

The device of this Printer was of that kind called rebus, or an image of the name or ideas of the inventor, and hence as his name was Singleton, and he dwelt at the Golden Tun in Creed Lane, he assumed the figure of a Single Tun, with a monogram mark above it, on an ancient shield, surrounded by a motto set in the annexed wood-cut.

RICHARD KEEL.

Printed "at the long shop in the Poultry, under St. Mildred's Church, and in Lombard Street, at the sign of the Eagle, near unto Stock's Market."

1. Rates of the Custome, &c. 1545.
2. Modus Tenendi Hundred. 1546. Octavo.
3. Paruus Libellus, &c. 1546. Octavo.
4. A Proclamation, &c. (1547.) Octavo.
5. Faithfull Prognostications, &c. 1548 and 49. Octavo.
6. Chiliades of Erasmus. 1552. Octavo.

* The Discoverie of a Gaping Gvif vvherein to England is like to be swallowed by another French mariage, if the Lord forbid not the banes, by letting her Maiestie see the sin & punishment thereof.---Mense Augusti. Anno 1579. John Stubbs, of Lincoln's Inn, the author, Will. Page the publisher, and Singleton the printer, were tried on the Statute 1 and 2. of Phil. & Mary, against the authors, dispersers or printers of seditious words, or rumours; in consequence whereof Stubbs and Page had their right hands cut off with a butcher's knife and a mallet.---Singleton the printer was pardoned.

7. Christmas Carroles. Without Date. Octavo.
8. Skelton's Works. Without Date. Quarto.

ANTHONY SCOLOKER

Resided in St. Botolph's Parish, without Aldersgate; also in the Savoy Rents, near Temple Bar, and afterwards at Ipswich. He translated Viret's '*Collection of scriptures, serving for exposition of the Lord's Prayer*,' out of French; the, '*Ordinary for all Faithfull Christians*,' out of Dutch: and, '*A briefe sum of the Bible*,' out of German. Ames conjectures that he printed '*The complaint of Roderick Mors*.' He printed the following with Will. Seres, which are entered under his name, as, 'A Boke made by Johan Fryth,' &c. 'The Practyse of Prelates,' &c. 'A notable collection of places of Scripture,' &c. 'A brefe Chronycle concernyng Sir Johan Oldecastell.' 'A Goodly Dyalogue,' &c. 1. A Right Goodly Rule, &c. 1548. Sextodeci. *No Dates*. 2. Prayse and Commendacions, &c. Sextodecimo.
3. Institucion of Baptisme. Sextodecimo.
4. The olde Faith, &c. Sextodecimo.
5. Order of Matrimony, &c. Sextodecimo.
6. Ordenarye of Christians.*

7. Pyers Plowmans Exortation. Octavo.

The elegant device used by Scoloker, is annexed; the original motto to which, shews the point of it:—"Proue the spyrites whether they be of God. Jhon ye iiij. i. Reg. viij. d. Mat vij." ---since the word of God is here represented as a touchstone, on which the worth of the spirit is being proved, under the form of a coin, perhaps from the figure upon it, of that species called crosses.

* On the reverse of sign. D iij. in the present edition of this book, occurs the above wood-cut, which is most peculiarly apposite to the subject of these volumes.

HUMPHREY POWELL.

H. Powell, or Powel, dwelt in 1548 and 1549, above Holborn Conduit: from thence he went to Ireland in 1551, and is said to have been the first who introduced the Art into that Kingdom. He was a member of the Stationers' Company, and his name is inserted in their Charter of 1556.

1. An Holsome Antidotus. 1548. Octavo.
2. Certayne Litel Treatises, &c. 1548. Octavo.
3. Oecolampadius' Sermon. Octavo. Without Date.
4. Barclay's Egloges. Quarto. Without Date.

ROBERT STOUGHTON.

He resided at the sign of the Bishop's Mytre, within Ludgate.

1. Bullynger's Epistles. 1548. Octavo.
2. Olde Learnyng. 1548. Octavo.
3. A Godly Treatyse. 1548. Sextodecimo.
4. Bryef Declaracion, &c. 1548. Sextodecimo.
5. A Compendious Treatise, &c. 1551. Octavo.

Books printed without Dates.

6. Declaration of the Sacraments. Sextodecimo.
7. Trew Judgment, &c. Sextodecimo.
8. Censure, &c. of Erasmus.
9. Discourse of Petur Martyr, &c. Quarto.
10. A Notable Treatise. Octavo.
11. Summe of the Byble. Octavo.

GUALTER LYNNE.

Gualter, or Walter Lynne, was a scholar, an author, and a printer, he dwelt on Sommer's Key, near Billingsgate; it is said that he also kept a shop at the Eagle, next St. Paul's School.

1. Fruitefull Exposition, &c. 1548. Octavo.
2. Articles of christen faythe. 1548. Octavo.
3. A Lytle Treatise, &c. 1548. Octavo.
4. A Tragoedie, &c. 1549. Quarto.
5. A Briefe Collection. 1549. Octavo.
6. A Treatise or Sermon, &c. 1549. Octavo.
7. Notable Sermon, &c. 1550. Octavo.
8. Carion's Cronicles. 1550. Quarto.
9. The true Beliefe, &c. 1550. Octavo.
10. A Spirituall and precious Perle. 1550. Sextodecimo.
11. Concordance of the Bible. 1550. Octavo.
12. A Catechisme, . Without Date.
13. S. Augustine on Predestination. Without Date. Octavo.
14. Diuisyon of Places of Lawe. Without Date. Octavo.

Lynne's Device consisted of the annexed figures.

WILLIAM HILL.

W. Hyll, or Hill, lived at the sign of the Hill, in St. Paul's Church Yard, at the West door of the Church. He is said to have left off printing, and turned binder, having been fined one shilling, in 1556, for binding Primers in parchment, contrary to the Company's orders. He printed the following:

1. A Godly newe Story, &c. 1548. Octavo.
2. Summe of Holy Scripture. 1548. Octavo.
3. Certein Places, &c. 1548. Octavo.
4. Physicke of the Soule. 1549. Octavo.
5. An Exposicion, &c. Without Date. Octavo.
6. Obedyence of a Christian Man. Without Date. Quarto.

ROBERT CROWLEY.

R. Crole, Croleus, or Crowley, a native of Gloucestershire; was a student of the University of Oxford in 1534, and soon after became demy of Magdalen College. In 1553, being bachelor of arts, was made probationer fellow of the said house, by the name of Robert Crole. In the reign of Edward VI. he lived in Ely Rents, Holborn, where he printed and sold books, and likewise preached in the city; on the accession of Q. Mary, he fled to Frankfort, with several English Protestants. He returned at her decease, and had several benefices bestowed on him, among which was St. Giles's, Cripplegate, of which he wrote himself vicar in 1566; having lived to a good age, he was buried in the above Church. He was admitted a member of the Stationers' Company *(gratis)* in 1578. The poverty of his widow, in 1592, influced the Company to allow her a noble per quarter. 1. The Psalter 1549. Quarto.

2. Voyce of the last Trumpet, &c. 1549. Octavo.
3. New Yeres Gyfte. 1549. Octavo.
4. The Vision of Pierce Plowman. 1550. Quarto.
5. The Same. 1550. Quarto.
6. A metrical Sermon, &c. 1550. Octavo.
7. Way to Wealth. 1550. Octavo.
8. Crowley's Epigrams, &c. 1550.
9. Path way to Knowledge. 1550. Octavo.
10. Bau Wedy, &c. 1550. Quarto.
11. The Baterie, &c. 1550. Octavo.
12. A Briefe and playne Introduction, &c. 1550. Quarto.
13. Kiynniver Uith, &c. 1551. Quarto.
14. Fable of Philargyrie. 1551. Octavo.
15. Myroure or Glasse, &c. 1551. Octavo.
16. Poore Shakerley, &c. 1551. Octavo.
17. Supper of the Lorde. Without Date. Octavo.
18. An Information, &c. Without Date. Octavo.

JOHN KYNGE.

He was free of the old Stationers' Company, dwelt in Creed Lane, and kept a shop at the sign of the Swan, in St. Paul's Church-yard. He had license to print, 1557-60. '*The defence of Women. Adam Bell*, &c. *The brevyat cronacle of the kyngs, in* viij. *A Jeste of syr Gawayne. The boke of Carvynge, & sewynge. Syr Lamwell. The boke of Cokerye. The boke of nurture for mens sarvaunts.*' He was fined 'for that he ded prynt *The nut browne mayde* without license. ii.s. vj.d.'

'*Salomons proverbis, in viij.*' '*Lucas vrialis. Nyce vanton Impaciens poverte. The squyre of Low degre.*' A play called *Juventus.*' '*A boke called Albertus magnus.*' '*Lupsetts workes.*' '*The lyttle herball. The greate Herball. The medysyne for Horses.* He probably died about the latter end of the year 1561: for then Tho. Marshe had license to print '*The Cronacle in* viij. which he bought of John Kynge's wyfe.'

1. A Little Herball. 1550. Octavo.
2. A Breuiat Chronicle. 1555. Octavo.
3. Lupset's Workes. 1560. Octavo.
4. Schole house of Women. 1560. Quarto.
5. Defence of Women. 1560. Quarto.
6. Proude Wynes Pater Noster, &c. 1560. Quarto.
7. Syr Degore. 1560. Quarto.
8. The Great Herball. 1561. Folio.

Books without Dates. 9. The Castle of Loue. Octavo.
10. A Sermon, &c.
11. Skelton's Poems. Octavo.
12. A Dialogue, &c. Quarto.
13. The Prayse of Women. Quarto.
14. Offyce of Shyryffes. Octavo.

WILLIAM TILLY.

His residence was in St. Anne and Agnes Parish, in Aldersgate Street. The New Testament. 1549. Quarto.

THOMAS GUALTIER.

T. Gultier, or Gaultier, lived in St. Martins, and had license to print all church books in French.

1. Raynarde the Foxe. 1550. Octavo.
2. The New Testament. 1550. Octavo.
3. Sayinges of Scripture. 1550. Octavo.
4. Greate Abredgment, &c. 1551. Octavo.
5. Novum Testamentum. 1551.
6. Le Livre des Priers. 1553 Octavo.

JOHN TYSDALL.

J. Tisdall, or Tisdale, an original member of the Stationers' Company, dwelt in Knight Riders' Street, and had a shop in All-Hollows Church-yard, Lombard Street, at the sign of the Eagle's foot. Herbert's MS. mentions that he printed with John Charlewood, at Holborn Conduit.

1. An Ouersighte. &c 1550. Octavo.
2. Precepts of Cato. 1560. Sextodecimo.
3. Englishe Votarves. 1560. Octavo.
4. Zodyake of Lyfe. 1560. Octavo.
5. The Same. 1561. Sextodecimo.
6. Ensamples of Virtue, &c. 1561. Octavo.
7. Hvntynge of Purgatorye. 1561 Octavo.
8. Declaration of Bonners Articles. 1561. Octavo.
9. Ouerthrow of Iustification, &c. 1561. Octavo.
10. Booke of Comon Places. 1562. Sextodecimo
11. An Exposition, &c. 1562. Octavo.
12. Hooper's Apologye. 1562. Octavo.
13. Statutes or Ordinaunces, &c. 1562. Octavo.
14. A briefe Table, &c. 1563. Octavo.

Books printed without Dates.

15. An Abridgment of Polidore Virgile. Octavo.
16. Fryteſyl Treatise, &c. Octavo.
17. The Same. Octavo.
18. Moste necessary Treatise, &c. Octavo.
19. A new Interlude, &c. Quarto.

In Tysdall's Abridgement of Polydore Virgil, No. 15 of the above list, there occurs a cut of Abraham's sacrifice of Isaac, which seems to have been his device whilst he resided in Knight-Riders' Street.

STEPHEN MYERDMAN.

1. Market of Vsurers. 1550. Octavo.
2. Liturgia sacra. 1551. Octavo.
3. Bullenger de Sacramentis, &c. 1551. Sextodecimo.
4. Compendium Doctrinæ, &c. 1551. Octavo.
5. New Herball. 1551. Folio.
6. De Sacramentis Tractatio. 1552. Octavo.

JOHN CASE dwelt in St. Peter's College Rents.

JOHN TURK.

J. Turke, or Turk, an original member of the Stationers' Company, served Upper-Warden in 1558, he lived at the Rose, in Paternoster Row, when R. Banks printed for him; he afterwards removed to the Cock, in St. Paul's Church Yard.

On the Supper of the Lord. Without Date. Octavo.

ABRAHAM VEALE.

A. Vele, or Veale, a member of the company of Drapers, and afterwards admitted a brother of the Stationers' Company, by whom he was several times fined. He appears to have been in business 35 years, and resided at the sign of the Lamb, in St. Paul's Church Yard.

1. Bale's Englysh Votaries. 1551. Octavo.
2. More's Utopia. 1551. Octavo.
3. The Same. 1556. Octavo.
4. A Mery Dialogue, &c. 1557. Quarto.
5. Vandernote on the Plague. 1569. Sextodecimo.
6. Apuleius' Golden Asse. 1571. Quarto.
7. Christian Instruction. 1573. Sextodecimo.
8. Phaer's Virgil. 1573. Quarto.
9. Direction for Health, &c. 1574. Octavo.
10. Turler's Traveller. 1575. Sextodecimo.
11. Regimen Sanitatis, &c. 1576. Octavo.
12. Historie of the Saracens. 1575. Quarto.
14. Tragedies of Tyrants. 1575. Octavo.
15. Christian Questions, &c. 1577. Octavo.
16. Keltridge's Exposition. 1578. Quarto.
17. Commentarie or Exposition, &c. 1581. Quarto.
18. Phaer's Virgil. 1584. Quarto.
19. Christian Friendship. 1586. Octavo.

Books without Dates 20. Manifest Defertion. Octavo.

21. Phaer's Regiment of Lyfe. Octavo.
22. Lusty Juventus. Quarto.
23. Pistles and Gospels. Quarto.
24. Deathes Proclamation. Octavo.

JOHN WIGHT.

John Wyghte, or Wight, was a member of the worshipful company of Drapers; and although he was not a brother of the worshipful company of Stationers, seems, on account of his profession, to have been under their jurisdiction. He was once fined by them for keeping open shop on St. Luke's Day; another time, because that he had certai[illegible] (which seem to have been Primers) illicitly printed, were found in his custody, for this he was fined iiij. *l.* His residence was at the sign of the Rose, at the North door of St. Paul's.

1. The Byble. 1551. Folio.
2. Ferrarius of a Common Weale. 1559. Quarto.
3. Alexis' Secretes. 1566. Quarto.
4. Bradford's Sermons. 1574. Octavo.
5. Arte of Graffing. 1578. Quarto.
6. Alexis' Secretes. 1578. Quarto.
7. The Same. 1578. Quarto.
8. The Same. 1580. Quarto.
9. Bradford's Sermons. 1581. Octavo.
10. Theatrum Mundi. 1581. Octavo.
11. Scepter of Jvdah. 1584. Octavo.
12. Christian Exercise. 1584. Octavo.
13. Regiment for the Sea. 1584. Quarto.
14. Christtan Exercise. 1586. Duodecimo.
15. Bookes of Husbandrie. 1586. Quarto.
16. Arte of Warre. 1588. Quarto.
17. Certaine Waies, &c. 1588. Quarto.
18. Briefe Tables. 1588. Quarto.

Books without Dates. 19. Alexis' Secrets. Quarto.

20. Regiment for the Sea. Quarto.
21. Phillip Sparrow. Octavo.
22. Colyn Clout. Octavo.
23. Armony of Byrdes. 12mo.

Wight used many ornaments to his works, but that which may be most properly considered as his device, was the fine portrait of himself, given at the commencement of this article; although Ames gives the annexed, with the same motto.

JOHN CAWOOD.

According to the books of the Herald's office, he was descended from an ancient Yorkshire family of that name, who were once lords of the manor of Cawood, near the city of York, although the castle had anciently been the Archbishop's see. In the time of King John one of his ancestors did knight's service. He was an original member of the Stationers' Company, a bountiful benefactor, and several times filled their high offices. He was instructed by John Reynes. He had exercised the art three or four years, when Grafton, (who had a narrow escape for his life) was deprived of his patent by Queen Mary, and it was given to Cawood: he resided in St. Paul's Church-yard, at the sign of the Holy Ghost. In Queen Elizabeth's patent he was partner with Richard Jugge, and for their joint concern they rented a room in Stationers' Hall, at xx. s. per ann. He died April 1, 1572, aged 58, and was buried in St. Faith's, under St. Paul's, London. His works are:

1. A Spiritual Perle. 1550.
2. Declaration of Queen Mary. 1553.
3. A Dialoge, &c. 1553. Sextodecimo.
4. Harpesfeldi Concio. 1553. Sextodecimo.
5. Acts of Parliament. Folio.
6. An Exhortation, &c. Sextodecimo.
7. Copie of a Letter, &c.
8. A Prayer, &c.
9. Articles, &c. Quarto.

1554.

10. Treatise of Chrisostome. Sextodecimo.
11. Actes of Parliament. Folio.
12. Song of Chyld Byshop. Quarto.
13. St. Augustin's Sermons. Octavo.
14. Profitable Doctrine. Quarto.
15. Bonner's Homelies. Quarto.
16. Bonner's Injunctions, &c. Quarto.
17. Supplicayon, &c. Octavo.
18. Acts of Parliament. Folio.

1559.

19. Boetivs de Consolatione Philosophiæ. 1556. Quarto.
20. Svbmyssyons &c. of Bp. Cranmer. 1556. Quarto.
21. Gello's Circes. 1557. Sextodecimo.
22. Acts of Parliament. 1557 and 58. Folio.
23. Bp. Tunstal's Prayers. 1558. Sextodecimo.
24. Complaint of Peace. 1559. Octavo.
25. Godly Treatise, &c. 1560. Sextodecimo.
26. The Bible. 1561. Folio.
27. The Same. 1561. Quarto.
28. Booke of Common Prayer. 1562. Quarto.
29. Proclamation, &c. 1562. Quarto.
30. A Fruitfull Monition. 1563. Octavo.
31. Epitaphia, &c. 1566. Quarto.
32. Delectable Demaundes. 1566. Quarto.
33. Bible. 1569. Quarto.
34. Stultifera Navis. 1570. Folio.
35. Acts of Parliament. 1571. Folio.

Books printed without Dates.

36. Office of a Husband. Sextodecimo.
37. Brief Declaration. Sextodecimo.

38 Articles, &c. Octavo.
39. Tryumphes of Petrarcke.

The present mark formed the monogram of Cawood.

WILLIAM RIDDELL.

An original member of the Stationers' Company, and lived at the George, in St. Paul's Church-yard. It is conjectured that he was a servant with John Day, from his adopting a compartment of his device. His subscriptions to the Company prove that he was in good circumstances. He had license for seven ballads, which R. Lant was to print for him.

1. Abecedarium. 1552.
2. Two Epistles. 1553. Sextodecimo.
3. Ballad of Joy, &c. (1554.)
4. Ochine's Sermons. Without Date. Octavo.
5. Schambler's Medicine, &c. Without Date. Octavo.
6. Balade, &c. Without Date. Single Sheet.

ROWLAND HALL.

At the death of King Edward VI. he went to Geneva with several refugees, where he printed the Psalms and the Bible. It is not known where he learnt the art; on his return he resided in Golden Lane, near Cripplegate, at the sign of the Three Arrows; then removed to Gutter-Lane, and adopted the Geneva Arms for his sign. He printed the following:

1. Psalmes, &c. 1559. Octavo.
2. The Bible. 1560. Quarto.
3. Confession of Faythe. 1561. Octavo.
4. Calvin's Sermons. 1561. Sextodecimo.
5. Calvin's Profitable Treatise. (1561.) Sextodecimo.
6. Cicero's Epistle. 1561. Sextodecimo.
7. Lavves of Geneua. Sextodecimo.
8. Treatye of thassocation, &c. Octavo
9. Declaration by the Prince of Conde. Duodecimo.
10. Castel of Memorie. Duodecimo.
11. Calvin's Sermones. Sextodecimo.
12. Bradford on Election, and his Meditations. Sexto.
13. Cambine's Commentaries. Quarto.
14. Well Sprynge of Sciences. Sextodecimo.
15. Ploy of the Cheastes. Sextodecimo.

} 1562

16. Phaer's Virgille. 1562. Quarto.
17. Alexis' Secretes. 1562, and 63. Quarto.
18. Calvin's Catechism. 1562. Sextodecimo.
19. Aretin's Hist. of the Goths. Sextodecimo.
20. Gale's Treatise of Gunshot Wounds. Octavo.
21. Enchiridion of Chirurgerie. Octavo.
22. Answere to Poitrot's Examination. Octavo.
23. Philosopher's Game. Octavo.
24. Sleidan's Chronicle. Quarto.
25. A Poesie, &c.

} 1563

26. Admonition, &c. Without Date. Sextodecimo.

The ensuing rather elegant engraving of the Geneva arms, or as he called it in his sign the Half Eagle and Key, was the device of Rowland Hall, and was doubtless taken from the sign of his second habitation in Gutter Lane, which he erected in memory of the protection he enjoyed in Geneva, during the Papist persecution in England. His motto evidently alludes to the Reformation under Queen Elizabeth, he used to border the engraving with a translation of it in the manner here exhibited. "Sometimes," says Herbert, "he used the device of a boy in a loose garment, lifting up his right arm wing-ed, stretched out toward heaven; and taking his left hand from off a ball, upon the ground. In the clouds is a representation of the Deity, as a royal person-age, and as saying, Set your affections on things above, &c. Enclosed in an oval broadways.

RICHARD TOTTEL.

Herbert states that he spelt his name as different as possible, was a very considerable printer of law, and an original member of the Stationers' Company, and filled all their offices. He dwelt in Fleet Street, within Temple Bar, at the sign of the Hand and Star. He had licenses for printing all manner of books touching the common law. His health declining, he retired into the country, when his son carried on the business for him.

1. Natura Breuium. 1553. Octavo.
2. Dialogue of Comfort, &c. 1553. Quarto.
3. Cicero's Offices. 1553 Octavo.
4. Registrum Breuium. 1553. Folio.
5. Lydgate's Fall of Princes; with The Daunce of Machabree. 1554. Folio.
6. Dyalogues in Englishe. 1554. Octavo.
7. Year Books. Octavo.
8. Avela's Commentaries. Octavo.
9. History of Graund Armoure, &c. Quarto.
10. Booke of Assises. Octavo.
11. Figures of Grammer, &c. Octavo.
12. Year Books. Folio.

(7–12: 1555)

13. Magna Charta, &c. 1556. Octavo.
14. Cicero's Offices. 1556. Octavo.
15. Year Books. 1556. Folio.
16. Littleton's Tenures. 1556, and 57. Sextodecimo.
17. Plees del Coron. 1557. Quarto.
18. Surrey's Poems, &c. 1557. Small Quarto.
19. Natura Breuium. 1557. Sextodecimo.
20. Cicero's Offices. 1558. Sextodecimo.
21. Passage of Q. Elizabeth. 1558. Quarto.
22. Boke of Presidentes. 1559. Sextodecimo.
23. Quintus Curtius. 1561. Quarto.
24. Accedens of Armory. 1562. Octavo.
25. Grafton's Chronicles abridged. 1562. Octavo.

26. Romeus and Iuliet. 1562. Quarto.
27. Termes of Lawes. 1563. Octavo.
28. Baldwin's Moral Philosophy 1564. Octavo.
29. Tragical History. 1565. Octavo.
30. Sommarie de la Grounde Abridgement. 1565. Small Fol.
31. La Graunde Abridgement. 1565. Large Folio.
32. Collection of Entrees, &c. 1566. Large Folio.
33. Boke of Iustices, &c. 1566. Octavo.
34. Fortescue's Lawes of England. 1567. Sextodecimo.
35. Plees del Coron. 1567. Quarto.
36. An Exposicion, &c. 1568. Quarto.
37. Cicero's Offices. 1568. Octavo.
38. Diall of Princes. 1568. Folio.
39. Grafton's Chronicle. 1569. Folio.
40. Booke for a Iustice, &c. 1569. Sextodecimo.
41. Bracton de Legibus, &c. 1569. Folio.
42 Table to the Statutes. (1570.) Folio.
43. Institutions, &c. 1570. Octavo.
44. Grafton's Abridgement. 1570. Octavo.
45. Plowden's Reportes. 1571. Folio.
46. A litle Treatise, &c. 1571. Octavo.
47. Littleton's Tenures. 1572. Sextodecimo.
48. Discourse vpon Vsurye. 1572. Octavo.
49. Grafton's Abridgement. 1572. Octavo.
50. Workes of Armorie. 1572. Quarto.
51. Tusser's Husbandry. 1573. Quarto.
52. Arte of Limming. 1573. Quarto.
53. Stow's Summarie of the Chronicles. 1575.
54. Year Books. 1576. Folio.
55. Magna Charta, &c. 1576. Sextodecimo.
56. Natura Brevium. 1576. Folio.
57. Brooke's Cases. 1578. Sextodecimo.
58. Knowledge of Warres. 1578. Quarto.
59. Plowden's Reports. 1578 and 79. Folio.
60. Theloall's Digest. 1579. Octavo.
61. Fletewood's Elenchus. 1579. Sextodecimo.
62. Baldwin's Morall Philosophy. 1579. Octavo.
63. Liuer des Assises, &c. 1580. Folio.
64. Eirenarcha. 1581. Octavo.
65. Dial of Princes. 1582. Quarto.
66. De Legibus Angliæ, &c. 1583. Octavo.
67. Year Books. 1583, 84, and 85. Folio.
68. Loffice de Justices, &c. 1584. Quarto.
69. Kitchyn on Courts. Returna Brevium. 1585. Sextodeci.
70. Dyer's Cases. 1585. Folio.
71. Dyer's Table al Reports. 1588. Sextodecimo.
72. Art of Limning. 1588. Quarto.
73. Symbolaeographia. 1590. Quarto
74. An Exposition, &c. 1592. Octavo.
75. Grassi's Arte of defence. 1594. Quarto.
76. Absiract of Penall Statutes. Without Date. Octavo.
77. Tractatus de Legibus. Without Date. Sextodecimo.
78. Bouclier of the Catholike Fayth. Without Date. Octavo.

The principal feature of Tottel's device is shewn in the present engraving; but in the original it is placed under an arch supported

by columns ornamented in the Etruscan style. On each side of the circle is a scroll containing between them the words "Cum Priui. legio." and beneath are a shield bearing a very intricate monogram, with hills and flowers in the back-ground. On a tablet which occupies the whole breadth of the cut, along the bottom is engraven RICHARD TOTTELL in large Roman capitals. The cut was doubtless a perfect representation of his sign of the Hand and Star, and it is rather rudely engraven.

ROGER MADELEY.

Herbert states, that he had only seen a copy of verses of his, intitled, *An inuective againste treason!* in two columns, on a half sheet, 1553, fol. He lived at the Star, in St. Paul's Church-yard.

ROBERT CALEY.

R. Caly, or Caley, is supposed to have succeeded Richard Grafton, Esq. in his house (though his office of King's printer was given to Cawood) in the Grey Friars, now Christ's Hospital. He was free of the Stationers' Company. He and Henry Caley had a license, or patent, for printing for seven years.

1. Diacosio Martyrion. 1553. Quarto.
2. Brokis's Sermon. 1554, and 55. Octavo.
3. Fisher's Sermon. Octavo.
4. A Sermon, &c. Sextodecimo.
5. Assault of the Sacrament. Quarto.
6. A Discourse, &c. Octavo.
7. Wyates Rebellion. Sextodecimo.
8. A Trentise, &c. Quarto.
9. Path Waye, &c. Quarto.

1554

10. Gardineri Epitaphium. Quarto.
11. Bucklur of Catholyke Fayeth. Octavo.
12. Glasier's Sermon. Octavo.
13. Feckenham's Sermon. Octavo.

1555

14. Diplaying of the Protestantes. Sextodecimo.
15. Trentise vpon the cxxix. Psalme. Quarto.
16. Complaint of Grace. Octavo.
17. The Primer. Duodecimo.
18. Harpesfield's Sermon. Sextodecimo.

1556

19. Pendleton's Declaration. 1557. Quarto.
20. Edgeworth's Sermons. 1557. Quarto and Octavo.
21. Holsome and Catholyke Doctryne. 1558. Quarto.

JOHN KINGSTON.

According to the usage of the times in which he lived, he sometimes spelt his name John Kyngstone. He appears to have been connected with Hen. Sutton during the whole of Queen Mary's reign, especially in the printing of church books. His shop was at the West door of St. Paul's, in the Church-yard.

1. Regiment of Life. 1553. 24mo.
2. Manuale. 1554. Quarto.
3. Missale ad Vs. Sarisb. 1555. Quarto.
4. Portiforium, &c. 1555. Quarto.
5. Fardle of Facions. 1555. Octavo.

6 Primer, Englishe and Latine. 1557. Quarto.
7. Whetstone of Witte. 1557. Quarto.
8. Phaer's Virgill. 1558. Quarto.
9. Fabian's Chronicle. 1559. Folio.
10. Arte of Warre. 1560. Quarto.
11. Chaucer's Woorkes. 1561. Folio.
12. Bullein's Bulwarke of Defence, &c. 1562. Folio.
13. Foundacion of Rhetorike. 1563. Quarto.
14. Erasmus's Apophthegmes. 1564. Octavo.
15. Hope of Health, &c. 1564. Octavo.
16. A Dialogue, &c. 1564. Quarto.
17. Manuell of the Chronicles, &c. 1565. Small.
18. Briefe Request, &c. 1566. Sextodecimo.
19. The Rule of Reason, &c. 1567. Quarto.
20. Arte of Rhetorike. 1567. Quarto.
21. Instruction for the Lute. 1568. Broad Quarto.
22. Spiritus est Vicarius, &c. 1571. Quarto.
23. A Confutation, &c. 1571. Octavo.
24. Lever's Sermons. 1572 Octavo.
25. Pauli Manutii Epistolæ. 1573. Octavo.
26. Instruction for the Lute. 1574. Broad Quarto.
27. Principia, &c. 1575. Octavo.
28. Martyris Loci Communes. 1576. Folio.
29. A Dialogue, &c. 1578. Octavo.
30. An Invective, &c. 1579. Sextodecimo.
31. A blazying Starre, &c. 1580. Sextodecimo.
32. A Pollitique Platt, &c. 1580. Quarto.
33. A Briefe and pleasaunt Treatise, &c. 1581. Sextodecimo.
34. The newe Attractiue, &c. 1581. Quarto.
35. Glass for Gamesters. 1581. Sextodecimo.
37. Calvin's Catechism. 1582. Octavo.
38. A Compendium, &c. 1582. Sextodecimo.
39. Gribalde's Epistle. 1582. Octavo.
40. A Tragical History, &c. (1583.) Quarto.
41. Tritameron of Loue. 1584. Quarto.
42. Innective againste Vices, &c. Without Date. Octavo.
43. Calvin's Commentaries, Without Date. Octavo.

HENRY SUTTON.

An original member of the Stationers' Company. He had a shop in St. Paul's Church-yard, and dwelt at the sign of the Black Boy, in Paternoster Row, and other places. During Mary's reign he printed chiefly with John Kingston, especially the Romish church books.

1. Crevis et Perspicva Ratio, &c. 1558. Quarto
2. Almanacke. 1559. Octavo.
3. Alexis' Secretes. 1559. Quarto.
4. Philpot's Examination. 1559. Quarto.
5. A Treatise, &c. 1560. Octavo.
6. Antiprognosticon, &c. 1560. Octavo.
7. Antiprognosticon, &c. 1561. Octavo.
8. A strong Battery, &c. 1562. Octavo.
9. Sacke of Vassy. 1562. Octavo.
10. Toxaris. 1565. Octavo.
11. Camelles Reioindre, &c. Without Date. Broadside.

THOMAS MARSHE.

T. Marshe, or Marsh, an original member of the Stationers' Company, entered on the Livery 1562, and filled the various offices of the Company; he appears to have been a disorderly character, and was frequently fined for disobedience of their ordinances. He dwelt in Fleet-street, at the Prince's arms, near St. Dunstan's Church according to some of his colophons, but in Askam's Almanac it is styled the 'King's arms.' Strype, in Stow's Survey, says that he had a great license to print Latin books used in the schools of England, against which the poor Stationers' complained to the Lord Treasurer, when a compromise took place between them.

1. Historye of Italye. 1549. Quarto.
2. Treatise of Astronomie, &c. 1554. Octavo.
3. An Almanacke. (1554.) Broadside.
4. Institution of a Gentleman. 1555. Octavo.
5. Sayinges of Dauyd. 1556. Octavo.
6. Colonna's Auncient Historie, &c. 1556. Folio.
7. Institutions of the Lawes, &c. 1555 and 56. Octavo.
8. Magna Charta. 1556. Octavo.
9. Triall of the Supremacy. 1556. Octavo.
10. Lyndewodi Constitutiones. 1557. Octavo.
11. A Myrrovr for Magistrates. 1559. Quarto.
12. Epitome of Chronicles. 1559. Quarto.
13. A Pleasant Almanacke. 1560. Quarto.
14. Funeralles of K. Edw. VI. 1560. Quarto.
15. A Briefe Cronicle. (1561.) Octavo.
16. Cicero's Questions. 1561. Octavo.
17. Historye of Annibal, &c. 1561
18. Acts of Parlisment. 1562. Folio.
19. A Briefe Treatise, &c. 1562. Sextodecimo.
20. The Nobles, &c. 1563. Sextodecimo.
21. Grounds of Architecture, &c. 1563. Folio.
22. Carteri Annotationes. 1563. Octavo.
23. A Briefe Chronicle. 1564. Octavo.
24. Myrrovr for Magistrates. 1563. Quarto.
25. Stow's Chronicle Abridged. 1565. Octavo.
26. Chirugia parua Lanfranci. 1565. Quarto.
27. Courte of Vertue. 1565. Sextodecimo.
28. A Compound Mamell, &c. 1566. Octavo.
29. A Medicinable Morall. 1566. Quarto.
30. Becon's New Postil. 1566. Quarto.
31. Securis's Almanacke. (1566)
32. Horace's Arte of Poetrie. 1567. Quarto.
33. Tragical Discourses. 1567. Quarto.
34. Flores Historiarum. 1567. Folio.
35. Dial of Princes. 1568. Folio.
36. Skelton's Works. 1568. Octavo.
37. Arte of Gardening. 1568. Sextodecimo.
38. Cicero on Old Age. 1569. Small.
39. Palace of Pleasure. 1569. Quarto.
40. Plaie of the Cheastes. 1569. Octavo.
41. Line of Liberalitie. 1569. Sextodecimo.
42. Flore's Historiarvm. 1570. Folio.
43. Marlorate's Expos. of S. Math. 1570. Folio.

44. Goldinge's Justin. 1570. Quarto.
45. Digges's Tectonicon. 1570.
46. Marriage of Witte, &c. (1570.) Quarto.
47. Reynoldes's Chronicle. 1571. Quarto.
48. Myrrour for Magistrates. 1571. Quarto.
49. Hvloet's Dictionarie 1572. Folio.
50. Flavius Vegetius. 1572? Quarto.
51. Scalæ Mathematicæ. 1573. Quarto.
52. B. Mantuani Bucolica. 1573. Sextodecimo.
53. The Preacher, &c. 1574. Octavo.
54. Pageant of Popes. 1574. Quarto.
55. A Briefe Collection, &c. 1574. Octavo.
56. Exposition of S. John, &c. Folio.
57. Mirrour for Magistrates. Quarto.
58. Banister's Chirurgery. Octavo.
59. Churchyarde's Crippes. Quarto.
} 1575
60. Mirrour of Madnes. 1576. Sextodecimo.
61. Touchstone of Complexions. 1576.
62. Cardanus Comforte. 1576 Quarto.
63. A Moral Methode, &c. 1576. Quarto.
64. Heywoodes Woorkes. 1576. Quarto.
65. Osorius of Nobiltie. 1576. Quarto.
66. Bateman's Golden Book. 1577. Quarto.
67. Setoni Dialectica. 1577. Octavo.
68. Cicero's Treatises. 1577. Octavo
69. Mirour for Magistrates. 1578. Quarto.
70. Hyve full of *Honye*. 1578. Quarto and Octavo.
71. Digges's Prognostication. 1578. Quarto.
72. Booke of Arcadnam. 1578. Octavo.
73. A Perfite Platforme, &c. 1578. Quarto.
74. Bullein's Bulwarke, &c. 1579. Folio.
75. Sententiæ Ciceronis, &c. 1580. Octavo.
76. Approved Medicines, &c. 1580. Sextodecimo.
77. Grounds of Architecture. 1580. Folio.
78. Flowers of Latin Speach. 1581. Octavo.
79. A Compendious Examination, &c. 1581. Quarto.
80. Seneca's Tragedies. 1581. Quarto.
81. Campions Challenge. 1581. Quarto.
82. Watchword for Wilful Women. 1581. Octavo.
83. Diall of Destinie. 1582. Octavo.
84. Exposition of S. Mark, &c. 1583. Quarto.
85. *Herodotus' History*. 1584 Quarto.
86. Rules and *Documents*, &c. 1587. Sextodecimo.
87. *Castell of Health*. 1587. Sextodecimo.
88. Discourse of *Deuilles*, &c. 1587. Quarto.
89. Boke of Surveying. 1587. Sextodecimo.
90. Hiswood's Workes. 1587. Quarto.
91. The House of Ottomano. Without Date. Octavo.*

* He had license for printing the following, viz. In 1557, 'An Almanacke & Prognostication of Hen. Lowes. A Prognostication of Askams.' In 1558, 'An almanacke, &c. of Lewes, Waughan, with Askams. Beuys of Hampton. The vij. wyse masters of Rome.' In 1560, 'Two almanackes, &c. of Waughan, Monslow, & of Kenyngham. The Epythafe of Heedfordes.' In 1561, "The pycture of a monstrous chylde, bocourne in Suffolke.' In 1562, 'An Almanack, &c. of H. Lowe. The Myrrour of Magistrates. Also, The ij. parte. Rychi godly

Rules how all deuoute and vertuous people ought to occupye and exercise themselves.' In 1563, 'An almanack, &c. of H. Lows.' In 1564, again in 1565, 'The almanacks, &c. of John Securis, and of M. Dr. Lows. An epygramme of the death of Cuthberte Skotte somme tyme besshoppe of Chester, by Roger Shacklocke, and replyed agaynste by Tho. Drant. The tru copye of the last aduertisemente that cam from Malta. An Epytaphe of the deathe of the famous and renowned knyghte Tho. Challenor. An almanacke with the names of the kynges: The history of Phil. Commines vpon the actes and deades of kyng Lewes xj. auctoryssbed by my lorde of London.' In 1566, 'The 4th book of the diall of prennces. An almanacke, &c. of M. Dr. Low; *also*, of Mr. Securis.' Both of them again in 1567. *Also*, 'The book of Salomans Prouerbs. Epygrames & Sentences spirituall by Drant.' In 1568, 'The almanacks, &c. of Low, Securys, and of T. Stephens gent.' In 1569, 'The maryage of wytt and Syence. The almanack, &c. of H. Lowe. The Jniunction of Edwarde bysshope of Peterbroughte.' In 1570, 'The Almanake, &c. of John, Securis, *authorised* by my lorde of Canterbury.' In 1587, 'An answere to the calumnious letter and erronious propositions of an Apostata named John Hambleton, composed by Mr. Will. Flower. A brief discours of roiall monarchie as of the best common weale: written by Charles M'burie. Whereunto are annexed certaine Italian prouerbs. By his own commaundement, without anye handes. Nowe head Warden. *Also*. An Apologie *or* defence of—William prince of Orange, against the proclamation of the K. of Spaine, in English. Neuer printed by him. *Also*, Tractatus de Ecclesia per Phil. Mornew, Plassen.'

The annexed device of Marshe is rather uncommon, but occurs in the Bucolics of Baptista of Mantua, Vide No. 52, in the above list In the border to the Title-page of Churchyarde's Translation of Ovid De Tristibus, 1578. He, however, uses a Monogram formed of the letters T & M.

THOMAS GEMINIE, or GEMINI.

He is said to have been the first person who engraved on copper in England; has his name appears on the plates of the first edition of *Compendioso totius anatomie delineato*, in 1545. He was once fined xij. *d.* by the Company for calling a brother a false knave. The Lord Mayor and Court of Alderman having ordered a contribution for Bridewell, he subscribed xx. *d.* few having advanced more. He afterwards became a printer, and resided in Blackfriars. He printed 1. Digge's Prognostication. 1556. 4to. 2. Geminie's Anatomie. 1559. Folio.

ANTHONY KIDSON, or KYTSON,

Dwelt, or kept shop at the sign of the Sun, in St. Paul's Churchyard. In 1558, he was fined by the Stationers' Company, (although not a member) for keeping his shop open on Sundays; and also for having certain books found in his custody by Hu. Singleton and Tho. Purfoot, for which he paid the Company iij. *l.* vi. *s.* viii. *d.* He printed 1. Carey's Herball. No Date. 8vo. 2. Spare your Good. *No date*. 4to.

THOMAS POWELL, or POWEL.

July 21, 1556, he was made free of the Stationers' Company, and though not fined by them, had license for only one book. He is said to have done the printing business for T. Bertholet, and to have dwelt in his house in Fleet Street.

In 1556. 1. Spider and Flie. 4to. In 1557. 2. Gwynneth against Frith. 4to. 3. Instruction of a Christen Woman. 4to. In 1562. 4. Cicero on Friendship. Small. 5. Apologie of priuate Masse. 8vo. *No date.* 6 Castell of Helth. Sextodecimo.

JAMES BURREL.

Printed *A Godly and wholesome preseruatiue against desperation*, &c. He resided "without the north gate of Paules, in the corner house of Paternoster-row, opening into Cheapside."

OWEN ROGERS, or AP-ROGERS,

Made free of the Stationers' Company in 1555: is said to have been a disorderly member, and was often fined for printing other men's copies without license. He dwelt at the Spread Eagle between both St. Bartholomews, in Smithfield. In 1559. 1. Serpent of Diuision. 16mo. In 1561. 2. Heywood's Dialogue. 8vo. 3. Vision of Pierce Plowman. 4to. 4 The Same. 8vo. *No dates.* 5. Troubled Man's Medicine. Small. 6. Card. Pole's Oration. Sextodecimo. 7. A New Balet, &c.

WILLIAM NORTON.

An original member of the Stationers' Company, and one of the first six who came on the Livery after the renewal of their charter: for several years he filled their various high offices, and died in 1593, while master: his will was deposited with the Company, in which he gave 6*l.* 13*s.* 4*d.* yearly to them, to be lent to young freemen; and the like sum to Christ's Hospital. His name stands second on the list of their Benefactors. He dwelt at the King's Arms in St. Paul's Church-yard; was fined for keeping open shop on St. Luke's-day, and also on Sundays. In 1570. 1. The Tranquillitie of the Minde. 8vo. In 1571. 2. Actes of Conference, &c. 4to. In 1572. 3. A Discourse, &c. 4to. In 1574. 4. Horatii Poemata. 8vo. In 1575. 5. Looking Glass for the Court. 8vo. In 1577. 6. Joyfull Newes, &c. 4to. In 1578. 7. Heauenly Philosophie. 4to. In 1579. 8. History of Guiccardin. Fol. In 1585. 9. Horatii Opera. Sextodecimo. In 1586. 11. Storehouse of Breuitie. 8vo. In 1587. 12. Erasmi Parabolæ. 8vo. 13. Calvin's Institutes. 4to. In 1589. 14. Haven of Health. 4to., In 1592. 15. Bilia Sacra. Fol. In 1593. 16. Tabulæ Analyticæ, &c. 4to. 17. Briefe Exposition, &c. *No date.* 8vo.

Norton's Device alluded to his name; it consisted of the annexed figure, and represents a Sweet William growing through a tun, inscribed with the letters NOR.

RICHARD ADAMS.

Richard Kele's executor presented him to be made free of the Stationers' Company, in 1558. He printed an account in metre of the suffering members of Jesus Christ in the time of Q. Mary, by Tho. Brice, having printed it without license, he was fined v. s. This was before Fox's account: he also printed two other works.

RICHARD HARRISON.

An original member of the Stationers' Company, and doubtless one of the old livery, as he was chosen Under Warden in 1562, without being called on the livery when new revived, or serving collector; but he died before the expiration of his year. The company attended his funeral sermon; and Mrs. Harrison gave them x. *s.* He had license to print *The Dyxcionary of Mr. Tho. Elyott and Mr. Cowper.* His residence was in White Cross Street. In 1562. 1. The Bible. Fol. 2. Calvin's Institutes. Fol. 3. De Neutralibus et Mediis. 8vo.

Of the Rebus kind also, is the annexed device of Richard Harrison, which Camden, in his Remaines, Edit. Lond. 1629, 4to. page 141, defines to be "an Hare by a sheafe of Rye in the Sun, for Harrison." He states farther, that this species of picture-writing was brought from Picardy in France, after the victories of King Edward III., and that they "were so entertained here, although they were most ridiculous, by all degrees, by the learned and unlearned, that he was nobody that could not hammer out of his name an invention, by this wit-craft, and picture it accordingly; whereupon, who did not busie his brain to hammer his device out of this forge."

DAVID MOPTID, AND JOHN MATHER.

These printers seem to have been partners togother, and dwelt in Red-cross-street, next adjoining to St. Giles's church, without Cripplegate. Moptid was bound apprentice to Tho. Heaste, for seven years from the feast of St. Michael, An. 1566; and Mather to Hen. Bynneman for the same time. They printed *Beza's Briefe Declaration*, &c. Without Date.

JOHN SAMPSON, *alias* AWDELEY

Appears to have been an original member of the Stationers' Company, though his name is not inserted in the charter list, as he bound an apprentice with them in 1559, and others afterwards. He was made free by the name of John Sampson, Oct. 10. 1556, and in January, 1581-2, he is called Sampson Awdeley, Herbert's MS. additions. He is frequentlycalled by one name and sometimes by the other; and likewise by both. He dwelt in Little Britain Street, by Great St. Bartholomews, without Aldersgate, and always printed his name Awdeley, or Awdely. He was once fined ij. *s.* for printing a Catechism, and xx. *d.* for printing other men's copies, probably ballads.

In 1561. 1. Description of Swedland. 4to. 2. Cox's Retractation. A Sheet. 3. Famous and Godly History. 8vo. In 1565. 4. Fraternitie of Vacabondes. 4to. In 1567. 5. Summe of Diuinitie. Sextodecimo. In 1571. 6. Fulke's Sermon. Sextodecimo. In 1572. 7. Briefe Instruction, &c. 8vo. 8. The Booke of Husbandrye. Sextodecimo. In 1574. 9. Fulke's Sermon. 8vo. 10. Deryng's Lecture. 8vo. 11. Introduction of Algorisme. 8vo. 12. Godly and Comfortable Conferences. 8vo. In 1575. 13. Christian State of Matrimony. 14. Crowley's Sermon. 8vo. 15. A Sermon. 8vo. In 1576. 16. Godlye Prayers, &c. 8vo. 17. Booke of Husbandry. 8vo. *No dates.* 18. Fraternitye of Vacabondes. 4to. 19. Knell's Answere, &c.

JOHN ALDE.

He spelt his name Aldaye, Allde, and Alde, and resided at the long shop adjoining St. Mildred's Church, in the Poultry. He is the first man who appears on the register to have taken up his freedom in the Stationers' Company, about Christmas 1554. He appears to have been deceased April 23, 1593, when Mary Aldee, widow of John Aldee, presented Barnaby Erle, as her apprentice. A servant of his, named Hugh Mores, died of the Plague, in 1570, in a room then called the Stocks.

In 1561. 1. A Short Treatise, &c. 8vo. In 1563. 2. The Lamentation of a Sinner. 8vo. In 1567. 3 Troubled Mans Medicine. 8vo. In 1569. 4. Bonner's Epitaph. 8vo. 5. The foure P. 8vo. In 1572. 6. Schole House of Women. 4to. In 1574. 7. The Composition, &c. 8vo. In 1575. 8. Bullinger's Exhortation. 8vo. In 1576. 9. Defence of Death. 8vo. 10. Celius Secundus, &c. 8vo. In 1579. 11. Newes from the North. 4to. 12. Mirror or Mutability. 4to. In 1580. 13. Warning to the Wise. 8vo. In 1591. 14. A Golden Chaine, &c. 8vo. In 1596. 15. Variation of the Compasse. 4to. *No Dates*. 16. A Merry Jest, &c. 4to. 17. Spirituall Parle, &c. Small. 18. A Lamentable Tragedy, &c. 19. Bullinger's Sermons. 8vo. 20. Meditations, &c. 8vo. 21. A Dialogve, &c. 8vo.

THOMAS HACKET.

An original member of the Stationers' Company and called on the livery in 1569. He was once fined by them ij. *s*. "for that he sett his name to a booke which ys contrary to the orders of the howse." He appears to have been either abroad, or under some confinement, as his wife acted by a letter of attorney from him, at a Court of Assistants, in assigning over the copies of two works to John Wight, it begins thus: "the said John and Thomas discharge either to other, all manner of debts, duties, and matters, from the beginning of the world to this day." He was never chosen Warden, nor called on the Court of Assistants, it would appear that he was quarrelsome, having been twice fined on that account. He dwelt first in Canningestrete, over against the Three Cranes, and afterwards in Lombard Street, at the sign of the Pope's Head; and kept a shop in the Royal Exchange, at the sign of the Green Dragon; also, at the sign of the Key, in St. Paul's Church-yard.

In 1560. 1. Fable of Ouid. 4to. In 1562. 2. Titus and Gisippus. 4to. In (1566.) 3. Ribavit's Voyage. 8vo. In 1568. 4. Hystories of Polybivs. 8vo. 5. The New Found Worlde. 4to. In 1574. 6. A Touchstone, &c. 8vo. 7. Theatrum Mundi. Sextodecimo. In 1581. 8. Watch-woord to Englande. 4to. 1587. 9. Golding's Solinus. 4to. 10. Wonders of the Worlde. 4to. 11. Mirrour of Monsters. 4to. 12. Exploytes of Syr Fraunois Drake. 4to. In 1588. 13. Housholders Philosophie. 4to. 14. Combat of Contrarities. 4to. In 1590. 15. Four Notable Histories. 4to. 16. Pomponius Mela. 4to. 17. Regiment for the Sea. Without Date. 4to.

RALPH, or RAFE NEWBERY,

Stationer and Warden of that Company in 1583, being assignee with H. Denham, and yielded up to the Company a privilege. He lived in Fleet street, a little above the Conduit. Stow

says, he gave a stock of books, and privileges of printing, to be sold for the benefit of Christ's Hospital and Bridewell. He was concerned with G. Bishope, and others, in printing books. In 1560. 1. A declaration of the popes usurped supremacie. 8vo. 2. The First three Bookes of the Zodyake of Lyfe. 8vo. 1563. 3. Eglogues, Epitaphes, and Sonnets by Barnabe Googe. 8vo. In 1565. 4. The Zodiake of Lyfe. 16mo. In 1573. 5. Exposition of the Hymme called Benedictus 8vo. 6. Gualter's Homelies. 8vo. 7. Exposition of Chapters read on Sundays. 4to. In 1574. 8. Familiar Epistles of Syr Antony of Gueuara. 4to. 9. A forme of Christian Pollicie. 4to. In 1575. 10. Sermon preached at Lincolne Minster. 8vo. In 1577. 11. Golden Epistles. 4to. In 1576. 12. Lambardes Perambulation of Kent. 4to. 13. Galetes of maister John Della Case, archbishop of Benenetta. 4to. 14. A pamplie of epistles, or a looking glasse for the unlearned. 4to. In 1577, again in 84, and in 87. 15. Fiftie Learned & godly Sermons. 4to. In 1577. 16. Chronicle of tenne Emperours of Rome. 4to. In 1578. 17. A Booke of the Inuention of the Art of Nauigation. 4to. 18. Chronicle of the Romanes Warres. 4to. 19. A lamentable, and pitifull description, of the wofull wares in Flanders. 4to. 20. A rich storehouse, or treasurey for the sick. 8vo. 21. Beza's display of Popish Practises. 4to. 22. Arte of preserving Bodie and Soule in Healthe, &c. 4to In 1579. 23. Trauels of Marcus Paulus. 4to. 24. A treatise touching the libertie of a christian. 8vo. In 1580. 25. Certain sermons in defence of the gospie. 4to. 26. Comfortable Treatise for a troubled Conscience. 8vo. 27. The Chronicle of England. 4to. In 1581. 28. Exposition of the Epistle to the Ephesians. 4to. 29. The Doome, warning all men to the judgment. 4to. 30. A Sermon at Paul's Crosse. 4to. 31. Ten bookes of Homer's Illiad. 4to. In 1581, again in 82, 88, 92, 94. 32. Eirenarchia, &c. 8vo. In 1582. 33. A view of a seditious bvl sent to England from Pius Quintus. 8vo. 34. Anglorum praelia ab anno Domini, 1327. In 1583. 35. The duties of constables, borsholders, tithing-men, & such other lowe ministers of the peace. 8vo. 36. Exposition of the Epistle to the Thessalonians. 8vo. In 1584. 37. Discourse on the Customs of London. 8vo. 38. The history of Cambria. 4to. 39 Dictionarie in Latini & English. 4to In 1585. 40. The nomenclator, &c. 8vo. In 1585. 41. Britannici Historiæ. 8vo. 42. Ilenerarium Cambriæ. 8vo. In 1586 43. Discovrses on Trveth, & Lying. 4to. 44. The British Thvnderbolt. 8vo. 45. Camden's Britannia. 8vo. Again in 87. In 1587. 46. Holinshed's Chronicles. Fol. In 1589. 47. Antimartinvs. 4to. 48. Hakluyt's Voyages. Fol. Again in 99. In 1590. 49. Joannis Chrysostomi, &c. 8vo. 50. A Remonstrance, &c. 8vo. 51. Academaerum quæ aliquand fuere et hodie sunt in Europa, &c. 4to. 52. Stow's Summarie. 12mo. 53. Two Sermons against Antichrist. 8vo. 54. The Consent of Time. 4to. 55. A Treatise of Ecclesiasticall Discipline. 4to. 56. A Sermon—at Pawles, 4to. In 1591. 57. Virgilii Georgica. 4to. In 1593. 58. Testamenti Veteris. Fol. Again in 1597. In 1594. 59. Second Part of the French Academie. 4to. In 1597. 60. The Navigator's Supply. 4to. In 1601. 61. A Third Volume

to Hakluyt's Voyages. Fol. *No dates.* 62. Summary of the Sacraments. 8vo. 63. A Sermon against Discord. 8vo.

FRANCIS COLDOCK.

A Stationer, and twice Warden of that Company. Dugdale says, that he departed this life the 30th day of January, 1602, being of the age of three score and twelve years. He resided at the sign of the Green Dragon, in St. Paul's Church-yard.

In 1561. 1. A Declaration of Edmunde Bonners articles. 8vo. In 1572. 2. Andr. Hipperius, his Regiment of Pouertie. 8vo. In 1573. 3. A sermon preached before the Queen at Greenwich. 8vo. Again in 86. 4. The fyrst parte of Commentaries. In 1574. 5. The three partes of commentaries. 4to. In 1575. 6. Graecai linguae spicilegium. 4to. In 1577. 7. Two Sermons at Paules. 4to. 8. Supplication to Philip King of Spain. 8vo. 9. The praise of solitariness set down in the form of a dialogue. 4to. 10. Ascham's Apologia prolæna Dominica. 8vo. In 1578. 11. Ascham's Latin Epistles. 8vo. In 1581. 12. A Sermon against Idolatrie. 8vo. In 1586. 13. The Figure of Antichrist. 8vo. In 1587. 14. The Duties of Constables, &c. 8vo. 15. Heliodorus Historie in English. 4to. In 1588. 16. Discoverie of Doctor Allen. 4to. In 1589. 17. Latin Epistles from Sturmius, &c. 8vo. In 1591. 18. A Silver Watch-Bell. 8vo. *No Date.* 19. Chronicle of Battles. 4to.

WILLIAM GRIFFITH

Resided at the sign of the Faulcon, in Fleet Street, and kept shop in St. Dunstan's Church-yard, in the West of London. He used a rebus of a Griffin sitting, holding an escutcheon with his mark, or cypher, and the flower called Sweet William, in its mouth. In 1561. 1. John Bradford's life, examinations. 8vo. In 1563. 2. A goodly gallery. 8vo. Again in 71. In 1565. 3. The tragedie of Gorboduc. 4to. *No Dates.* 4. The death of the Rood-of Westchester. 8vo. 5. A detection of heresie, or why hereticks bee brent. 8vo. 6. Churchyard's confutation of Cammell. Folio.

LUCAS HARRISON, or HARRYSON,

Lived in St. Paul's Church-yard, at the sign of the Crane.

In 1559. 1. Nostradamus Almanacke and Prognostication. 8vo. In 1561 2. A brife rehersal of the doings at Poyssye in Fraunce. 16mo. In 1563. 3. The agreement of sundry places of scripture. 8vo. In 1564. 4. Beza's Life and Death of Calvin. 8vo. In 1565. 5. An Answere to the Treatise of the Crosse. 4to. In 1566. 6. The Pedegrewe of Heretiques. 4to. In 1568. 7. Discourse on the Cardinal of Lorraine, &c. 16mo. In 1569. 8. Norton's Address to the rebels of the North Country. 8vo. 9. Hawkin's second Voyage to Guynea, &c. 8vo. In 1570. 10. A *Dictionary* French and English. 4to. 11. A Postel, &c. 4to. Again in 77. In 1571. 12. A politic discourse, &c. Twelves. 13. The Psalmes of Dauid and others. 8vo. Again in 76. 14. A Confession of Faith, &c. 8vo. In 1573. 15. The Fall of Hugh Sureau. 8vo. In 1574. 16. A Postill. &c. 4to. Again in 77. 17. A Catholike Exposition of the Reuelation of St. John. 4to. 18. Sermons by M. John Caluin upon Job. Fol. 19. Sermons by M. John Caluin upon

the Epistle to the Galations. 4to. Again *No Date*. In 1575. 20. The Philosopher of the Court. 8vo. In 1576. 21. A Godlie Sermon, &c. 8vo. 22. The whole Summe of Christian Religion. 8vo. 23. XVII. Lectures on the Epistle to the Hebrews. 8vo. 24. A Viewe of Man's Estate, &c. 8vo. In 1577. 25. W. Folke his Sermon. 8vo. 26. Calvin's Sermons on the Ephesians. 4to. 27. Lectures of John Knewstub. 4to. Again in 78. *No Dates*. 28. The Benefits that Christians receive by Christ crucified. 8vo. 29. Treatise of the sin against the Holy Ghost. 8vo. 30. Short Discourse of the Ciuill Warres in France. 8vo. 31. Yues Roupeau his Dialogue. 8vo.

THOMAS COLWELL

Succeeded Robert Wyer in business; he kept the sign of St. John the Evangelist, in St. Martin's parish, near Charing-Cross; and the same sign in Fleet-street, near the Conduit.

In 1562. 1. Enterlude of the thre Lawes of Nature. 4to. 2. Compendyous Dyetary of Health. 16mo. 3. John de Vigo, his little practice in Chyrugery. 16mo. In 1563. 4. Eglogs, epytaphes, and sonnetes. 8vo. In 1565. 5. History of the godly woman Judith. 8vo. 6. The Treasure of Poore Men. 12mo. 7. The boke of wisdom, &c. 12mo. 8. Prognostication of Erra Pater. 8vo. Again *no Date*. In 1566. 9. Seneca's Tragedie of Agamemnon. 8vo. In 1569. 10. The Closet of Ceunsells. 8vo. In 1570. 11. The End and Confession of John Felton. 4to. In 1571. 12. Life and Death of John Story. 12mo. In 1574. 13. Hystory of two faithful lovers. 4to. In 1575. 14. Gammar Gurton's Needle. 4to. 15. Merye Tales of Skelton. 8vo. *No Dates*. 16. Compost of Ptolomeus. 12mo. 17. Treasure of Poor Men. 8vo. 18. A ballad against marriage. 12mo. 19. Boke of Measuryuge of Lande. 16mo. 20. Holwell's Sonets and Pamphlets. 4to. 21. Book of the assize of bread, &c. 4to.

HUMPHREY TOY

Lived at the sign of the Helmet, in St. Paul's Church-yard, he printed little, but Binneman printed for him so late as 1574.

In 1550. 1. John Fab. Montanus oration against the councel of Trent. 4to. In 1560. 2. Antiprognosticon. 8vo. In 1562. 3. Two Commentaries, &c. 4to. In 1564. 4. Translation of a Letter, &c. 8vo. In 1567. 5. Introduction to the British Tongue. 4to. 6. New Testament in Welsh. 4to. In 1568. 7. Edw. Dering's Answer to Dr. Harding. 4to. Again *no Date*. In 1569. 8. Chronicle at Large. Fol. In 1571. 9. Gratton's Artes of conference in Religion. 4to. 10. Answere to a Libell, &c. 4to. Again in 72, 73. In 1573. 11. Historiæ Brytanicæ Defensio, &c. 4to. 12. Supremcie of Christian Princes. 4to. 13. Traheron's Exposition of Rev. IV. in German. 8vo. In 1574. 14. Defense of the Ecclesiastical Regiment in Englande. 15. Whitgiftes Defence of the Answer, &c. Fol. 16. Sermon by Dr. J. Whitgifte. 8vo. In 1575. 17. Sermon by the Bp. of Chichester. 8vo. In 1576. 18. Commentaries of the Ciuil Warres in France, Part iv. 4to. 19. Of the Conscence. 8vo. *No Dates*. 20. Sermon at Paule's Crosse. 4to. 21. History of the successors of Alexander the Great. 4to.

HENRY WYKES.

His residence was in Fleet Street, at the sign of the Black Ele-

phant, which he put under a compartment of a man carrying a sheep on his back, with this motto, *Petit et inventa est.* In 1557. 1. Instructions of a Christian Woman. 4to. In 1560. 2. Rules of the *Italian* Grammar. 4to. Again in 1567. In 1562. 3. Psalmes or Prayers, &c. 8vo. In 1564. 4. The Statutes. Fol. In 1565. 5. The saurus Lenguæ Romanæ et Britannicæ. Fol. Again in 73. 6. A reproufe, &c. 4to. In 1566. 7. A replie unto M. Hardinges answere. Fol. Again in 66. 8. Dorman's Reproufe, &c. 4to. 9. Apuleius' Golden Asse. 4to. 10. An Answeare, &c. 4to. 11. John Heywoodes woorkes. 4to In 1567. 12. A defence of the apologie of the churche of Englande. Fol. In 1568. 13. An almanacke and prognostication. 12mo. 14. A Shorte Dictionarie. 4to. In 1569. 15. H. C. Agrippa's Vanites of Artes. 4to. 16. Shield and Buckler of Faith. 4to. *No Dates.* 17. The fables of Esope in English. 12mo. 18. Merie tales of the madmen of Gotam. 12mo. 19. Meditations and praiers. 12mo.

GERARD DEWES,

A good printer, and kept shop at the sign of the Swan, in St. Paul's Church-yard. In 1562. 1. Epitome, &c. 8vo. In 1568. 2. Novum testamentum, per Erasmum. 12mo. & 4to. In 1579. 3. A nievve herball, or historie of plantes. Fol. In 1584. 4. Baptistae Mantuani. &c. 12mo. 5. Discourse of the Virtue of Nitre, 4to. 6. Exposition of St. Jude. 8vo. 7. Dilectica Johannis Setoni. 8vo. In 1587. 8. Anwick's Meditations on God's Monarchie. 4to.

Gerard Dewes used the annexed rebus, of which Cambden observes, "And if you require more, I refer you to the witty inventions of some Londoners; but that for Garret Dewes is most remarkable, two in a garret casting Dewes at dice."

HENRY DENHAM

Lived at the sign of the Star, in Pater-noster Row, with this motto round it, *Os homini sublime dedit*, which he put at the end of several of his printed books. He lived also in Whitecross Street, and was assignee to William Seres in 1580. In the year 1586 he lived in Aldersgate Street, at the same sign. He frequently used a cut of the Bear and Ragged Staff, within the Garter, which cut Seres had used before. He had a privilege granted him in 1567, for printing the New Testament in the Welsh tongue. In 1559. 1. The Psalter. In 1563. 2. Treasure of Gladnesse. 16mo. In 1564. 3. The pitifull estate of the time present. 16mo. 4. Sermon by Thomas Cole, archdeacon of Essex. 8vo. In 1565. 5. The Zodiack of Life. 4to. In 1566. 6. Ordinances decreed for reformation of divers disorders in printing. 4to. 7. The great Wonders in Naples. 12mo. 8. An apologie of English writers, &c. 4to. 9. History of the Knight Placidacis. 8vo. In 1567. 10. A Greene Forest. 8vo. 11. Herbycall Epistles of Ovid. 8vo. 12. The imitation, or following of Christ. 8vo. Again in 68, 81, & also *Without Date.* In 1568. 13. A short pretie treatise. 8vo. 14.

Phisicke for the soul. 16mo. 15. Castle of Christianitie. 8vo. 16. A modest meane to Marriage. 8vo. 17. The Arbor of Amitie. 8vo. In 1569. 18. The travayled pylgrime. 4to. 19. A setting open of the subtyle sophistre of Thomas Watson. 4to. 20. The Miseries of Schoole Masters. 8vo. 21. A chronicle at large. Fol. 22. Secrets of Alexis, fourth part. 4to. In 1570. 23. Sermon against Idolatury. 8vo. 24. Newes from Ninive to England. 8vo. 25. The popish Kingdome. 4to. 26. A Rich Storehouse, &c. 8vo. 27. Epitaphs, epigrams, songs, and sonets. 8vo. 28. Moral Philosophy of Doni. 4to. 29. Orations of Demosthenes. 4to. In 1571. 30. An Almanack 4to. 31. Demosthenes Graceorum, &c. 4to. 32. Pleasant Discourse of Duties in Marriage. 8vo. In 1572. 33. An hundred threescore and fifteen Homelyes. Fol. 34. Masrall's Arte of Planting. 4to. In 1574. 35. Olde Lawes of the Stannarie of Devon. 36. Lyues of the Holy Sainctes, &c. 4to. In 1576. 37. Newe Jewell of Health. 4to. 38. An Alphabet of Prayers. 16mo. In 1577. 39. The Courtyer of Count Baldassar Castillo. 4to. 40. Funerall Sermon, &c. 4to. 41. Five Hundred Points of Good Husbandry. 4to. Again in 80, 86. In 1578. 42. Reynold Scots perfect platforme of a hoppe garden. 4to 43. Phisicke for the soule. 16mo. 44. The Booke of Psalmes. 16mo. In 1579. 45. A Golden Chaine, &c. 46. Phil. Melangton his Praiers. 8vo. 47. The Condyt of Comfort. In 1580 48. An alvarie, on quadruple dictionarie, &c. Fol. 49. Psalmi Davidis ex Hebraeo in Latinum, &c. 12mo. 50. Foure Offices belonging to Horsemanship. 4to. 51. Three Moral Treatises. 8vo. 52. A second and third blast of retrait from plaies and theaters. 12mo. 53. David's Sling, &c. 16mo. 54. The Enemie of Securitie. 55. Nawes his Doctrine of Earthquakes. 8vo. 56. Bullokar's Booke for the Amendment of Orthography. 4to. In 1581. 57. The Psalmes of Dauid opened by Paraphrasis. Twenty-fours. 58. The footpath to felicitie, &c. Twelves. 59. A pretious booke of heavenlie meditations. 16mo. 60. St. Augustine's Manuel and Prayers, both in 24mo. 61. The Hammer for the Stone. 16mo. 62. A ripping up of the Popes Fardel. 8vo. In 1582. 63. A Monomachie of Motives. 24mo. 64. The Monyment of Matrones. 4to. In 1583. 65. Mab's remembrances. 16mo. 66. Caries Farewell to Physicke. 16mo. Again in 87. 67. Common places of Peter Martyr. Fol. 68. The Psalter. 4to. 69. Exercises of the Faithfull Soule. 8vo. In 1584. 70. The historie of Cambria. 12mo. 71. An answer to the two first and principal treatises of a certaine factious libell. 4to. 72. Catalog of the Bishops of Excester. 4to. 73. Pamphlet of the duties of the Officers of Excester. 4to. 74. Stow's Summary of Chronicles. 16mo. 75. Confutation of Follie. 8vo. 76. A dictionarie in Latin and English. 4to. 77. Another work with the same title. 4to. 78. The art of riding. 4to. 79. The Imitation of Christ. 16mo. Again in 89. 80. A Handfull of Holesome Hearbes. 16mo. In 1585. 81. Seuen Sobs of a sorrowfull Soule for Sinne. 24mo. In 1586. 82. Morus' Tables of Surgerie. Fol. 83. The garland of godlie flowers. 24mo. 84. The Diamond of Deuotion. 24mo. In 1587. 85. Holinshed's Chronicles. Fol. In 1588. 86. Recreations by W. Hunnis. 24mo. In 1590. 87. Daily Exercise of a Christian. 16mo. In 1591. 88.

An Enemie to Atheisme. 16mo. *No Dates.* 89. Gouernment of all Estates, 16mo. 90. A contemplation of mysteries, 12mo. 91. The Imitation of Christ, 12mo. 92. Meditations set forth after the alphabet of the Queen's name, 24mo. 93. Theatrum Mundi, 16mo. 94. A Jewell for Gentlewomen, 16mo. 95. New Testament and Common Prayer.

RICHARD SERLLS resided in Fleet Lane, at the sign of the Half Eagle and Key. In 1566. 1. A new Almanack and prognostication, &c. 8vo. *No Date.* 2 A briefe and piththie summe of the Christian Faith, 16mo.

HENRY BYNNEMAN,

Was servant to Reynold Wolfe, and became an eminent printer. He dwelt in Thames-street, near unto Baynard's Castle, and at Knight Rider's-street, at the sign of the Mermaid, with this motto about it, *Omnia tempus habent.*

"In 1580, he printed a work written by John Welles, a scrivener, in Fleet Street, in which one Arthur Halle of Grantham, member of Parliament, was accused of casting reflections on Sir Robert Bell, the then Speaker, and several of the members; it was dedicated to Sir Henry Kuyvelt. One copy of this work was delivered to Henry Shurlande, in Friday Street, Linen Draper, to be sent to Mr. Halle. Bynneman received cloth of Mr. Shurlande to the amount of £6. 13s. 4d. for printing the said book. Twelve months afterwards, Mr. Halle received six other copies from the printer, and his man a seventh. They were all cited to appear before the House of Commons, when it appeared that Halle had given xx. nobles to Welles for the copy. After expressing their deep contrition, they were all sequestered, and ordered to meet again three different times afterwards, when Halle was committed to the Tower for six months, and until he made a retaliation to the satisfaction of the House, to pay 500 marks, to be severed from being a member of this House, and to chuse another." Bynneman met with great encouragement from Archbishop Parker, who allowed him to have a shop, or shed, at the North-west door of St. Paul's, at the sign of the Three Wells. He died in 1583, and left Denham and Newbury assignees.

In 1566. 1. An apologie or defence of those English wryters and preachers, 4to. In 1567. 2. The Manuell of Epictetus, 12mo. 3. Sanforde's Amorous Tales, &c. 8vo. 4. The Palace of Pleasure Tonie, II. 4to. 5. Alex. Nowels confutation of Mr. Dorman's last books, 4to. 6. A very rich Lotterie Generall. In 1568. 7. De antiquitate, &c. 8vo. 8. The Enemie of Idlenesse, 8vo. 9. Secrets of Alexis, 4to. 10. An auncient order of Knighthoode, 8vo. 11. A new, merry and witte comedie, 4to. In 1569. 12. An Epistle to the Pastors of the Flemish Church at Antwerp, 8vo. Again in 70. 13. Certaine secretes and wonders of nature, 4to. 14. A discourse of such things, &c. 16mo. 15. Miseries of Voluptuous Worldlings, 8vo. In 1570. 16. Margarita theologica, 8vo. Again in 73. 17. Virgilii opera omnia, culex, dirae, &c. 8vo. 18. Edict by the French King. 16mo. 19. De Arte Concionandi, 8vo. 20. Arraignment, &c. of John Felton, 8vo. In 1571. 21. Pantometria, 4to. 22. The Shippe of assured Safetie, 4to. Again in 72. 23. A treatise of the right way from danger of sinne, 12mo. Again in 74. 8vo. 24. An oration pronounced before the French king at Chentilly. 16mo. 25. A most excellent hystorie, 4to. 26. Quaestionum

et responsionum, 16mo. In 1572. 27. Justini ex Trogii Pompeii, &c. 8vo. 28. Of Ghostes and Spirites walking by night, 4to. 29. The Survey of the World, 8vo. 30. Euill successe of Rebellion, 4to. 31. Questions of Religion, 8vo. 32 Offer of Sir Thomas Smyth, Broadside & 16mo. In 1573. 33. De Furoribus Gallicis, 4to. 34. The Garden of Pleasure. 35. Certaine Godlie Homilies, 8vo. 36. Briefe Rules of Geographie. 8vo. 37. Articles of Enquiry, &c. 4to. 38. Edict of the French King, 16mo. 39. The Arte of Reason, 8vo. In 1574. 40. Abdias the Prophet. 8vo. 41. Sermon by Dr. Whitgift, 8vo. 42. Comfort for the Sicke, 16mo. 43. Historia Breuis Thornæ Walsingham. Fol. 44. Profitable Arte of Gardening, 4to. Again in 79. 45. Theatrum Mundi, 16mo. In 1575. 46. Henrie Cornelius Agrippa of the vanite and uncertaintie of sciences, 4to. 47. Declaration for Peace with France, 8vo. 48. The Palace of Pleasure, 4to. 49. The Mariners Boke, 8vo. 50. Supremacie of Christian Princes, 4to. 51. The Booke of Faulconrie, 4to. 52. Alex. Nevylli Angli, de Furoribus, &c. 4to. 53. Alex. Nevylli Angli, Norvicus, 4to. 54. Poesies of George Gascoigne. 4to. In 1576. 55. The Steele Glas, 4to. 56. Alex. Nevylli ad Walliæ Proceres Apologia, 4to. 57. Hours of Recreation. 8vo. 58. Warfare of Christians, 8vo. 59. Safegarde of Societie, 8vo. 60. Bellum Grammaticale. 8vo. 61. Supplication of the Prince of Orange. 4to. In 1577. 62. Supplication to the King of Spain, 8vo. 63. Balthasaris Castilionis. 8vo. 64. The Golden Aphroditis, 4to. 65. Ovid's Inuective, &c. 8vo. 66. The Gardener's Labyrinth, 4to. Again in 78. 67. A Godly Treatise on Prayer, &c. 8vo. 68. Example of the Judgment of God. 69. Holinshed's Chronicles, Fol. 70. Gabrielis Harveii Ciceronianus, 4to. 71. Gabrielis Harveii Rhetor, 4to. In 1578. 72. Gabrielis Harveii Valdinatis, Smithus. 4to. 73. Gabrielis Harveii Gratulationum. Valdinensium, 4to. 74. A True Discourse of the late Voyages of Discouerie, &c. 4to. 75. Sermon by Dr. James, 8vo. 76. Sermon at Paule's Cross, 8vo. 77. Description of the Ports; &c. of the West Indies, 4to. 78. Common-places of the Christian Religion, 4to. 79. Courtly Controversie of Cupid's Cautels. 4to. 80. Prophecy of Christ's Kingdom, 8vo. 81. Historie of the conquest of the West India, 4to. 82. Joyfull Receiving of the Queen into Norwich. 4to. In 1579. 83. Discourse of the Queen's Entertainment in Suffolk, 4to. 84. An Arithmetical Military Treatise, 4to. 85. Theoria Analytica, 4to. 86. A New Years Gift, 4to. 87. Arte of preseruing Bodie and Soule in Health, 4to. 88. Most baynous fact of Thomas Appletree, 4to. 89. Course of Christianitie. 4to. 90. Exhortation for those that are in the agonies of Death, 8vo. In 1580. 91. Three proper and wittie familiar letters, 4to. 92. Two other very commendable letters of the same men's writings, 4to. 93. The treasure of the French tong, 4to. 94. Narrations of the two Navigations in New France, 4to. 95. Mirror of Man's life, 8vo. 96. Golding's Discourse on the Earthquake, 8vo. 97 Sivavila, &c. 4to. Again in 83. In 1581. 98. Second Part of Ditto, 4to. 99. Lexicon Græco Latinum. Fol. 100. Disertissimi viri Rog, 8vo. 101. Aristotelis Ethicorum ad Nicomachum libri decem, 4to. 102. Plvtarchi Cheronei Opuscv-

lane, 8vo. 103. Seb. Verronis Physicorum, &c. 8vo. 104. In P. Rami, Dialecticæ, libros duos, 4to.. 105. A Persuasion from Papistrie, 4to. 106. Verborum Latinorum cum Græcis Anglicesque conjunctorum locupletissimi commentarie, Fol. 107. The first foure bookes of Virgil's Æneis, 12mo. 108. A Defence of translations of the scriptures in the English tongue, 8vo. 109. An Astrological Discourse upon two Planets, 12mo. Again in 83. 110. New Testament, 4to. In 1584. 111. Thesaurus linguae Romanæ, &c. Fol. In 1587. 112. All the famous battels, &c. 4to. *No Dates.* 113. A booke how to plante & graffe trees, 4to. 114. Grange's Garden, 4to. 115. An Hundreth Sundrie Flowers, 4to. 116. An extracte of Examples, &c. 8vo. 117. Answer to M. Fecknam's Objections, &c. 8vo. 118. Treatise against Dicing, &c. 4to. 119. Readie path to Paradise, 8vo. 120. Letter concerning the peopling of the Ardes, 8vo.

THOMAS PURFOOT.

Was a printer and stationer, and had a shop in St. Paul's Church-yard, at the sign of the Lucretia, within the New Rents, in Newgate Market; he likewise dwelt opposite St. Pulchre's Church, and other places. He, or another of the same name, printed a long time after 1660, as he is the third person named, of the twenty, who were allowed in the year 1637, by a decree of the Star-Chamber, to print for the whole kingdom.

In 1564. 1. A politique discourse to appease the Realm of France, 8vo. again in 69 and 71 In 1566. 2. The Popish Kingdome, 4to. 3. An Exhortation to the Sicke, 8vo. 4. A Dialogue between Experience and a Courtier, 4to. Again in 75 and 81. In 1569. 5. Treatise on the Misterie of the Eucharist, 8vo. 6. Historie of Nastagio & Traversari. 7. Mr. Hawkins Voyage to Guynea and the West Indies, 12mo. In 1571. 8. The Hatefull Hypocrisie, &c. Octavo. 9. Stirpium Adversaria Nova, Folio. 10. An Almanacke and Prognostication for three years, Octavo. In 1572. 11. Remedies for diseases in horses, 4to.. 12. A short dictionarie for young beginners, 4to. again in 79. In 1573. 13. Prælections vpon the Revelations, 4to. In 1574. 14. Introduction to the loue of God, 8vo. again in 80. In 1575. 15. A Theological Dialogue, &c. 8vo. again in 79. 16. Historie of Arnalt & Lucenda, 16mo. In 1576. 17. Whole Symme of the Christian Religion, 8vo. 18. Treatise on the Immortalitie of the Soule, 8vo. 19. New Anatomie of the whole man, 8vo. In 1577. 20. Copby of a Conference, &c. 8vo. In 1579. 21. Forrest of Fancy, 4to. In 1580. 22. Perfite Looking Glasse, &c. 4to. 23. Ranarum et murium pugna, 4to. In 1581. 24. Calvin's Commentarie on the Galations, 4to. 25. Ditto on the Colossians, 4to. 26. Government of Poultrie, 8vo. In 1582. 27. Discouerie of unwritten Traditions, 4to. 28. Confutation of vnwritten vereties, 4to. 29. A Viewe of Vanitie, 8vo. In 1583. 30. The well spring of sciences, 8vo. again in 91. 31. The Art of Limning, 4to. again in 98. 32. A profitable boke for taking out spottes and staines in silkes, &c. 4to. 33. De Christo Gratis justificante, 8vo. 34. The Queene's Injunctions & Articles, 4to. In 1584. 35. A Sermon preached at Paules crosse, the ix of Febuarie, 8vo. In 1586. 36. Ser-

mon by Bishop Jewell. 8vo. 37. A proper new ballad, &c. 38. The Bishop of Chichester's Visitation Articles. 4to. 39. Sermon at the Rolles. 8vo. 40. Sermon at Paule's Crosse. 8vo. 41. Commission sent from Hell, &c. In 1587. 42. Antithesis, &c. 43. A funerall Sermon. 16mo. In 1589. 44. A brief to relieue Hector Walkington. 45. A letter written by the king of Navarr, 4to. 46. The whole & true discourse of the enterprises and secrete conspiracies. 8vo. In 1590. 47. A double Fortresse of Faith, &c. 8vo. In 1592. 48. A very golden collection of comforts. 12mo. In 1596. 49. A Treasury for the Diseased. 4to. 50. Astrolabium Vranicum Generale. 4to. In 1597. 51. The Italian School-master 8vo. 52. The course of chirurgery. 4to. 53. Presages of Hyppocrates. 4to. 54. Syrinx. 4to. In 1598. 55. Loves of Hero and Leander. Part ii. 4to. 56. Introductions to Chiromancy. 8vo. 57. A brief & most easy introduction to the astrological judgment of the starres. 4to. 58. Discourse of the burning of Teuerton. 4to. In 1599. 59. Fancies of the Florentine Cooper. *No dates.* 60. Funerall Oration. 8vo. 61. Sermon on Psal. xci. 62. Sermon at Paule's Crosse. 8vo. 63. Exposition of De Pro- fundis. 8vo.

T. Purfoot used the annexed monogram as his device.

ALEXANDER LACY, resided in Little Britain.

In 1565. 1. Forme of Meditations. 8vo. In 1566. 2. The poore man's benevolence to the afflicted church. 12mo. *No date.* 3. Complaint of a Sinner. Broadside.

THOMAS EAST, EST, or ESTE.*

If the same person lived in Aldersgate-street, at the sign of the Black horse, and at other places and signs, as the custom then was; which makes it difficult to assign, whether it was the same person or no. He appears to have been employed by Bird and Tallis, to whom Queen Elizabeth, in the 17th year of her reign, granted a patent for the printing of music, &c.

He printed his arms at the end of several of his books.

In 1569. 1. Ovid his invective against Ibis. 8vo. In 1571. 2. The Psalmes of Dauid and others. 4to. 3. Vigion's Workes of Chirugeric, Folio. Again in 80, 86. 4. Oypanomaxia, &c. 4to. In 1572. 5. Common places of the Christian Religion. 8vo. Again in 77, 81. 6. A discourse, &c. 4to. 7. The bathe of baythes ndye, 4to. 8. The benefit of the ancient bathes of Buckstone's, &c. 4to. 9. The post of the world, &c. 8vo. In 1575. 10. The breviaric of health, &c 4to. In 1576. 11. The post for divers partes of the worlde, &c. 8vo. In 1577. 12. A Sermon, &c. 8vo. 13. Practise of Preaching, 4to. 14. A godly and heavenly Meditation, &c. 12mo. In 1578. 15. A christian discourse presented to the Prince of Conde, 12mo. In 1579. 16.

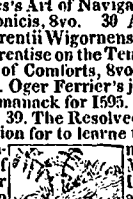
* Towards the close of Q. Elizabeth's reign, patents were granted to several printers, for printing music, almanacks, school, law, and other books, also for songs in three parts, and likewise for the making and printing of cards, &c. In the debates concerning monopolies, when that of cards was mentioned, Sir Walter Rawleigh blushed. Upon reading of the list of patents, Mr. Hackwell, of Lincoln's Inn, stood up, and asked, Is not bread there? Bread! says one. Bread! says another. This request seems strange, says one of the members. No, not in the least, says Mr. Hacket, for, if not speedily prevented, a patent for bread will be procured before the next session of parliament.

Viret's christian disputations, 4to. 17. Two Popish Monsters. 4to. In 1589. 18. View of Valyance, 8vo. 19. Epitaph on Bened. Spinola, Broadside. 20. Orders for Orphans, 16mo. 21. Boke named the Gouernor, 16mo. 22. Phioravanti's Discourse upon Chirugerie, 4to. 23. Certaine Godlie Sermons, &c. 4to. 24. Poore Man's Jewell, 8vo. In 1581. 25. Theatrum Mundi, 8vo. 26. Lyly's Euphues, 4to. 27. Commentarye on the Ephesians, 4to. 28. The pathwaie to martial discipline, 4to. Again in 82. In 1582. 29. Examples out of Holie Scripture, 8vo. 30. A Compendious treatise, &c. 4to. 31. Discouerie of the East Indias, 8vo. 32 The Golden Asse, 8vo. 33. Batman upon Bartholome, &c. Fol. In 1583. 34. Fountain of Flowing Felicitie, 16mo. In 1584. 35. A Treatise of Moral Philosophie, 8vo. 36. Voiage of the Wandering Knighte, 4to. Again *Without Date*. 37. Pasquin in a Trance, 4to. 38. Regiment for the Sea, 4to. In 1585. 39. Discourse of the Magnes, 4to. 40. Variation of the Cumpas, 4to. 41. Treasury of Health, 8vo. 42. Treatise on the Morbus Gallicus, 4to. 43. Schole of Horsemanship, 4to. In 1586. 44. Golden Booke, &c. 45. The civile conversation of M. Stephen Guazze, 4to. 46. Worke of Master John Vigo, 4to. 47. Certaine Workes of Chirugerie, 4to. 48. Certaine Workes of Galen's, 4to. In 1588. 49. Rule how to bring up Children, 8vo. 50. Method of curing Wounds, 4to. 51. The arte of Warre, 4to. 52. Mvsica Transalpina, 4to. 53. Psalmes, Songs, and Sonets, &c. 4to. In 1589. 54. Songs of sundrie Natures, 4to. 55. Contractenor, liber primus, &c. 4to. 56. A Catechisme by Richard Jones, 8vo. In 1590. 57. Bassvs, &c. 58. Maschalls Arte of Planting, 4to. Again in 92. 59. The First Set of Italian Madrigals Englished, 4to. 60. Tullies Offices, 16mo. 61. The eight bookes of Caius Julius Caesar, 4to. In 1591. 62. Contratenor Liber Secundus, 4to. 63. Sermon at Paul's Cross, 8vo. 64. Divers and sundry wares, &c. 8vo. 65. Psalmes by Guil. Damon, 4to. In 1592. 66. The whole booke of Psalmes, &c. 8vo. In 1593. 67. Canzonets, 4to. In 1594. 68. Morley's first book of Madrigalls, 4to. 69. Contratenor. 70. Several other Musical works by various Composers. 71. Passions of the Spirit, 8vo. In 1595. 72. Morley's first booke of Balletts, 4to. 73. Record of auncient Histories, 8vo. In 1596. 74. Regiment for the Sea, 4to. 75. Mariner's Guide, 4to. 76. Foure Bookes of Husbandry, 4to. 77. Mary's Meditations, 8vo. In 1597. 78. Altus, &c. 4to. Again in 98. In 1598. 79. First set of English Madrigals, 4to. 80. Choise of Change, 4to. In 1600. 81. Tenor, &c. 4to. 82. The Mahumetane, or Turkish Historie. 4to. *No Dates*. 83. Contratenor, 4to. 84 Kalendar of Shepardes, Fol. 85. The image of both Churches, 8vo. 86. The history of Ariodanto and Jeneura, 12mo. 87. Prognostication for ever, 16mo. 88. Pathwaie to the Frenche Tongue, 8vo. 89. Introduction to the skill of Song, 8vo. 90. Arrival of the three Gracis into Anglia, 4to. 91. Sya Bevis of Southampton, 4to. 92. The story of King Arthur, Fol.

RICHARD WATKINS

Lived in St. Paul's Church Yard, and had a shop adjoining to the Little Conduit, in Cheap. He had a patent with James

Roberts, for printing Almanacks; and was Warden of the Stationers' Company in 1583, and then gave up his right of the Sheet, or Broadside Almanack, for the relief of the poor of the Company. In 1561. 1. Two Bookes of St. Ambrose, 8vo. In 1570. 2. The popish kingdome, 4to. In 1571. 3. Almanack for 1572, Broadside. In 1572. 4. An almanack for the year 1573, 8vo. 5. Of Ghostes & Spirites, &c. 4to. In 1574. 6. The lives of holy saincts, prophets, patriarchs, & others, 4to. 7. The disclosyng of a late counterfayted possession by the deuyll, 8vo. In 1575 8. A Dialogue of Witches, &c. 8vo. 9. A Sermon, &c. 8vo. In 1577. 10. Foure bookes of Husbandry, 4to. In 1578. 11. An almanacke, &c. for 1578, 8vo. In 1579. 12. Proverbes of Sir James Lopez de Mendoza, 16mo. 13. Phisick against fortune, 4to. In 1580. 14. An almanacke, &c. for 1581, 8vo. 15. An almanacke for ten years, from 1581, 8vo. In 1582. 16. Mich. Reniger de Pij quinti, 8vo. In 1583. 17. A new almanack, &c. for 1584, 8vo. 18. A compendious prognostication for 1584, 8vo. 19. An Astrological Discourse, 8vo. 20. An addition to ditto, with Iatromathematica, 8vo. In 1587. 21. Mirror for Mathematiques, 4to. 22. Vertues of a new Terra Sigillata, 8vo. 23. An almanack, &c. for 1588, 8vo. In 1588. 24. Problem concerning Prophecies, 4to. 25. Almanack, 8vo. In 1589. 26. Almanack for 1589. 27. Linii Romanæ Historiæ, 8vo. 28. Martin Cortes's Art of Navigation, 4to. In 1590. 29. Twinis de Rebus Albionicis, 8vo. 30 Anatomie of the Soule, 16mo. In 1592. 31. Florentii Wigornensis Chronicon, 4to. 32. Catechisme, 8vo. 33. Trentise on the Temptation of Christ, 8vo. 34. Golden Collection of Comforts, 8vo. 35. Almanack for 1593, 8vo. In 1593. 36. Oger Ferrier's judgment of nativities, 8vo. In 1594 37. Almanack for 1595. 8vo. 38. Double Almanack for 1595, 8vo. 39. The Resolved Gentleman, 4to. In 1595. 40. An introduction for to learne to Swimme, 4to. In 1597. 41. A new almanacke, &c. for 1598, 8vo. In 1598. 42 Birth of Mankind, 4to. In 1599. 43. Doble almanack for 1600, 8vo. In 1600. 44. Historie of Ariodanto and Jeneura. *No dates.* 45. The New Testament of Our Saviour. 4to. 46. Prosper his Meditations with his wife, 8vo. 47. A Sworde against swearing, 12mo. 48. A Petite Pallace of Pettie his Pleasure, 4to.



R. Watkins used the annexed Device, which is doubtless a pun upon his name, like those of many of his contemporaries.

JAMES ROBERTS.

A considerable printer, who, with Watkins, had a patent for the Sheet Almanacks, in 1573. He was proprietor of upwards of 100 books, which he disposed of in 1594, and printed for others.

In 1594. 1. Five Sermons by George Phillips, 8vo. 2. Second Part of Christian Exercise, 16mo. 3. Articles of Enquiry by the Bishop of Gloucester, 4to, 4. An introduction to algorithmes, &c. 1595. 5. An introduction to learn to swimme, 4to. 6. A livelie patterne of true repentance, 12mo. 7. A thousand Notable Thinges, 4to. 8. He printed for Andrew Maunsell part ii. of his catalogue of English printed books, Fol.

9. Tragedie of Sir Rich. Grinuile, 16mo. 10. St. Peter's Complaint, 4to. In 1596. 11. Legend of Robert, Duke of Normandy, 16mo. 12. Peter Lowe, &c. 4to. 13. A Profitable Book for all Diseases, 4to. 14. Poem of Poems, 16mo. 15. A Sermon preached before the queenes majestie, 16mo. 16. How to chuse, &c. 4to. In 1598. 17. Politeuphnia, 12mo. In 1599. 18. Wits theatre of the little world, 12mo. In 1603. 19. A true & admirable historie of a mayden of Confolens.

WILLIAM HOW resided in Fleet Street.

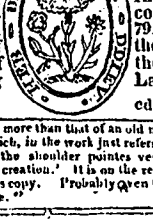
In 1569. 1. Prouerbes or Adages, 16mo. 2. Tragicall Historie of Ceyx & Alcione. In 1570. 3. The tragical comedie of Damon & Pithias. 4. The several confessions of Thomas Norton, & Christopher Norton, 8vo. In 1571. 5. Marlorat his prayers on the psalmes, 16mo. 6. Declaration of outrageous Floods. 7. The Golden Asse, 4to. In 1573. 8. The castle of memoire, 8vo. 9. New Custom: an Enterlude, 4to. 10. The French Schoole maister, 8vo. Again *Without Date*. 11. Carr's Ruinous Fall of Prodegalite, 8vo. 12. Garland of Goodly Flowers, 16mo. In 1575. 13. Commemoration of the reign of Elizabeth, 8vo. In 1585. 14. The Kinges Psalmes, 16mo. Again *Without Date*. In 1588. 15. The Lawyers Logike, 4to. In 1590. 16. Two most noble Captains, &c. 8vo. *No Dates*. 17. The Regiment of Life, 16mo. 18. Merie and Pythie Comedie, 4to. 19. Sir John Conways Meditations, 16mo. 20. Pyrres Praise and Dispraise of Women, 16mo. 21. XIII. Bloes at the Pope's Bull.

RICHARD JONES, JHONES, or JOHNES,*

Printed in conjunction with Thomas Colwell, in 1570. He kept a shop at the south-west door of St. Paul's Church, and lived at the sign of the Rose and Crown, near Saffron Hill, in Holborn; and at the upper end of Fleet Lane, over against St. Sepulchre's Church, at the sign of the Spread Eagle. He printed several books in partnership with others. In 1571. 1. Damon & Pythias, 4to. In 1572. 2. Palsgraue's Catechisme, 8vo. In 1573. 3. The treasurie of commodious conceits, &c. 16mo. 4. The Breuiary of Brytayne, 8vo. In 1574. 5. Blasinge of Bawdrie, 4to. 6. Middleborow, &c. 8vo. In 1576. 7. The Schoolmaster, &c. 8. A knowledge for Kings, &c. 16mo. 9. The spoyle of Antwerpe, 8vo. 10. Discouery of a new passage to Cathaia, 4to. 11. Of English Dogges, 4to. 12. Diet for daintie-mouth Droonkards, 8vo.

* With respect to the supposed effigy of Johnes, as placed at the head of this article, the Rev. T. F. Dibdin, in his Edition of the *Typographical Antiquities*, Vol. ii. p. 10. makes the following remarks: "An accidental perusal of an uncommon and curious little volume, entitled 'The Contemplation of Mankinde, contayning a singular discourse after the art of Phisiognomie, &c. written by a worthie Grecian named Melampus, and englished by Thomas Hyll, 1571, 8vo, led me to discover the original of the portrait of *Richard Jones*, or *Johnes*, the Printer; which Ames and Herbert have inserted at the beginning of their accounts of Johnes's

In 1577. 13. Courte of Ciuill Courtesie, 4to. In 1578. 14. Wonderfull effects of late dayes, 4to. 15. Manner to dye well, 8vo. 16. Promos and Cassandra. 17. Dean Nowell's Catechisme in Welsh, 8vo. 18. The way of Lyfe, 4to. In 1579. 19. Cyvile and uncyvile life, 4to. 20. Lyues of diuers Orators, 4to. 21. Ars Adulandi, 4to. In 1580. 22. Complaint of Exercises on the Sabbath Day, 8vo. 23. Treasurie of Commodious Conceyts, 16mo. 24. A shorte discourse of Earthquake, 4to. 25. Rule of Christian Charity, 4to. In 1581. 26. The discovery and conquest of Peru, 4to. 27. Two godlie and learned Sermons, &c. 4to. 28. The nuncerie of names in verse, 4to. In 1582. 29. An heptameron of civill discourse, 4to. 30. Two Sermons preached at Manchester, 16mo. In 1583. 31. Executions of John Slade and John Bodye, 8vo. 32. The anatomie of abuses, 8vo. 33. Death of John Lewes, Broadside. In 1584. 34. Wellspring of Wittie Conceights, 4to. 35. A Mirour for Majestrates, 4to. 36. A new Yorkshyre Song, Broadside. In 1585. 37. The new Attractiue, 4to. 38. The Vertues of the Duke of Bedford, 4to. 39. Sinfull Man's Solace, 8vo. In 1586. 40. A most ioyfull Song, Broadside. In 1587. 41. Thomas Sanders his Voyage to Tripoly, 4to. 42. A short admonition, &c. 4to. 43. Christian Ethickes, 8vo. 44. Censure of a Loyall Subiect, &c. 4to. In 1588. 45. The A, B, C, for Children, 16mo. 46. The good huswives handmayde, 8vo. Again in 94. 47. M. Fredericke's voyage into East India, 4to. 48. A true report of the inditement, &c. 4to. 49. The Schoole of Vertue. 8vo. 50. English Ape, 4to. In 1590. 51. Certaine discourses, &c. 4to. 52. A brief discourse, &c. 4to. 53. The booke of honor and armes, 4to. 54. Tamburlaine the Great, 8vo. 55. Pathwaie to Readinge. 56. Instructions and orders mylitarie, 8vo. Again in 94, 95. In 1591. 57. Sermon on Job, Chap. I. last three verses, 16mo. 58. Triplicitie of Triumphes, 4to. 59. Court of Ciuill Courtesie, 4to. In 1592. 60. The English Secretorie, 4to. 61. Pierce Pennilesse's Supplication, 4to. 62. Sim. Harwards Sermon, 8vo. 63. Christiall Glasse for Christian Women, 4to. In 1593 64. Avrelia, 4to. In 1594. 65. Solace of Sion, 8vo. 66. Pan his Pipe. 67. Treasure of Commodious Conceits, 16mo. In 1595. 68. Moderatus, 4to. 69. The garden of prudence, 12mo. 70. Arraignment of three Witches. 71. A dialogue of constancy, &c. 4to. 72. Corn. Shilander's Chirugerie, 4to. In 1597. 73. The woman in the moone, 4to. 74. N. Bri- ton's Boure of delights, &c. 4to. 75. Arbor of Amourous Devices. 76. God's arithmetic, 8vo. In 1599. 77. Three Sermons, 16mo. 78. Dis- course of a Deformed Infant, 4to. *No date.* 79. The schoole of life, 4to. 80. Historye of the Mylner of Abington, 4to. 81. Wyll of the Deuyll, 8vo. 82. Fable of the Breeding Larke, Broadside.



R. Jones used the annexed Flower as his device.

books. His portrait is nothing more than that of an old man, stooping and plucking up the root of some plant; which, in the work just referred to, is made to illustrate 'the bearing of the heades of the shoulder pointes verie farre out,' as denoting 'foolishnesse to consist in that creation.' It is on the reverse of folio 16; and is much better executed than its copy. Probably even this is borrowed from some Herbal of a more ancient date."

HENRY MIDDLETON

Lived at the sign of the Faulcon, in Fleet Street, and printed in partnership with Thomas East, so early as 1569; but whether he was the son of W. Middleton before-mentioned, is uncertain.

In 1570. 1. Christian Prayers, &c. again in 74, 87, and *Without Date*. 16mo. In 1573. 2. Supplication to the King of Spain, 8vo. 3. Overthrow of the Duke of Alba. 8vo. 4. Erasmi de duplici copia verborum, &c. 8vo. 5. Historiae Brittaniae, 4to. 6. Salusti Crispi coniuratio Catilinae, 8vo. In 1574. 7. Articles presented to the French King, 8vo. In 1575. 8. A dictionarie in Latin and English, 4to. In 1576. 9. A Perambulation of Kent, 4to. In 1577. 10. A true reporte of Capt. Frobisher's last voyage, 4to. In 1578. 11. Calvin's Commentarie on Genesis, 4to. In 1579. 12. D. Heskin's, &c. 8vo. 13. Defence of Militarie Profession, 4to. 14. Calvin's Sermons on Timothy & Titus, 4to. 15. Displaying of an horrible sect of Heretickes, 16mo. In 1580. 16. Testamenta Veteris, 4to. again in 81 and 85. 17. Certeine comfortable expositions of Mr. John Hooper, 4to. 18. Francisci Maldapetti, &c. 16mo. 19. A Godly Sermon preached at Cambridge, 16mo. 20. Root out of the Popish Supremacie, 16mo. 21. Two Popish Heretickes confuted, 16mo. 22. Godly and learned Sermon, 16mo. 23. Psalmi Davidis ex Hebraico, 16mo. 24. Sufficiency of English Medicines, 8vo. 25. Hieronymi Osorii, De Gloria. In 1581. 26. Sermon of Sure Comfort, 16mo. 27. Godly Sermon by B. Gilpin, 16mo. 28. Reigynder to Bristowe's Replie, 8vo. 29. Faith of the Church Militant, 8vo. 30. Jesuitismi pars prima, 8vo. again in 82. 31. An Exposition of the Symbole of the Apostles, 8vo. again in 82. In 1582. 32. Exposition upon the Lord's Prayer, 4to. 33. Institution of the Christian Religion, 8vo. 34. Of the end of the World, &c. 8vo. In 1583. 35. Hygiena, 8vo. 36. A Hyperij Compendium Physices Aristotelæ. 37. Babington's Exposition of the ten Commandments, 8vo. again in 86. 38. Tullii de Officiis, &c. 16mo. 39. De Republica Anglorum, 4to. 40. M. Tullii Ciceronis Consolatio, 8vo. 41. Responsionis ad decem illas rationes, &c. 8vo. 42. Calvin's Sermons upon Deuteronomy, Fol. In 1584. 43. Conference betwixt Man's frailtie and faith, 8vo. 44. De successione Ecclesiastica, 12mo. In 1585. 45. Sermons made by Edwin Sandys, Archbishop of York, 4to. In 1586. 46. The Storehouse of Brevitie in workes of Arithmetic, &c. 16mo. 47. Doctrinæ Christianæ Compendium, 8vo. 48. Funerall Sermon for Sir H. Sidney, 8vo. 49. A verie godlie sermon, &c. 8vo. In 1587. 50. A Godlie Garden, 24mo. *No Dates*. 51. Petri de Baronis Stempani, De Praestantia, &c. 8vo. 52. A Booke of Epitaphes on Sir Will. Buttes, 16mo. 53. A Testimonie of the true Church of God, 4to. 54. A Golden Chaine, &c. 16mo.

WILLIAM WILLIAMSON

Had a shop at the sign of the Sun, in St. Paul's Church-yard.

In 1571. 1. A briefe & pithie summe of Christian Faith. In 1573. 2. An Almanack for xxxiiii yeares, 8vo. 3. Athenagoras' Discourse on the Resurrection of the Dead, 8vo. 4. A Spirituall Poseaye, 8vo. 5. De Syllabarum et carminum ratione, 8vo. 6. The Arte of Warre, 4to. In 1574. 7. Briefe

Tables for Ranckes of Foote-men. 8. Paradise of the Soule, 8vo. *No Dates.* 9. Spiritus et Vicarius Christi in Terrâ, 8vo. 10. Certayne Newes of the Christian Princes in the Lowe Countries. 8vo.

THOMAS VAUTROLLIER

Was a scholar and printer from Paris, or Roan, came into England about the beginning of Queen Elizabeth's reign, and first settled his printing-office in Black Friars. He married his daughter, Jakin, to Richard Field, printer in Black Friars, Jan. 13, 1588, and buried several children in that parish, as appears by their church books. He was a most curious printer, as is evident from his productions, and commonly used an Anchor within a compartment, with this motto, *Anchora Spei.*

He had license for printing the New Testament.

Mr. Baker says, he was the printer of Jordanus Brunus, in the year 1581, for which he fled, and the next year being at Edinburgh, he first taught that nation the use of doing their work in a masterly manner; where he continued until, by the intercession of friends, he procured his pardon; as appears by a dedication of his to the Right Worshipful Thomas Randolph, Esq. where he returns him thanks for his great favour, and for assisting him in his great distress.

In 1570. 1. A booke containing diuers sortes of hands; Oblong 4to. Again in 74. In 1573. 2. Liber Precum Publicarum in Ecclesia Anglicana, 4to. Again in 74, 8vo. 3. De coniunctionibus magnis Insignioribus superiorum Planitarum, 4to. In 1574. 4. Jesu Christi D. N. Novum Testamentum, 8vo. 5. A brief Introdvction to Mvsicke, 8vo. In 1575. 6. Discantus cautiones, &c. Oblong 4to. 7. The New Testament, 8vo. 8. Confessio Christianæ Fidei, 8vo. In 1576. 9. Luther's Commentarie on the Galatians, 4to. Again in 77, and frequently printed. 10. The life of Capt. Iasper Colignie Shatillion, 8vo. 11. Institvtio Christianæ Religiones, 8vo 12. Edict of the French King, 16mo. 13. Commentarius in Epistolam Pauli ad Ephesios, &c. 4to. 14. A warning to take heed of Fowler's Psalter, 16mo. 15. Chronographie continewed from the Birth of Christ, &c. 1576, annexed to The Auncient Ecclesiasticall Histories of the first 600 years after Christ, 1577, Fol. In 1577. 16. A commentarie upon the fiftene Psalmes of Degrees, 4to. 17. Commentarius in Epistolam Pauli ad Romanos, 4to. 18. Luther's Commentarie upon the Galatians, 4to. 19. A shorte Introduction of Grammar, 4to. 20. Commentarius in Epistolam Jacobi Apostoli, &c. 4to. 21. In D. Pauli ad Romanos epistolam Exegema, 8vo. Again in 83. 22. Two Treatises against the Papistes, 8vo. 23. Quæstionum et Responsionum Christianarum, 8vo. 24. Idem opus, Pars Altera, 8vo. 25. Tragedy of Abraham's Sacrifice, 8vo. 26. Soueraigne Salue for a sinfull Soule, 8vo. In 1578. 27. Special and chosen sermones of D. Martin Luther, 4to. 28. Treatise of Christian Righteousness, 8vo. 29. A Right Comfortable Treatise, &c. 8vo. Again in 80. 30. Metromachia, 4to. 31. An Italian Grammar translated from Scipio Lentulo, 8vo. Again in 87. 32. The French Littleton. In 1579. 33. The Historie of Guiciardin, Folio. 34. Ciceronis Orationes, 8vo. and 16mo. printed frequently. 35. Phrases Linguæ Latinæ ab Manutio, 8vo. 36. De Rep. Anglorum instauranda, 4to. 37. An Ex-

position upon the cxl. Psalme, 16mo. 38. Plutarch's Lives, Folio. In 1580. 39. N. Hemingius on the 25 Psalm, 8vo. 40. Psalmorum Davidis, &c, 16mo. 41. G. Buchannan's Latin Parnphrases of the Psalms, &c. 16mo. 42. Luther in English on the Galathians, 4to. 43. Jesu Christi D. N. Novum Testamentum e Lingva Syriaca, 4to. 44. A retentive to stay good christians in true faith and religion, &c. 8vo. 45. Claudii a Sancto Vinculo de pronunciatione linguae Gallicae, 8vo. 46. Treatise for declining of French Verbs, 8vo. In 1581. 47. The Frenche Littleton, 8vo. 48. Apologia Eccl. Anglicanæ, 16mo. 49. Psalterium Davidis Carmine, &c. 16mo. 50. Positions, &c. 4to. 51. Ad rationes decem Edmundi Campiani Jesuitae, &c. 8vo. 52. A breefe discourse of Royall Monarchie, 4to. 53. Marci Tullij Ciceronis Epistolæ ad Familiares. In 1582. 54. The first part of the Elementarie, &c. 4to. 55. P. Ovidii Nasonis Metamorphoseon, 16mo. In 1583. 56. P. Ovidii Nasonis Fastorum, &c. 16mo. 57. P. Ovidii Nasonis Heroidum Epistolæ, &c. 16mo. 58. A Dicsoni De Vmbra rationis et Iudicii, 8vo. 59. An answere to a supplicatorio epistle of G. T. 8vo. 60 An Exposition upon the cxi. psalme, 16mo. 61. Compo de Fior, 16mo. 62. Calvin's Institutions Christianæ Religionis, 8vo. 63. Ad N. Sanderi Demonstrationes Quadragenta, 8vo. In 1584. 64. Jvstitia Britannica, 8vo. 65. The Cauteles, &c. of the Popish Masse, 8vo. 66. History of the Reformation of the Church of Scotland, 4to. 67. Spaccio de la Bestia Trionfante, 16mo. In 1585. 68. Bruno Nolano degli Heroici Furori, 8vo. 69. Savanorola Meditationes Chretiennes, 8vo. 70. Alberici gentilis de Legationibus, 8vo. 71. D. N. Baxteri Colcestrensis Quæstiones, &c. 8vo. In 1586. 72. A Treatise of Melancholie, 8vo. In 1587. 73. Novum Testamentum, 16mo. 74. Of Apostacie, 8vo. 75. M. Ciceronis Orationum, 16mo. In 1588. 76. Certain advertisements out of Ireland, 4to. 77. The copy of a Letter, &c. 4to. *No date.* 78. Metpomaxia, 4to.

CHRISTOPHER and ROBERT BARKER, Esqrs.*

The Queen's printers, lived in Paternoster Row, at the sign of the Tyger's Head, and kept a shop in St. Paul's Church Yard, at the sign of the Grasshopper.

He came of an ancient family, being descended from Christopher Barker, knt. King at Arms. Edward Barker, who is supposed to have been father to Christopher the printer, was, by a will dated Dec. 31, 1519, appointed heir to one William Barker his cousin, who had a considerable estate of houses in London, but nothing in any county, and died Jan. 2, 1549. Queen Elizabeth granted a patent to our Christopher Barker, and Robert his son; which patent expresses itself to have been granted, in consideration of the father's

* Newspapers.—After enquiring (says Mr. Chalmers in his *Life of Ruddiman*), in various countries for the origin of Newspapers, I had the satisfaction to find that I sought for in England; it may gratify our national pride to be told, that mankind are indebted to the wisdom of Elizabeth, and the prudence of Burleigh, for the first newspaper: the epoch of the Spanish Armada is also the speech of a genuine newspaper in the British Museum; there are several newspapers, which had been printed while the Spanish Fleet was in the English Channel, during the year 1588. It was a wise policy to prevent, during the moment of general anxiety, the danger of false reports, by publishing real information; and the earliest newspaper is entitled, *The English Mercurie*, which, by authority, was imprinted at London, by Christopher Barker, Her Highness's printer, 1588.

great improvement of the art of printing: King James I. May 10, 1603, in the first year of his reign, granted the same privilege to Christopher, son of the said Robert, to hold the same after the death of his father, with a proviso, that if Christopher should die before his father, then his heirs, &c. should have it for four years after his father Robert's death. Robert Barker, of Southlley, or Southlee, in Bucks, esq. married two wives, Rachael daughter of Richard Day, bishop of Winchester, by whom he had several children, and Ann, relict of Nicholas Cage of London. Others, besides his sons, were concerned with him in the business of printing. July 19, 1603, a special license was granted Robert for printing all the Statutes during his life. James I. in consideration of the sum of three hundred pounds, and an annuity of twenty pounds, demised to Robert Barker Upton manor, for twenty-two years. The rent soon after was raised to forty pounds per annum. William Ball, esq. says, Robert Barker had paid for amendment, or correcting the translation of the Bible, the considerable sum of 3,500*l.* &c. therefore his heirs had the right of printing it. This great family had their changes in fortune, for this same Robert Barker lay in prison above ten years, as appears from a certificate, in these words: "These are to certify whom it may concern, that Robert Barker, esq. was committed a prisoner to the custody of the Marshal of the King's Bench, Nov. 27, 1635, and died in the prison of the King's Bench, Jan. 10, 1645. James I. Feb. 11, 1616, in the fourteenth of his reign, granted the same to Robert, son of the said Robert, for thirty years, to commence from the death of Robert the father. Charles I. July 20, 1627, in the third of his reign, having notice that the several interests of the Barkers were assigned over to Bonham Norton and John Bill, confirmed the said assignment to Norton and Bill. Charles I. Sept. 26, 1636, in the eleventh of his reign, granted the same to Charles and Matthew Barker, two other sons of Robert the father, after the expiration of the four years to Christopher's heirs, and the thirty years to Robert their brother. Robert, to whom Queen Elizabeth granted the office for life, 1589, died in the Queen's Bench, Jan. 10, 1645: so that Christopher's four years ended Jan. 10, 1689. Robert the son's began Jan. 10, 1649, and expired Jan. 10, 1679. Charles II. Dec. 24, 1675, in the 27th of his reign, grants the same to Thomas Newcomb and Henry Hills for thirty years, to commence after the expiration of the respective terms granted to the Barkers. Charles and Matthew Barker's began Jan. 10, 1679, and expired Jan. 10, 1709. Thomas Newcomb and Henry Hills began Jan. 10, 1709 *.

To the Queen's most excellent Majesty.

The humble Petition of Benjamin Tooke and John Barber, Citizens and Stationers of London,

Sheweth, That his late Majesty Charles II. did by his letters patents, under the great seal of England, bearing date at Westminster the 24th day of Dec. in the 24th of his reign, grant unto Thomas Newcomb and Henry Hills, of the city of London, the office of his Majesty's printer, for the printing of all Bibles, New Testaments, books of Common Prayer of all translations, Statutes with notes, or without, abridgements of the same, proclamations and injunctions; to hold to them, their executors and assigns, by themselves, or their

* When Charles II. granted the office of printer, &c. to Thomas Newcomb and Henry Hills, there were then of the respective terms, formerly granted to the Barkers, thirty-four years unexpired. Also, that the same patent was assigned over by the executors of Thomas Newcomb and Henry Hills unto John Baskett, and others. There has been contests about the meaning of this patent since the Union, as Mrs. Anderson's case, and that between John Baskett, esq. and Henry Parsons, &c. printed 1720.

sufficient deputy or deputies for thirty years, from the determination of the several and respective estates and interests therein then formerly granted to Robert Barker the younger, and Charles and Matthew Barker. And whereas the said office hath been usually from time to time granted by the crown for the term of thirty years, in reversion as aforesaid.

Your petitioners most humbly pray your Majesty would be graciously pleased to grant unto them the said offices and premises, to hold to them, their executors and assigns for thirty years, from the determination of the several and respective estates and interests now in being.

And your petitioners, as in duty bound, shall ever pray, &c.

It appears that this petition was received and granted the 13th day of Oct. 1713, the twelfth year of Queen Anne.

Per breve de privato sigillo, COCKS.

John Baskett, esq. some years ago, bought out Tooke's moiety, and also that of Alderman Barber's; soon after the fire, which burnt the printing house: had a new patent granted him by George II. for 60 years, with the privilege to serve the parliament with stationers' wares, added to it. Thirty years of this grant was then conveyed for a valuable consideration to Charles Eyre, esq. and his heirs. In the year 1769, Mr. Baskett's term of the patent expired, and the consigned reversion for 30 years, being the sole property of Charles Eyre, esq. he took possession of the same, and appointed the late William Strahan, esq. his printer, who, for the purposes of carrying on the same, built a convenient and extensive office near his dwelling-house, the front of which is in East-Harding Street, now Goldsmiths' Place, with the side entrance in Printers' Street.* He who succeeded by his son, Andrew Strahan, esq. M. P.

In 1574. 1. The Lady Elizabeth Tirwit's Morning and Evening Prayers, 16mo. In 1575. 2. The Bible, 8vo. 3. The Glasse of Gouernment, 4to. 4. Gascoigne's Poems, 4to. 5. The Booke of Faulconrie, 4to. In 1576. 6. The Bible, Folio. 7. The New Testament after Beza. Again in 77, and frequently. 8. Excellence of a Christian Man, 8vo. In 1577. 9. The Christian confession of Count Palatine Frederick 3rd, 16mo. 10. A Sermon preached at the Christening of a certain Jew in London, 16mo. In 1578 11. De Oliva Evangelica, 8vo 12. Sermon before the Countess of Cumberland, 8vo. 13. The Bible, Fol. and frequently in various sizes. 14. Treatise for such as are troubled in Minde, 16mo: again in 85. 15. Allarme to England, 4to. 16. Form of Prayer for Nov. 17th, 4to. 17. Erastus' and Beza's Treatises on Sacraments, 16mo. 18. An Excellent and Godly Sermon, &c. 16mo. again in 80. 19. Two Concordances, 4to. In 1579. 20. A Concordance to the New Testament, 8vo. 21. An abstract of all the penal statutes, 4to. 22. The New Testament, 16mo. 23. Articles in the Convocation, 4to. 24. Pourtes of Controversie, &c. 8vo. 25. Rastall's Collection of the Statutes, Fol. frequently printed. In 1580. 26. A notable treatise of the Church, 12mo again in 80, 81. 27. Sweet Consolacion for such as are afflicted, 8vo. 28.

* In the London Gazette of Saturday, February 17, 1770, which now lies before us, (printed by E. Owen and T. Harrison, in Warwick Lane,) we find the following:—"The Public are desired to take Notice, that his Majesty's Printing-Office is removed from Blackfriars to New Street, near Gough Square, in Fleet Street, where all Acts of Parliament, &c. are Printed and Sold by Charles Eyre and William Strahan, his Majesty's printers."

The Order of Prayer, &c. 4to. 29. Preparation to a reuerent coming to the Communion, 32mo. 30. An answer to a seditious phamphlet, 8vo. 31. Conference discouering the sect of Jesuites, 8vo. 32. Proclamation against New Buildings. 33. Proclamation against the sectaries of the Family of Love. 34. Articles to be enquired in the Province of Canterbury, 4to. 35. Articles to be enquired in the Diocess of Chester, 4to. & in 1581. 36. Declaration of the recantation of John Nichols, 16mo. 37. Replie to a censure, &c. 8vo. 38. Eirenarcha, 8vo. again in 82. 39. An aduertisement and defence for Trueth, &c. 4to. & 8vo. 40. Lectures of I. B. upon the xii Articles of the Christian Faith, 8vo. again in 83, 84. 41. Report of the Arraignement &c. of Edwarde Haynce, 8vo. 42. Acts of Parliament, Fol. In 1582. 43. Christian Meditations, 16mo. again in 89. 44. Treatise on the Sacraments, 8vo. 45. Variæ Meditationes, &c. 4to. & 8vo. 46. A particular declaration and testimony, &c. 4to. In 1583. 47. Certaine sermones preached before the Queen's maieste, 8vo. 48. A true report of the Disputation with E. Campion, 4to. 49. Articles to be enquired in the Visitation, 4to. 50. A declaration of the fauorable dealing of Her Maiesties commissioners to certaine Traitours, 4to. 51. The Execution of Justice in England, 4to. In 1584. 52. A declaration of the horrible treasons of W. Parry, 4to. 53. A discourse of the treasons practised by F. Throckmorton, 4to. 54. Articuli per Archiepiscopum, &c. 4to. In 1585. 55. A reporte of the declaration of some of the Duke of Northumberland's treasons, 4to. 56. A declaration of the causes moving the Queene of Englande, &c. 4to. 57. Certaine prayers, &c. 4to. 58. Acts An. 27 Eliz. Fol. In 1586. 59. Orders for Prayer and Thanksgiving, 4to. 60. Orders deuised by the commandment of the Queene's Maiestie, 4to. 61. Copie of a Letter to the Earle of Leycester, 4to. 62. Proclamation concerning the Sentence against Mary Queen of Scots. 63. Proclamation concerning Corn. In 1587. 64. Acts of Parliament, Fol. 65. The whole volume of statutes at large, Fol. In 1588. 66. A Fourme of Prayer, 4to. 67. Psalmau Dafydd, 4to. 68. A packe of Spanish lyes, 4to. 69. A Proclamation against certain seditions, &c. 70. Dr. Some's Godlie Treatise, &c. 4to. 71. Defence of Dr. Some's last Treatise, 4to. 72. Y Beibl cys-segr-lan, Fol. In 1589. 73. An admonition to the People of England, 4to. 74. Declaration Causarum, &c. 4to. also in English. 75. The Text of the New Testament, by the Papistes and Protestants, Fol. 76. A Godly Treatise by Dr. R. Some, 4to. 77. A Forme of Prayer for the English Armie in France, 4to. 78. Principal Nauigations of the English, Fol. 79. Acts An. xxxj Eliz. Fol. In 1590. 80. The Communion Booke, Fol. In 1591. 81. The third part of the Bible, 16mo. 82. A Declaration of Great Troubles, 4to. In 1592. 83. An answere to a certain libel, &c. 4to. 84. Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ, 16mo. 85. Conspiracie for pretended Reformation, 4to. 86. Orders concerning the Plague, 4to. In 1593. 87. De Imperandi Authoritate, 4to. 88. Certaine Praiers, 4to. 89. Acts An. xxxv Eliz. Fol. 90. The Perpetuall Gouernment of Christes Church, 4to. 91. The practice, proceedings, and lawes of Armes, 4to. 92. An Apologie,

&c. 4to. In 1594. 93. An order for Prayer, &c. 4to. 94. The renewing of certaine orders, &c. 4to. 95. Answer to a calumnious Letter, 4to. 96. Recantation of Tho. Clarke, 8vo. In 1596. 97. A declaration of the causes moving the Queene to send a Navy to Sea, 4to. 98. A Prayer of Thanksgiving for Success. Broadsheet. 99. A Declaration of the iust causes mooning the Queene to send a Fleet to Spain, 4to. 100. Examination of Tho. Cartwright's Apologie, 4to. In 1597. 101. Certaine Prayers, &c. 4to. 102. Capitula, &c 4to. 103. Proclamation against excess of Apparel, 4 Broadsides. 104. Acts An. xxxix Eliz. Fol. In 1598. 105. Vita et Obitus Richardi Cosin, 4to. 106. Carmina Fynebria. 107. Liver Gweddi Gyffredin, 4to. In 1599. 108. Prayer for the successe of the Forces in Ireland, Broadside. 109. Letter of a strange conspiracie, 4to. *No Dates.* 110. Lawes for the armie by Robert E. of Liecester, 4to. 111. Booke of Common Prayer, 4to. 112. The Psalter, 4to. 113. A Catechisme, 8vo. 114. The Church Catechisme, 8vo.

Robert Barker of Southley, or Southlee in the county of Bucks.

In 1593. 1. Biblia Sacra, Fol. again in 97. In 1594. 2. Second Part of the French Academie, 4to. In 1596. 3. Rerum Anglicarum post Bedam, Fol. In 1597. 4. The Navigators supply, 4to. In 1599. 5. The Haven Finding Art, 4to. 6. Hakluyts Voyages, Fol. In 1600. 7. Third Vol. to ditto, Fol. Articles of Religion, 4to. 8. Bellym Papale, 4to. 9. Proclamation concerning such as speak against the Gouernment. 10. Proclamation concerning the Earl of Essex. In 1601. 11. Declaration of the practises of Essex, 4to. *Without Dates.* 12. An admonition to the People of England, 8vo. 13. Seduction of Arlington, 4to.

The Barkers, according to the custom of that period, used a cut similar to the annexed, of a barking tree, consequently he was denominated a Barker. Quere, would not a barking dog have been equally applicable?

From the extent of the books and licenses, after this period, we find that it will be impossible for us to fulfil the pledge given at p. 481 ante, having already greatly exceeded our utmost proposed limits; we must therefore content ourselves with merely giving the notices of the Printers, which we humbly trust will prove satisfactory to our readers.

JOHN CHARLEWOOD

Lived in Barbican, at the sign of the Half-Eagle and Key, in 1575, used many sorts of letter, and about the out of his sign this motto, *Post tenebras lux*, and sometimes stiles himself servant to the Right Honourable the Earl of Arundel. He continued in business till 1593.

THOMAS WOODCOCK.

Stationer and Bookseller, lived in St. Paul's Church-yard, at the sign of the Black Bear; married to Isabel, second daughter of J. Cawood, esq. He continued in business from 1575 to 1591.

WILLIAM HOSKINS

Resided in Fleet-street, at the Temple Gate, in 1579. He also printed with John Danter.

JOHN SHEPARD printed in 1576.

THOMAS DAWSON

Lived at the Three Cranes, in the Vintry, in 1577; his device was Three Cranes in a Vineyard. He was in business till 1590.

NICASIUS YETSWEIRT, ESQ.

Was clerk of the private seal, and secretary to Q. Elizabeth for the French tongue. He had a patent granted Nov. 18, 1577, the 20th of Elizabeth, for thirty years, for printing all manner of books concerning the Common Laws of this realm.

CHARLES YETSWEIRT, ESQ.

Son of the before-mentioned Nicasius Yetsweirt, dwelt near the Middle Temple Gate, was also French secretary and clerk of the signet to Q. Elizabeth, had a patent granted him for thirty years to come, for printing all books concerning the laws. He continued in business, as Law-printer but one year, viz. 1591, when his widow continued exercising the art of printing and selling law books, but not without opposition from the Stationers' Company, which occasioned her to complain to the lord keeper and lord treasurer; but it does not appear what redress she had; yet it is imagined that she had but little success, as she continued in business but two years.

HUGH JACKSON

Lived in Fleet Street, near the Conduit, at the sign of St. John the Evangelist, in 1577. He continued in business till 1592.

ANDREW MAUNSELL

Resided at the sign of the Parrot, in St. Paul's Church-yard, in 1570. He continued in business till 1600.

ROBERT WALDE-GRAVE

First practised the art of printing in the Strand, near Somerset-house, in 1578; from thence he removed to Foster-Lane, but afterwards, by printing puritannical books, involved himself in troubles, which obliged him to retire to Wales; but being of a good family, by the assistance of friends, overcame his troubles, and was made printer to King James VI. of Scotland, from whom he received a patent.

GEORGE BISHOP,

Stationer, concerned with, and employed others in several works, was deputy printer to Queen Elizabeth. He married Mary, the eldest daughter of John Cawood, esq. He became Alderman of London, and among other legacies left six pounds per ann. to his Company; and allowed ten pounds per ann. for ever, towards maintaining preachers at St. Paul's Cross. He gave also six pounds per ann. to *Christ's Hospital*.

JOHN HARRION

Printed in 1579, and was Master of the Stationers' Company in 1583, R. Watkins and R. Newbury being then Wardens.

ABEL JEFFS resided at the Golden Cup, in the Old Bailey, in 1561, and in 1584 at the sign of the Bell, in Philip-lane. He put his sign at the end of his books, and this motto, *With harp and sona praise the Lord.*

THOMAS SCARLET

Printed in 1576, and continued in business till 1596.

HENRY BAMFORD printed in 1577.

RICHARD WEBSTER printed in 1578.

EDWARD AGGAS resided at the West end of St. Paul's Church-yard, and printed from 1558 to 1594.

JOHN WOLFE, City Printer.

A Fishmonger, used the art of printing, and (as Stow says, in his *Survey of London*, p. 223) in a contest between the patentees and the Stationers' Company, taking upon him as a captain in this cause, was content with no agreement, but generally affirmed, that he might and would print any lawful book, notwithstanding any commandment of the Queen. And to that end had incensed the popularity of London, as in a common cause, somewhat dangerously. And with him several of the rest changing their minds, were associated, and laboured to overthrow those privileges the Queen had granted, or could grant. Whereupon the abovesaid committees of the Stationers' Company, finding them so disordered, would have bound them to appear before the Queen's council, which they promised to do; but after conference with their abettors refused; and still prosecuted their complaints to her Majesty, garnishing the same with pretences of the liberties of London, and the common wealth of the said Company; and saying, the Queen was deceived by those that were the means for obtaining such privileges. He afterwards was in such favour with the citizens, that he was made printer to the honourable City of London. In Martin Mar-prelates piece, p. 23, he is represented cruel, and called John Woolfe dle of the Stationers, executioner of Waldedwelt at Paul's Chain, over against the sign a shop in Pope's-head Street, in 1598; used lis, seeding, and some*florescit.* He was City succeeded by

(*alias* Machivill), bea- and most tormenting graves goods, &c. He and in Distaff Lane, of the Castle, and had Alley, in Lombard the mark of a fleur-de- times about it, *Ubique* printer in 1681, and was John Windet.

ROGER WARD

Dwelt near Holborn Conduit, at the sign of the Talbot, and as (Strype's edition of Stow says, p. 223,) Wolfe was one of these unruly printers, so Roger Ward was another, who would print any book, however forbidden by the Queen's privilege, and

made it his practise to print all kind of books at his pleasure. The Master and Wardens of the company going to search his printing-house, according to to the power they had, were resisted by his wife and servants; of which a complaint was made by the said Master and Wardens to the Court. And again, in the year 1583, the Master and Wardens preferred a petition against this man, to the Lord-treasurer, shewing his contemptuous demeanour, doing contrary to all order and authority; and withall, his insufficiency to use the art of printing. The Commissioners appointed by the council could bring him to nothing, but still he continued to print what he pleased without allowance, by his own authority, and such books as were warranted by her highness's letters patents to other men: and sold and uttered the same in city and country, to men of other arts: whereby the company sustained great loss, in taking the sale of them; and particularly to the decay of seven young men, who executed a privilege granted to William Seres for a yearly rent. This man, notwithstanding, had given two several bonds to the Queen, the one not to print any more disorderly, the other to bring in such books as he had so printed; but none performed. All this was laid open in the said petition: the signers of it were John Harrison, Master; and Richard Watkins and Ralph Newbury, Wardens; and besides them, Christopher Barker, John Day, William Norton, George Bishop, John Judson, and Francis Caldock; all booksellers in these times of the chiefest reputation. He printed in 1582.

THOMAS CHARDE resided in Bishopsgate Church-yard, in 1600, and was engaged in printing from the year 1582.

EDWARD WHITE lived at the Little North Door of St. Paul's, at the sign of the Gun, and printed in 1583.

WILLIAM BARTLET, or BARTHELET, as he spelt his name both ways, followed the profession in 1578.

WILLIAM CARTER

Was a daring printer, and printed a great many treasonable tracts from the year 1579 to 1584, when, on the 10th of January, he was tried at the Old Bailey, and there condemned for high-treason, and the next day executed at Tyburn.

HENRY MARSHE lived in the house formerly occupied by Tho. Marshe, in Fleet-street, printed in 1584.

RICHARD YARDLEY and PETER SHORT, lived at the sign of the Star, on Bread-street-hill, from 1584 till 1603.

NINIAN NEWTON printed in partnership with Arnold Hatfield. They lived in Lothbury, and kept a shop at the Brazen Serpent, in St. Paul's Church-yard, in 1584.

ROBERT ROBISON, ROBERTSON, or ROBINSON, Lived in Fleet-lane, and also in Fewter-lane, Holborn, in 1585. He continued in business till 1597.

EDMUND BOLLIFANT

Dwelt in Elliot's Court, in the Little Old Bailey, when John Jackson and he printed together from 1585 till after 1602.

JOHN JACKSON, in partnership with Bollifant, just before mentioned, in 1585, and continued so till 1594.

WALTER VENGE
Lived in Fleet-lane, opposite the Maiden-head, in 1585.

SIMON WATERSON, son of Richard Waterson, Citizen and Stationer of London. He printed in 1585.

THOMAS LUST printed in 1585.

JOHN WINDET
A good printer, succeeded John Wolfe as printer to the Hon. City of London; and dwelt at the sign of the White Bear in Adling-street, near Bernard's Castle; also in the year 1591, at the Cross Keys, near Paul's Wharf. He used an elegant device of Time, cutting down a sheaf of corn, with a book clasped; on the cover thus, *Verbum Dei manet in æternum*. The compartment had the Queen's arms at top, the Cities on the right, and the Stationers on the left, with his sign of the Bear beneath, and I. W. over it, and the motto, *Homo non solo pane vivet*, round it. He continued in business from 1585 till 1651, when he was succeeded by Richard Cotes; in 1669 James Flesher, who was succeeded in 1672 by Andrew Clark; in 1679, Samuel Roycroft was appointed in that place, who in 1710 was succeeded by John Barber, esq. who afterwards served the office of Lord Mayor; he was succeeded by George James, by whose widow the business was carried on for some time, when that office was conferred on Henry Kent, esq.

GEORGE ROBINSON printed from 1586 to 1587.

RICHARD ROBINSON practised the art in 1589.

EDWARD ALLDE, or ALDE,
Dwelt at the sign of the Golden Cup, without Cripplegate, in 1587, where he continued till after 1600.

THOMAS ORWIN lived in Pater-noster Row in 1587, and continued in business till 1607.

RICHARD FIELD
A good printer, married the daughter of Vautrollier, who died in 1589, to whose business he succeeded, and continued in till after 1600. Field dwelt at the same house in Black Friars, near Ludgate, and used the same sign and marks of the Anchor.

TOBY COOK lived at the Tiger's Head, in St. Paul's Church-yard, in 1579, where he continued till 1590.

WILLIAM WHITE
Printed in 1582, and continued for some time after 1600.

ROBERT DEXTER
Lived at the Brazen Serpent, in St. Paul's Church-yard, in 1590, and was a benefactor to the Stationers' Company.

WILLIAM KERNEY, or KEARNEY,
Resided in Adlington-street, near Cripplegate, in 1591.

ROBERT BOURNE and JOHN PORTER in 1591.

JOHN DANTER dwelt in Hosier-lane, near Holborn Conduit, in 1591, and continued in business till the year 1596.

WILLIAM PONSONBY

Married Joan, the eldest daughter of Francis Coldock, and lived at the Bishop's head, in Paul's Church yard, in 1591.

WILLIAM SAUNDERSON.

WILLIAM BARLEY lived in Gracechurch Street, in 1593.

THOMAS SALISBURY, RALPH BLOWAR, JOHN BOWEN, and JOHN BUSBIE, were all printers who resided in London, in 1593.

RICHARD BOYLE

Resided at the Rose, in St. Paul's Church-yard, in 1593.

THOMAS CREED

Dwelt at the sign of the Catharine Wheel, near the Old-Swan, in Thames-street, in 1591, and frequently put to his books an emblem of Truth, with a hand issuing from the clouds, striking on her back with a rod, and this motto round it, *Veritas virescit vulnere.*

ADAM ISLIP practised the art from 1597 till 1603.

GABRIEL SIMPSON

Lived at the sign of the White Horse, in Fleet-lane, in 1595.

VALLENTINE SIMS, or SIMMES, resided in Addle, or Adling street, at the sign of the White Swan, near Bernard Castle, in 1595, and continued printing till 1611.

HENRIE BALLARD lived at the sign of the Bear, without Temple Bar, over against St. Clement's Church, in 1597.

FELIX KINGSTON printed from 1597 till 1623.

JOHN DE BEAUCHESNE practised the art in 1597.

JOHN NORTON, ESQ.

The Queen's printer in Latin, Greek, and Hebrew; he was of the Company of Stationers, to whom he gave 1000*l.* to purchase lands, to the value of 50*l.* per ann. and part to be lent to poor young men of the said company. He also gave 150*l.* to the parish of St. Faith, under St. Paul's Church, to purchase 7*l.* 10*s.* yearly for ever, to be given to the poor. In 1593, he lived at the sign of the Queen's Arms, in the house lately inhabited by his cousin Bonham Norton; and, being a man of eminence, employed several others to print for him. He appears to be the first who introduced printing into the College at Eton, in 1610.

GEORGE SHAW practised the art in 1598.

THOMAS JUDSON printed from 1584 till 1599.

RICHARD BRANCOCKE, or BRADOCK, in 1598.

SIMON STRAFFORD, or STAFFORD,

Resided on Addle-hill, near Carter-lane, in 1599.

EARLY

INTRODUCTION OF THE ART

INTO

THE COUNTRY.

Having traced the Introduction of the Art both in London and Westminster, we shall now briefly exhibit where, and by whom it was first practised in the Country; it appears that those cities and towns which had considerable religious houses, had the first printing offices. Thus, *Westminster* was followed by the *Abbey of St. Albans*, together with *Tavistock, Worcester, Canterbury, Ipswich*, &c. &c.

Oxford.

THEODORIC ROOD,

A native of Cologne, printed here in 1480, where he continued till 1485, but how much longer we cannot learn. It appears that he had a partner called

THOMAS HUNTE,

An Englishman; but notwithstanding this might be so, the care and diligence of curious and inquisitive persons have preserved but four books printed by these two printers, and one of those was not known till 1735, unless we admit Hunte to be the printer of the three anonymous books in 1468 and 1479. From these we are obliged to descend to the year 1506, when Pynson, or Wynken de Worde, printed for them till 1518.

JOHN SCOLAR

Printed here in 1518, and lived in St. John Baptist's Lane; who was succeeded by

CHARLES KYRFETH,

A Dutchman, who resided here but a short time, in whose name we have only one book, in 1519. Mr. Anthony Wood, in his *History of the Antiquities of Oxford*, printed 1674, says, Theodoric Rood was succeeded by Scolar, and he by

PETER TREVERS, who, in 1527, removed to Southwark.

In Rymer, Vol. xv. p. 628. is the following Grant: "Elizabeth by the grace of God, quene of England, Fraunce, and Ireland, defender of the faith, &c, To all and singuler printers of bookes, booksellers, stationers, as well within this our realm of England, as in other our dominions, and all other our officers, ministers, and subjects, greeting. We let you to wit, that in consideracion, that our loving subjecte, Thomas Cooper, of Oxforde, hathe diverse and sundrye tymes heretofore traveled in the correcting, and augmenting of the English Dictionarie (commonly called, *Bibliotheca Eliota*) and now of late as well to his further paynes and studie, as also to his great costes, and charges, of a zeale to further good letters, and the knowledge of the Laten tong, in these our realms and dominions, hath altered and broughte the same to a more perfecte forme, in following the notable worke called, Thesaurus Linguæ Latinæ, then at any time heretofore it hath been used, or

set forth; we therefore, of our grace especiall and mere motion, haue lycenced and priviliged, and by these presents do graunte, and give lycence and priviledged, unto the said Thomas Cooper, and his assignes onlye, to prynte, and set fourthe to sale, the said Englysshe dictionary (before tyme named Bibliotheca Eliotæ) and now in this last edicion entituled, Thesaurus utriusque linguæ Latinae et Britannicae. Commanding and straytelye prohibiting, that neither you, nor any of you, nor any person, or persons whatsoever, other then the said Thomas Cooper, and his only assignes, shall, durying the space of twelve yeres next ensuying the printing of the booke or worke, printe, or cause to be printed, or put to sale the said work, or Booke above-named, eyther by the coppye heretofore ymprinted, or hereafter to be printed, by the said Thomas Cooper, or his assignes, or by any other copye, translation, alteration, addicion, or abridgement, or by other whatsoever tolerable way, name, or title, the said book, or work, shall, or may after be called, printed, or set fourthe, uppon payne and forfeiture, and confiscacion of all and every the same booke, and bookes, worke, and workes, so by you, or any of you, imprinted, or set fourthe to sale, contrary to the tenour of these presents, and further incurrying our highe displeasure and indignation for your attempting of the contrary at your extreme parill. Willyng therefore, and strayghtly charging and commanding all our officers, ministers, and subjects, as they tender our favour, and will avoyde our high indignacion and displeasure, that they, and every of them, do ayde and assiste the said Thomas Cooper, and his assignes, in the due accomplishment, and execution of these our license and priviledge; any statute, lawe, or ordenaunce heretofore to the contrary notwithstanding. In witness whereof, &c. Witness ourself at Westminster, the xii daye of Marche. Per breve de privato sigill." After this time we have observed no other printer resident at Oxford, for the space of 60 years, for which chasm there is no reason assigned. In 1585 a new printing press was erected, at the expence of the Earl of Leicester, chancellor of that University. The first book produced from it was published by John Case, Fellow of St. John's College.

JOSEPH BARNES

Was appointed University printer in 1585, and continued till 1617. From that time

JOHN LITCHFIELD and JAMES SHORT

Were printers to the University till 1624, whose books have not always both their names.

JOHN LITCHFIELD and WILLIAM TURNER

Were University printers to 1635.

WILLIAM TURNER and LEONARD LITCHFIELD, 1658.

HENRY HALL, in 1618, and

WILLIAM HALL

Practised the art in 1662, and continued till 1676. Mr. Wood, in his *Athenæ*, mentions SAMUEL CLARK, a master of arts, as elected May 14, 1658, Architypographus, who was succeeded by MARTIN BOLD, in 1669. Books printed *e Theatro Sheldoniano*, from 1671, have usually no printers name to them.

Henry Crutterdon printed a book at Oxford, in 1688, wherein he calls himself one of his Majesty's printers.

Cambridge.

In this University they received the Art of printing early, but it is uncertain who were the persons that brought it thither.

JOHN SIBERCH,

In 1521, settled here, and stiled himself the first Greek printer in England; yet, though there is much Greek letter in his books, there is not one that is wholly of that character. As Erasmus was then resident at Cambridge, he no doubt took care of his own works. In July 1534, king Henry VIII. granted to this University for ever, under his great seal, authority to name, and to have three stationers, or printers of books, alyants and strangers, not born within, or under his obedience, and they to be reputed and taken as denizens. Nothwithstanding this favourable license for the encouragement of the press, no books appear to have been printed here after the year 1522, to the year 1584, the space of 62 years, when Thomas Thomas, M. A. and formerly of King's College, in this University, took up, and followed the business of printing; and was, besides, printer to the University, author of the Dictionary which bears the name of Thomas Thomas, he died in 1588.

JOHN LEGATE,

Citizen and Stationer of London, in 1589, was printer to this University, which he says was conferred on him by the University. In 1606, he used the impression of the *Alma mater Cantabrigia*, and round it, *Hinc lucem et pocula sacra*, which has frequently been used since. He died in 1620, leaving eleven children, when a license was granted to John Legate his son, to print *Thomas's Dictionary*, &c. How long his son printed does not appear, but he lived in London in the year 1637. In 1608, Chantrell Legge printed for the University, and was succeeded by Thomas Buck, 1627, and Roger Daniel to 1650, and Buck alone 1653; who by a will, made 21 September, 1667, left legacies to Catharine-Hall, where he had been a scholar, to purchase books. He died in 1688, and was buried in Great St. Mary's Church. He was succeeded in 1655, by John Field, who was succeeded about the year 1675, by J. Hayes, who, about 1688, was succeeded by Edward Hall. After the Revolution, Cornelius Crownfield, a Dutchman, had that office, and was succeeded by Mr. Joseph Bentham, who resigned it in favour of Mr. John Archdeacon.

St. Albans.

Who the person was that practised this Art at St. Albans, we have not been able to learn, but by the productions from his press we find he was a Schoolmaster of that place; and by several writers mentioned as a man of merit, and a friend of Caxton. He printed there so early as 1480, and produced several books between that year and 1486, from which time there appears a great chasm.

JOHN HERTFORD,

In 1536, endeavoured to revive the Art in this place, by print-

ing several books, but finding it not answer his expectation, removed, in 1538, to Aldersgate-street, London.

York.

Printing at this city was early, in respect to other places in this kingdom, which induces us to conclude they had enterprizing gentlemen among them, willing to cultivate common sense.

HUGO GOES.

Supposed to be the son of an ingenious printer at Antwerp, erected a press here in 1506, where he continued some years, and then removed to

Beverley,

Where he lived in the Hyo-gate, and used for a device an H and a Goose, he produced but little from hence. He afterwards removed to London.

Tavistock

Received the art so early as the year 1525, from

THOMAS RYCHARD,

Monk of the said monastery, where, among other productions, was printed the Stannary Laws.

Southwark

Received printing in 1514; when PETER TREVERIS,

A foreigner, erected a press, and continued till 1552. He lived at the sign of the Widows, and printed several books for William Rastell, John Reynes, R. Copland, and others, in the City of London

JAMES NICHOLSON

Set up a press here in 1526, and lived in 1537, in St. Thomas's Hospital, and had a license in 1538, from king Henry VIII. for printing the New Testament in Latin and English.

JOHN REDMAN

Printed in Southwark before the year 1540, for Robert Redman.

CHRISTOPHER TRUTHALL,

Supposed to be a feigned name; for in Queen Mary's reign he printed several books against the Papists, which it would have been dangerous to put the real name to.

Canterbury

Had a printing-house early, as appears by the liberties taken at the death of King Henry VIII.

JOHN MYCHELL

Lived in St. Paul's parish, in 1560, and soon after in St. Austin's where he printed a chronicle *cum priv. ad imprimendum sol um*

Ipswich

Had a printing-house in Cardinal Wolsey's time, in 1538, by

JOHN OSWEN, who made use of *Cum imprimendum solum*, to his first production.

JOHN OVERTON practised the art in 1548.

ANTHONY SCOLOKER from London, lived here in 1548.

Worcester.

In the Roll's Chapel, is a license granted by Edward VI. to

JOHN OSWEN,

of the city of Worcester, and his assigns; to print and reprint, &c. every kind of book, or books, set forth by his Majesty, concerning the service to be used in churches, administration of the sacraments, and instruction of his subjects of the principality of Wales, and marshes thereunto belonging, &c. for seven years, prohibiting all other persons whatsoever, from printing the same. He printed till 1553, in which year, being the 7th of Edward VI. he was appointed printer for the principality of Wales, and the marshes thereunto belonging.

Greenwich

Had a printer in 1554, who printed without inserting his name to his production.

Norwich.

It appears in the year 1565, that many strangers from the Low Countries came, and settled in Norwich city, masters, workmen, and servants, (and had her Majesty's letters patents to work, and make all sorts of woollen manufactures) men, women, and children, to about 3925. This was encouraged by the Mayor and Sheriffs of this city, who waited on Thomas, Duke of Norfolk, at his palace there, and got the freedom and liberty of the city granted to them. Among these strangers the art of printing was introduced here, of whom Anthony Solmpne, was so well approved of, that he had his freedom presented to him.

ANTHONY DE SOLMPNE

Is taken notice of as a printer at Norwich, in *Leland's appendix to his Collectanea*, part 2. vol. vi. p. 41. and in the Bodlean Library among the Archives.

Moulsey.

Here might be recited the titles of great numbers of scurrilous phamphlets wrote, printed, and dispersed, on both sides, concerning ecclesiastical discipline, and never ending cavils and disputes about rites and ceremonies, in a snarling and ridiculous manner; and the public printing presses being shut against the Puritans, some of them purchased a private one. If any desire to know the motions and stages of the press, which printed these books: know, it was first set up at Moulsey, near Kingston, in Surry, thence conveyed to Fawsley, in Northamptonshire, thence to Norton, and afterwards to Coventry; from Coventry to Woolston, in Warwickshire, and from thence to Manchester, in Lancashire; discovered by Henry, Earl of Derby, in the printing *More Work for the Cooper*.

It was our intention, had we not exceeded our utmost limits by our copious extracts from the Colophons, &c. of the early printers, to have glanced at the Ancients, and to have contrasted their conduct with that of the Modern Master Printers; we should have been extremely happy, if the conduct of some of our contemporaries would have permitted us to have placed them in the same immortal rank with the early nursers and improvers of our Art: to the Ancients our highest admiration is due; far be it from us to impugn the conduct of the Moderns, we have merely cast the cap into the air, and all those who think it will fit them, we freely leave to wear it: as our immortal Bard says,

"Look here, upon this picture, and on this."

After having noticed the early printers, and given a list of their productions, we cannot close the present volume better than by introducing a few extracts, in proof of the estimation in which learned men considered manuscript works, prior to the discovery of the Art of Printing.

We find, from reason and ancient history, that mankind (during the early ages of the world) had industriously invented other means of communicating their ideas, than merely what was granted to them by the human voice; in order that they might not only be enabled to hold converse with freedom while at a distance; but also, that they may preserve and transmit to posterity the valuable deeds and most useful discoveries which had been made in the world; they also esteemed books, those curious repositories of the sentiments and actions of men, as a real and invaluable treasure, and the happy possessors, who well understood the subjects they contained, were caressed by the wise and favoured by the great, and consequently were the only true learned, with whom all prudent princes and philosophers found it their interest to consult with and advise on all particular occasions.

Books were held in such estimation, that the learned thought it worthy the chief labour of their lives, either to compile, or collect those valuable tracts, and they imagined themselves more or less distinguished above mankind, as they excelled in the bulk or goodness of their libraries: of which a stronger instance can not be produced than that given by the late Dr. Conyers Middleton, in his Life of Cicero: "Nor was he (speaking of Cicero) less eager in making a collection of Greek books, and forming a library, by the same opportunity of Atticus's help. This was Atticus's own passion, who, having free access to all the Athenian libraries, was employing his slaves in copying the works of their best writers, not only for his own use, but for sale also, and the common profit both of the slave and the master: for Atticus was remarkable, above all men of his rank, for a family of learned slaves; having scarce a foot-boy in his house, who was not trained both to read and write for him. By this advantage he had made a very large collection of choice and curious books, and signified to Cicero his design of selling them; yet seems to have intimated withal, that he expected a larger sum for them than Cicero would easily spare;

which gave occasion to Cicero to beg of him in several letters to reserve the whole number for him, till he could raise money enough for the purchase. Pray keep your books, says he, for me, and do not despair of my being able to make them mine; which if I can compass, I shall think myself richer than Crassus, and despise the fine villa's and gardens of them all." Again, "Take care that you do not part with your library to any man, how eager soever he may be to buy it; for I am setting apart all my little rents to purchase that relief for my old age." In a third letter, he says, "That he had placed all his hopes of comfort and pleasure, whenever he should retire from business, on Atticus's reserving these books for him." Atticus lent him two of his librarians to assist his own, in taking catalogues, and placing the books in order; which he calls "the infusion of the soul into the body of his house."

And among other writers on this subject, Mr. Watson, in his History of Printing, tell us, from an epistle of Antonius Bononia Becatellus, surnamed Panorme, to Alphonsus king of Naples and Sicily, Lib. 5. Epist. *Significasti mihi nuper ex Florentia*, &c. "You lately wrote to me from Florence, that the works of Titus Livius are there to be sold, in very handsome books; and that the price of each book is 120 crowns of gold: therefore I entreat your majesty, that you cause to be bought for us Livy, whom we use to call the king of books, and cause it to be sent hither to us. I shall in the mean time procure the money, which I am to give for the price of the book. One thing I want to know of your prudence, whether Lor Poggius have done best; he, that he might buy a country-house near Florence, sold Livy, which he had writ in a very fair hand; and I, to purchase Livy, have exposed a piece of land to sale: your goodness and modesty have encouraged me to ask these things with familiarity of you. Farewell, and triumph." There are several passages which shew the great value and esteem of manuscripts, and that the manner of their conveyance was by notaries, as lands, &c.

Nor was it in Italy only that books were sold at this enormous price, but in France also, as appears by what Gaguin wrote to one of his friends who had sent to him from Rome to procure a Concordance for him; "I have not to this day found out a Concordance, except one, that is greatly esteemed; which Paschasius, the bookseller, has told me is to be sold, but the owner of it is abroad; and it may be had for a hundred crowns of gold."

The late Mr. Ames had a folio manuscript in French verse, called *Romans de la Rose* (from whence Chaucer's translation) and the last leaf of which is wrote, *Cest lyuir costa au palas de Parys quarante coronnes dor, sans mentyr;* that is, This book cost at the palace of Paris 40 crowns of gold, without lying. (About £33. 6*s*. 6*d*. sterling.

Galen says, in his Commentary upon the Third of the Epidemicks, and upon the First Book of the Nature of Man, that Ptolemeus Philadelphus gave to the Athenians fifteen talents, with exemption from all tribute, and a great convoy of provisions, for the Autographs and Originals of the Tragedies of Eschylus, Sophocles, and Euripides.

Brassicanus says, "The Emperor Frederick III. knew no better gratuity for John Capnion, who had been sent to him on an embassy by Edward of Wittemberg, than by making him a present of an old Hebrew Bible. Upon the whole, Manuscripts, or rather Books, were so scarce in those days, that they were not sold but by contracts, upon as good conditions and securities as those of an estate: among many other instances of the like kind there is one in the library of the College of Laon, in the city of Paris, made in the presence of two notaries, in the year 1332. In those times the opulent only could procure books, the poor being entirely debarred by their excessive price; whereas now, by the art of Printing, books may be procured on every science, and the inventions and improvements of every art may be attained by people of small fortunes."

Another instance of the high estimation in which books were held in old times, is to be seen in the front of the Manuscript Gospels belonging to the public Library of the University of Cambridge, written in an old hand in Latin and Anglo-Saxonic, given to the University by the learned Theodore Beza. "This Book was presented by Leofric, Bishop of the Church of St. Peter's in Exeter, for the use of his Successors." This Leofric was Chancellor of England in the reign of Edward the Confessor, and died in 1071 or 1072; and by his bequest may be clearly perceived its value.

About the time of king Henry II. the manner of publishing the works of authors was to have them read over for three days successively before one of the universities, or other judges appointed by the public; and, if they met with approbation, copies of them were then permitted to be taken, which were usually done by monks, scribes, illuminors and readers, who were brought up, or trained to that purpose for their sole maintenance and support.

On the first spreading of the Art, the body of monks, scribes, illuminors and readers, strenuously endeavoured with all their might to check its growth, not only by striving to make their manuscripts excel in respect to neatness, but they would decry all old books as unprofitable, they being difficult to be read, which, doubtless, caused many a valuable work to be cast aside, and consequently lost to the world: nothing being considered good with them but what was new, and as they stated, easy to be read. The vast expense attending the production of a Library by this slow and tedious process, has, we trust, been sufficiently explained by the extracts just given; therefore none but sovereign princes and persons of wealth, could boast the possession of works of this description.

These proceedings for the advancement of learning and knowledge alarmed the ignorant and illiterate monks; insomuch that they declaimed from the pulpits, "There was a new language discovered called Greek, of which people should beware, since it was that which produced all the heresies: that in this language was come forth a book called the New Testament, which was now in every body's hands, and was full of thorns and briers: that there was also another language now started up which they called Hebrew, and that they who learned it were turned Hebrews." Here in England, the great Erasmus

tells us, his publishing the New Testament in its original language met with a great deal of clamour and opposition, that one college in the University of Cambridge in particular, absolutely forbad the use of it. "These, says he, object to us the feigned authority of synods, and magnify the great peril of the christian faith and the danger of the church, which they pretend to support with their shoulders, who are much fitter to prop a waggon. And these clamours they disperse among the ignorant and superstitious populace, with whom, having the reputation of being great divines, they are loth to have their opinions called in question, and are afraid that when they quote the Scripture wrong, as they often do, the authority of the Greek and Hebrew verity should be cast in their teeth, and that by and by appear to be a dream, which was by them given out for an oracle." Accordingly the Vicar of Croydon, in Surry, is said to have expressed himself to the following purpose in a sermon which he preached at Paul's Cross, "We must root out Printing, or Printing will root out us."

The discovery of Printing contributed greatly to the production of learned men in Europe. Lord Herbert, in his Life of King Henry VII. p. 147, supposed that Cardinal Wolsey stated the effects of this Art to the Pope thus: "That his holiness could not be ignorant what diverse effects this new invention of printing had produced: for, it had brought in, and restored books and learning; so together it hath been the occasion of those sects and schisms, which daily appeared in the world, but chiefly in Germany; where men begin now to call in question the present faith and tenets of the Church, and to examine how far religion is departed from its primitive institution. And that, which particularly was most to be lamented, they had exhorted lay and ordinary men to read the Scriptures, and to pray in their vulgar tongue; and if this was suffered, besides all other dangers, the common people at last might come to believe, that there was not so much use of the clergy. For if men were persuaded once, they could make their own way to God, and that prayers in their native and ordinary language might pierce heaven as well as Latin; how much would the authority of the mass fall? For this purpose, since printing could not be put down, it were best to set up learning against learning; and by introducing able persons to dispute, to suspend the laity between fear and controversy. This at worst would yet make them attentive to their superiors and teachers."

How strikingly conspicuous (in the above letter) has the Cardinal depicted his own character—which appears strongly marked, not only with a deep knowledge of human nature and future events, but also with traits of designing cunning, which are a portion of the great characteristics of the Romish Church.

We doubt not but that the foregoing extracts relative to the value of books prior to the discovery of the Art, and the opposition shewn to it by the priests, scribes, &c. will convince our readers of the important light in which they ought to view the blessings arising from the Press; without

which, in what state would now our boasted Arts, Manufactures, and Commerce have appeared? Where would then have been our amazing wealth, and all the consequent attendant greatness of this small island; Without a comparatively free Press, how could she have maintained her present preponderance in the scale of nations? To this, and this alone, is Englishmen at this day to consider themselves indebted. Let them but glance at the various discoveries which have been made, and from several of which they have received so many benefits, and say, which of them (in all human probability) would have been discovered, had not mankind been enlightened by means of the Press: then it was, that the dense clouds began to be dispersed, and a far brighter prospect dawned upon the world: thus situated, the inventive powers of man were brought into full force, and emulation fired every bosom to arrive at the highest pitch of excellence; will any one attempt to deny that all this must not be attributed to the progress of knowledge: and could knowledge have been thus widely extended, had not printing received its birth?

With what degree of feeling must the contemplative and reflecting mind view the present state of society, when contrasted with that of the commencement of the fourteenth century; must not the heart be warmed with a glow of admiration of that All-wise and beneficient Being, who has thus gifted his unworthy creatures with this inestimable treasure; had it not been for the pure streams of this invaluable fountain (the Press) we should not now have to boast those intellectual treats which mankind so fully enjoy; it is not now, as it was heretofore, that the wealthy alone could partake of this delectable repast; no, the blessing is now placed (by means of the National and other charitable Schools), within the reach of all who may feel disposed to embrace the instruction offered: they can now read their Bibles, and other useful and entertaining works, and are thereby enabled to pay that respectful worship to their Maker, which was completely out of their power, before they had drank deep of the pure streams of this fountain. No one, however bigotted, will attempt to deny the truth of our position, it must be felt and acknowledged by all; has not our bountiful Creator induced many of those to whom his stewardship was intrusted, to step forward with a small portion of it in aid of this grand and truly laudable undertaking; and could they possibly apply that surplus which has been consigned to their care to a better purpose, than that of assisting their fellow-creatures, and thereby purchasing a crown of glory hereafter; when, at the last and final day, our Saviour shall thus address himself to all those selected upon his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

When the man of an enquiring and contemplative turn of mind surveys the chart of Europe, and puts his finger on the spot of Great Britain, and contracts this garden with the vast territory and consequent population of the surrounding states of Europe, as well as those of the more distant parts of the globe; who have ever watched, with jealous eyes, the increasing commerce, strength, and wealth of this country: how must his mind be filled with admiration of that fountain, the pure streams of which has hitherto enabled her to maintain a preponderance in the balance of power in Europe. That truly beautiful fabric, her Constitution, raised by our forefathers, which they had vainly expected would have descended (unsullied) to succeeding generations: but Time has caused various inroads to be made, which most probably would have sapped and undermined this grand structure, had it not been for the vigilance of that fountain (the Press), which has ever kept a watchful eye on every motion of this stupendous machine; which, while in its original state, was the pride of Britain, and the admiration and envy of the world. Does she not owe all this greatness to the Press; the grand palladium of all her rights and liberties? and, while she enjoys this great privilege, Britannia may proudly sit upon her high eminence, and command respect and attention not only from the neighbouring states of Europe, but also from every portion of the habitable globe.

Behold the Press! from which pure fountain springs
The talent that upholds the Throne of Kings!
Whilst Lords and Commons guide the helm of State,
Law and Religion guard the Kingly Seat:
Thus the quaternion, deck'd in robes of pow'r,
The Throne protect, when storms and tempests lour!
With all this aid, could e'en the Royal Stem
Refulgent shine, robb'd of its brightest gem?
View England, whilst in Slav'ry's chains fast bound,
What banish'd Superstition from our ground?
Law and Religion small support could yield,
If dry that scource by which they keep the field:
E'en Lords and Commons, from their high degree,
Would sink to nothing, once depriv'd of thee!
Thou art the rock---'fore whom the Virtues stand;
The Press!---the Guardian of our native land!

Having a leaf to spare in the present sheet, we consider that it cannot be better filled up than by presenting our readers with an account of the names and the sizes of paper, not only in the full sheet, but also in the most common sizes in general use; by this will be seen, at a single glance, the relative proportions which one size bears to another.

We shall commence the present subject with the names by which the different sizes of papers are known to the Printers and Stationers, viz.—POT.—FOOLSCAP.—POST.—COPY.—CROWN.—DEMY.—MEDIUM.—ROYAL.—SUPER ROYAL.—IMPERIAL—ELEPHANT.—COLUMBIER.—ATLAS.

Notwithstanding the above may justly be considered as the regular sizes, still there are varieties of paper besides these, because all the sizes up to Royal are made to double their usual standard, and consequently are known by the appellation of *Double Crown*, *Double Demy*, &c. *Double Demy* and *Double Royal* were not thought of previous to the introduction of large iron presses, and also machines for making paper; with these extra papers and presses the printers are enabled to work off two forms at once; but we much question if they gain any thing in the end, in truth, it is quite impossible that the work can be so well executed: they have even paper made to a Foolscap and a half, for the purpose of printing works in 12mo. instead of 8vo. by which one half the press-work is thereby saved. Our principal object in giving the following table, is to enable gentlemen to ascertain the different sizes of various works by measuremont; still we are free to admit, that paper, like types, although of the same denomination, varies considerably;* therefore we have selected the sheets from as fair a standard as possible, consequently our scale must be taken with a trifling limitation: to find the size of a book, gentlemen should first examine the signatures to ascertain whether it had been printed in sheets or half sheets, which is given by the number of pages from signature to signature, that is, the single letters, and not B 2, B 3, &c. thus, the given number from B to C, inclusive, prove the number of pages in the sheet or half sheet: for instance, from B to C in Octavo, gives 17, which consequently includes one of sign. C, and the whole of B: a half sheet of Eighteens consists of 18, and a sheet 36 pages, therefore from sign. to sign. would be 19 pages for the half sheet, and 37 for the sheet, and all others after the same manner; that is, all sizes are denominated according to the number of pages in the half sheet, and not as to what quantity constitutes the sheet, which too many have long erroneously conjectured.

* Drawing and all other fine papers run about one size less than the printing.

POT.	Lgth.	Wdth.
Broadside	15⅝	12⅝
Folio	12½	7⅝
Quarto	7⅝	6⅜
Octavo	6⅜	3⅞
Twelves	5	3⅛
Sixteens	3½	3⅛
Eighteens	4¼	2¼
Twenty-fours	3¼	2¼
Thirty-twos	3⅛	2
FOOLSCAP.		
Broadside	16⅝	13¼
Folio	13¼	8⅜
Quarto	8⅜	6⅝
Octavo	6⅝	4¼
Twelves	5¼	3¼
Sixteens	4¼	3⅜
Eighteens	4⅜	2¾
Twenty-fours	3¼	2¼
Thirty-twos	3⅜	2⅛
POST.		
Broadside	18¼	15¼
Folio	15¼	9⅜
Quarto	9⅜	7⅜
Octavo	7⅜	4¾
Twelves	6¼	3⅞
Sixteens	4¼	3¼
Eighteens	5	3⅛
Twenty-fours	3⅞	3⅛
Thirty-twos	3¼	2⅜
COPY.		
Broadside	20	14⅜
Folio	14⅜	10
Quarto	10	7¼
Octavo	7¼	5
Twelves	6¾	3¾
Sixteens	5	3¾
Eighteens	5	3⅜
Twenty-fours	3¾	3⅜
Thirty-twos	3¾	2¼
CROWN.		
Broadside	20⅓	16⅛
Folio	16⅛	10
Quarto	10	8⅛
Octavo	8⅛	5
Twelves	6¾	4
Sixteens	5	4
Eighteens	5⅜	3⅜
Twenty-fours	4	3⅜
Thirty-twos	4	2¼

DEMY.	Lgth.	Wdth.
Broadside	22	17¼
Folio	17¼	11
Quarto	11	9
Octavo	9	5½
Twelves	7⅜	4½
Sixteens	5½	4½
Eighteens	6	3⅝
Twenty-fours	4½	3⅜
Thirty-two	4½	2¾
MEDIUM.		
Broadside	22⅞	18¼
Folio	18¼	11¼
Quarto	11¼	9⅛
Octavo	9⅛	5¾
Twelves	7⅜	4⅝
Sixteens	5¾	4¼
Eighteens	6⅛	3⅜
Twenty-fours	4⅝	3¼
Thirty-twos	4¼	2⅞
ROYAL.		
Broadside	24½	19⅜
Folio	19⅜	12⅜
Quarto	12⅜	9⅜
Octavo	9⅜	6⅛
Twelves	8	4⅜
Sixteens	6⅛	5
Eighteens	6⅜	4⅛
Twenty-fours	4⅜	4
Thirty-twos	5	3
SUPER ROYAL.		
Broadside	27¼	19⅞
Folio	19⅞	13¾
Quarto	13¾	10
Octavo	10	6⅞
Twelves	9¼	5
Sixteens	6⅞	5
Eighteens	6¾	4¼
Twenty-fours	5	4⅜
Thirty-twos	5	3⅜
IMPERIAL.		
Broadside	30	21⅞
Folio	21⅞	15
Quarto	15	11
Octavo	11	7½
Twelves	10	5½
Sixteens	7½	5½
Eighteens	7⅜	5
Twenty-fours	5½	5
Thirty-twos	5½	3¼

GENERAL INDEX.

Where the letter *n* is subjoined to a figure, it relates to a note upon the page referred to.

Æsop, account of, 181. Do. of his death, 181 n.
Africa, earliest printing in, 64.
Albertus Magnus, natural secrets mentioned by, 215.
———, Archb. Cologne, his evid. of love to God, 351.
Alcock, J. account of, 414.
Alexander, Hist. of, earliest book printed in Europe, 43, 45. Remarks on do. 46.
Almache, St. martyrdom of, 331.
Almonry at Westm. described, 105.
Alphabet, number of letters in the Chinese, 2 n.
American, North, earliest printing in, 65.
———, South, earliest printing in, 64.
Ames, J. his evidence in favour of Caxton, 122.
Anecdote concerning some of Caxton's books, 209 n. On the extent of Patents, 531 n.
April, descriptive verses on, 473.
Archæologia, extract from the, 41.
Arrago, P. J. &c. first printer at Lima, 64.
Arthur, King, vindication of his existence, 187.
Ascham, R. his censure of La Morte d'Arthur, 190.
Astle, T. attributes Printing to the Chinese, 37. His evidence in favour of Caxton, 123.
Atkyns, R. the Origin and Growth of Printing, extract from, 83, 84. Examination of the Arguments of, 84 n. 87, 91, 112.
Atticus, splendid Library of, 603.
Augend, St. notice of, 331.
August, descriptive verses on, 473.

Badges, Royal, used as devices by W. de Worde, 404.
Bagford, J. his evidence in favour of Caxton, 121.
Bartoline, R. his evid. in favour of Mentilius, 23.
Basil, St. notice of, 331.
Beccatellus, A. B. extract from a letter by, 6 4.
Beckett, T. à, legend concerng. 240.
Bible, printed by J. Faust, &c. 16 n. 16 n. Account of its printing in English, 513. Petition for the sole printing of, 589.
Binding, singular kind of described, 63.
Blessing, ancient one in verse, 238.
Block-books, account of the Chinese, 2 n. 37, 70.
Boetius, H. Consolations of Philosophy, fac-simile from, 111.
Books, fac-similes of MSS. 5. Descriptions of early printed, 67. Anciently printed for merchants, 482. Ancient high prices of, 604. Signatures of, explained, 609.
Bradshaw, H. verses by, 436. Account of him, 437.
Brandon, St. legend concerng. 241.
Brettou, W. notice of, 482.
Bunyan, J. supposed origin of his Pilgrim's Progress, 176.
Bush, P. notice of, 261.
Butler, ancient duties of a, 270.

Cambridge, specimens of early Printing at, 104.
Camden, W. his remarks on devices, 571, 576.
Cards, Playing, account of their ancient manufacture, 72.
Carving, ancient terms of, &c. 270, 271.
Catch-words introd. at Venice, 68.
Catholicon Januensis, acc. of, 17.
Chalcography, invention of, 73. first practised in England, 569.
Chamberlain, anc. duties of a, 271.
Chapel, a name for a Printing Office, 105 n.
Charretier, A. notice of, 203.
Chaucer, notice and epitaph of, 200.
Chess, causes of its invention, 72.
Child, spell against the growth of a, 363.
China, wood-engraving anciently known in, 1 n. Number of letters in the Alphabet of, 2 n. Account of Printing in, ib. 37, 70. Printing supposed to have been invented there, 37.
Christine of Pisa, verses by, 150. Age. of, ib. n. Censure of, 194.

Christ's Hospital, anciently inhabited by Grafton, 615.
Chron. of Cologne, extr. from, 10.
Cicero, vide Tully.
Cock Lorell, description of his boat, 378. Notice of him, 380.
Cologne, early printers at, 10. Kings of, their offerings, 287. Do. used as a sign, 463 n.
Commandments, ancient metrical version of the, 255.
Concord, St. martyrdom of, 331.
Concordance, anc. high price of, 604.
Conduit on Fleet-bridge, 222.
Contents, Tables of first used, 68.
Coornhert, T. V. extract from his Trans. of Cicero, 11.
Cornelius, his account of Coster's robbery, 8.
Corpus Christi, legend of, 332.
Corsellis, F. his claims to the inv. of printing considered, 120.
Coster, L. acc. of, &c. His discov. of Printing, ib. 7. His office robbed, 7 n. 8. 8 n. Enquiry into the story, 9, 13, 27. Extract from various books concerning, 7, 9, 13, 14. Authors in favour of his claim to the invention of Printing, 26, 37, 38.
Covetous Fools censured, 389.
Cranmer, Archbishop, a patron of Wolfe, 529.
Creed, ancient formation of the, 214.
Cuba, Isle of, earliest printing at, 65.
Cunio, J. & A. A. wood-engravings by, 43. Acc. of their family, 44.

Date, first used in Printing, 18.
Death, admonit. verses on, 262, 446.
December, descript. verses on, 474.
Dictes and Sayings of the Philosophers, fac-simile from, 111.
Dictionary, warrant for the printing of a, 693.
Dibdin, T. F. remarks by, on the invention of Printing, 10 n. Do. on Chalcography, 73. Remarks of, on Caxton and Oxonides, 117.
Domingo, St. earliest printg. at, 65.
Douce, Rev. H. his reprint of Cock Lorell's Boat, 379.
Durandi Rationale, the first book printed with cast metal types, 21.
Dying Creature, lamenta. of the, 267.

Eastern Languages, earliest printing of, 66.
England, introd. of Printing to, 79. First printing in at Oxf. 88. Act for prohibiting Ital. wares in, 102.
English Language, changes in, 173 n. 197.
Engraving on Wood, art of brought from Asia, 1 n. Long practised at Venice, ib. 42, 51. On metals, ancient practice of, 74. On Copper, by whom first practised in England, 569.
Erasmus, D. Monkish oppos. to, 605.
Estates of illustri. personages, 271.
Evesham, legend of the Monk of, 217
Eufrosyne, St. 331.
Exorcism by Salt, form of, 255.
Expositio Sancti Jerogymi, printed at Oxf. in 1468, exam. of, 83, 95. Fac-similes from, 110.

Fac-similes, of ancient types, 110. Of an ancient print, 555.
Fashions, metrical censure of foreign ones, 391.
Fastolfe, Sir J. Caxton's acc. of, 100.
Faust, J. books printed by, 18. Acc. and Bibles of, 15 n. His Psalter, 17. Argum. in fav. of his claim to the inv. of Print. 18. Authors in fav. of do. 37, 39. Port. of him, 57.
Faustus, J. F. testimony in favour of P. Schoeffer's invention of cast metal types, 21.
February, descriptive verses on, 478.
Finegurra, T. inventor of Copperplate engraving, 73.
Fire, account of the trial by, 62 n.
Fools, covetous, censure of, 389. careless do. parable of, 396.
Franklin, B. an Amer. printer, 65.
Frederick, Emp. dying charge of, 396
Fulgence, St. martyrdom of, 331.
Fuller, T. his evidence in favour of Caxton, 128.
Funeral charges, items of anc. 406.

Garland, J. de, notice of, 249.
Gebwiler, J. evidence in favour of Mentilins, 23.
Geinsfleisch, J. introduces printing at Mentz, 16.
George, St. close of the legend of, 127
Gibbon, E. his evidence in favour of Caxton, 128.
Glanvill, B. account of, 357.
Goa, earliest printing at, 65.
Godfrey of Boulogne, famous acts of, 168.
Gossips, meeting and conversation of, 362, 388.
Gower, J. notice of, 176.
Grace, power of divine on the soul, 227.
Grammar spiritualised, 342.

Grand, J. le, notice of, 193.
Greek, first printed at Mentz, 58n. Notice of an early Eng. specimen, 292. Monkish opposition to, 605.
Guicciardini, L. extr. from his Descriz. di Paesi Bassi, 12.
Guttenbergh, J. acc. of, 16n. Inscrip. to the mem. of, 19. Authors in fav. of his claim to the inv. of Print. 35, 37, 38, 39. Failures in his early attempts, 33, 34. Portr. of, 57.

Halde, J. B. du, his date of the inv. of Wood-Engraving, 1n. Acc. of Chinese printing by, 2n.
Harlaem, its claims to the inv. of Printing consid. 6n. 11, 35, 54. Most anc. book printed there, 62n.
Heaven, faith in the joys of, 319.
Hebrew, first printed at Soncino in Italy, 62n. Monkish opposition to, 605.
Henry VIII. his letters to M. Luther, 433.
Henry, Dr. R. his evidence in fav. of Caxton, 123.
Herbert, W. bibliographical anecdote related by, 209n.
Heroes, records of famous, 167, 187.
Hertford, ancient paper-mill at, 357.
Hertsiegel, extract from, 14.
Higden, R. notice of, 172.
Hilton, W. notice of, 226.
Homilium, anc. one supposed to be printed by L. Coster, 14.
Horne, T. H. reference to his Introd. to Bibliog. concern. Guttemburg and Coster, 34, 35n.
Horner, moral verses of the, 475.
Horse, spell for a restive one, 363.
Hymn to the Virgin Mary, 214.
Hypocrisy, descript. eens. of, 135n.

Jansen, N. acc. & books of, 5n.
January, martyrs belonging to, 331. Descriptive verses on, 473.
Iceland, ancient printing in, 66.
Jerusalem, directions for travelling to, 325. Sacred reliques at, 457.
Illuminated Letters, account of, 67.
Indies, Islands of the West, earliest printing in, 65.
June, descriptive verses on, 473.
Junius, H. acc. of, 6. Extr. from his Batavia, 7.
July, descriptive verses on, 473.

Kempe, M. her religious zeal, 334.
Kings, examples of evil ones, 140. Of Colcyn, offerings of, 287.
Kings, story relating to, 386.
——, sign of the three explained, 463n.
Kippis, Dr. A. his evidence in fav. of Caxton, 123.
Koelh of, J. supposed inventor of Signatures, 68.
Knighthood, lamentation for its decay, 184.
Knox, Dr. V. Eulogy on printing, 2.

Lambinet, P. Decision against L. Coster, 18.
Languages Eastern, earliest printing of, 66. Changes in the English, 173n. 197.
Lazarus, terrific visions of, 474.
Legends, of the monk of Eveshaim, 218. Of St. Thomas à Beckett, 240. Of St. Brandon, 241. Of a Bird of Paradise, 262. Of St. Zenobe, 331. Of S.S. Muse, 332. Of Corpus Christi, ib. Concerning the Earl of Mirandulp, 373, 374. Of the name of Jesus, 465. Of Lazarus, 474.
Letters, Illuminated, acc. of, 67.
——, from Henry VIII. to Luther, 433.
Lewis, W. his evidence in fav. of Caxton, 121. Vindication of W. Caxton, 124. Remarks on the origin of printing, 125. Eulogy on Caxton's language, 173n. Explanation of do. 185n.
Libri Editi, explanation of, 68.
—— Scripti, ib.
Lima, earliest printing in, 64.
Livy, privilege for print. given to Guttemburg, 25. Ancient high price of, 604.
London, add. to by W. Caxton, 478.
Love to God, evidences of, 351. Verses on, 480.
Lover, metrical complaint of a, 365.
Loves of Venus and Mars, verses on the, 470.
Luther, M. charged with Heresy, by Henry VIII. 433.
Lyons, ancient Print in the Library of the Academy there, 50.

Magic, secrets in natural, 215, 363.
Malory, Sir T. his defence of King Arthur, 187.
Man, metrical dispute on the excellence of, 395.
Maundeville, Sir J. summary of his Travels, 246. Acc. of him, 246.
Manuscripts, ancient value of, 604.
March, descriptive verses on, 473.

Marriage, ancient form of, 477.
Married, complaint of the too early, 397. Do. of the too late, 398.
Martin, St. martyrdom of, 331.
Martyrs' days in January, 331.
Mary, metrical prayer to the Virgin, 214.
May, descriptive verses on, 473, 361
Maximilian, Emp. acc. of his embassy to England, 449.
Mentilius, J. said to have invented Printing at Strazburgh, 23.
Mentz, its claims to the earliest print. consid. 15, 21, 23, 35, 41, 56. Oath of secrecy administ. to the Printers at, 22. Greek first printed there, 58 n.
Merchants, anc. Booksellers, 482.
Mexico, earliest printing in, 64.
Middleton, Dr. C. his exam. of R. Atkyns' Origin of Print. 87. Evid. of in fav. of Caxton, 121. Extr. from his life of Cicero, 603.
Mirandula, Earl of, pious conduct of, 373. Legend concerning, 374.
Missionaries, Danish, erect a printing press at Tranquebar, 65.
Money, ancient value of, 409.
Monk of Evesham, vision of, 217.
Months, verses descript. of the, 473.
Mores, R. rem. on W. de Worde's type, 224. Do. on those of R. Pynson, 412.
Morrocco, nearly destitute of printing and books, 65.
Muse, S.S. actions of, 332.

Naudé, G. his argum. in fav. of J. Faust, 18, 21.
Newspapers, notice concern. their origin, 558 n.
Nicete, St. martyrdom of, 331.
Nicolson, Abp. W. evid. of in fav. of Caxton, 124.
Night, religious direc. for the, 320. Descriptive verses on, 390.
November, descrip. verses on, 474.

October, verses descriptive of, 474.
Oldys, W. his evid. in fav. of Caxton, 122. Character of the life of Charlemagne, 190.
Oliver of Castille, valo x of at a tournament, 313.
Olpe, P. de, an early printer at Cologne, 11.
Olympiads, used for dates, 101. Account of do. 102.
Ottley, W. Y. references to his Hist. of Engr. 1 n. 2 n. 9, 32, 46, 48, 71.
Oxford, Exposition of S. Jerome printed at, 83. Age of the work consid. 95. List of early works printed there, 101. Its claims to the earliest printing consid. 112, 120. Story of two Priests of, 182.
Oxonides, remarks of on the Oxf. Exposition, 97 n. 117.

Paper, historical acc. of, 130. Table of sizes of, 610.
Paper-mill, notice of an ancient one, 357.
Papillon, J. B. evid. of concerning wood-engraving, 42.
Paradise, Birds of, legend concerning, 241, 262.
Paris, print. nearly suppress. at, 58 n.
Parker, Abp. a patron of Day's, 532.
Patents, anecdote on the extent of, 581 n.
Persia, printing unsuccessful in, 66.
Pilate, terrific death of, 334.
Pilgrims, anc. fares of to Palestine, 324. Directions for, 325.
Pinson, P. notice of, 406.
Polo, M. reference to his Hist. of China, 1 n.
Polychronicon, doubts concerning its author, 172 n.
Ponthus, meeting of, with Sidonia, 285.
Port-au-Prince, earliest print. at, 65.
Prayer, Common supposed origin of the, 175. Descript. of fervent, 265. The grammar of, 342.
Pride, future punishment for, 474.
Priests, story of two, 182.
Prints, acc. of some anc. 50, 52.
Printing, anc. used in the East, 1 n. Eulog. on, 2. Chinese, acc. of, 2 n. 37, 70. Inv. of claimed by var. cities and persons, 5. Their claims consid. 6, 15, 23, 34. Said to have been inv. in China, 37. List of persons and places using it before 1500, 58. Nearly suppressed at Paris, 58 n. Sent to Africa and America, 64. Unsuccessful in Persia, 66. Anc. practised in Iceland, ib. Anc. marking stamps used for, 69. Hints of in anc. works, 75. Acc. of its introd. to England, 79. Origin an growth of, extr. from, 83. Facsimiles of anc. 110, 111. Claims of Oxf. and W. Caxton to its introd. to England, 120. Remarks on its Origin by W. Lewis, 125. Progress of in various places, 593. Monkish opposition to, 600. Eulogium on, ib.

Printing Office, view of the interior of an anc. one, 555.
Printers, at Mentz, oath of secrecy given to, 22. Sometimes Judges of the Law, 510.
Psalmanazar, G. his evid. in fav. of Caxton, 122.
Psalter, printed by Faust and Schoeffer, 17. Curious binding of one, 68.
Punctuation, anc. method of, 300.
Purgatory, pains of the fire of, 274.

Richard I., verses on the death of, 387.
Richmond, Duke of, anc. marking stamps belonging to, 70.
Rive, J. J. his acc. of signatures, 68
Rivers, Earl, translates the Sayings of the Philosophers, 145. Character of by Caxton, 151.
Romulus, his preface to Æsop's Fables, 181.
Rood, T. an anc. printer, 103, 116.
Roxburghe Club, erect a monument to the mem. of Caxton, 205.
Russia, earliest printing in, 66.

Salt, form of Exorcism by, 255.
Sapience, verses in praise of, 283.
Scaliger, J. his acc. of the binding of a Psalter, 68.
Schoeffer, P. books printed by, 18. Inv. of cast metal types, 21. Portrait of, 57.
Scott, Sir W. his imitation of an anc. hymn, 214.
Seel paper-mill, 367.
Sentences by three Wise Men, 146.
September, descript. verses on, 474.
Shepherds, astronomy of the, 444.
Ship of Fools, Prologue to, 307.
Sick, anc. religious ceremonies for the, 360.
Sigillum, anc. brass one describ. 70
Signatures, earliest use of, 68. Rem. on, 98. Extent of each, &c. 609.
Singer, S. W. references to his Hist. of Play. Cards, 1 n. 72.
Skelton, J. praise of by Caxton, 198. Verses by, 447.
Small-pox, spell against in women, 363.
Socrates, his sayings concerning women, 147.
Sophrone, metrical descrip. of, 366.
Spells, various ancient, 215, 363.
Spencer, Earl, anc. Prints in the Library of, 60.
Spiegal enser Behoudenisse, notice of, 7.
Spire, V. de, inv. of catch-words, 63.
Splinter, J. knaveries of, 471.
Spring Morning described by Caxton, 180. Verses on, by other authors, 281, 351, 355.
Stamps, marking, anc. used for Printing, 69.
Stanbridge, J. acc. of, 249.
Stars, anc. numeration of the, 444.
Stow, J. topographical particulars from, 222, 529.
———, his rivalry with Grafton, 514.
Strazburg, claims to the earliest printing considered, 23, 33, 55. First book printed at, 33.
Strutt, J. his rem. on Papillon, 46.
Supplication of our Lady close of, 268

Table, anc. verses on the behaviour of youth at, 310.
Tartars, anc. manners of the, 466.
Tate, J. an anc. paper-maker, 357.
Tournament, anc. acc. of, 314.
Towton, anc. notice of the battle of, 154.
Tranquebar, early printing at, 65.
Trevisa, J. de, notice of, 357.
Tribulation, the utility of, 341.
Trimethius, J. extr. from his Hist. 20, 33.
Tully, M. character of his book on Old Age, 160. Do. on Friendship, 162. Notices of the translators of do. 163. His love for books, 603.
Turkish Empire unfriendly to printing, 66.
Turks, hordes and power of the, 169.
Types, moveable used by L. Coster, 6 n. Metal first introd. 17. Acc. of, 20. Cast metal inv. by P. Schoeffer, 21. Fac-similes of anc. 110, 111. Remarks on Caxton's, 129. Do. on W. de Worde's, 224. Do. on R. Pynson's, 412. Greatly improved by J. Day, 533.

Van-Vong, anc. sentence of, 3 n.
Vellum, impressions of early books on, 22.
Venice, wood-engraving long practised at, 1 n. 42, 51. Decree concerning Artists, 51. Catch-words first used at, 63.

Warton, T. his praise of Caxton, 123
Westminster, Abbot of in Caxton's time, 126.
Whittington, R. account of, 299.
Whittington College, notice of, 480n.
Wimphelingius, J. evid. in fav. of J. Guttemburg, 28.

Wise Men's offering to Christ, 287.
Women, sayings of Socrates concerning, 147. Conversation of an assembly of, 362. Natural spells for, 363. Metrical account of a meeting of, 388. Metrical dispute on the excellence of, 395.
Wood, engraving on, anc. practice of, 1 n. 42, 50, 52. Venetian decree concerning, 51.
Worcester, W. account of, 163 n.
Year-books, explanation of, 213.
Youth, metrical directions for the behaviour of at table, 310.
Zani, his remarks on Papillon, 47.
Zanssen, vide Coster, 7.
Zell. U. his acc. of the invention of printing, 10.
Zenobe, St. miracle of, 331.
Zuyren, J. Van, acc. of printing at Harlaem, 11.

INDEX OF ENGLISH PRINTERS & BOOKS.

Adams, R. notice of, 570.
Æneidos, Virgil's, Prol. to, 196.
Æsop's Fables, extr. from, 181.
Aggas, E. resid. of, 594.
Alban's St. early printers at, 600.
Albertus, M. extract from his Lib. Secr. 216.
Aldo, E. resid. of, 596.
——, J. notice and books of, 572.
Andrewe, E. notice of, &c. 602.
Ap Rogers, O. notice of, &c. 570.
Arthur, extr. from the Hist. of, 187, 242.
Ascensius' Declens. extr. from, 300.
Askell, E. notice of, 528.
Assembly of Fowls, verses from, 338
Augustine's Rule, extr. from, 327.
Awdeley, J. notice and books of, 571
Baldwyn, W. acc. and dev. of, 518.
Ballard, H. resid. of, 597.
Bamford, H. 594.
Baukes, R. notice of, 601. Books of, 602.
Barker, C. and R. memoir of, 588. Petit. of to be King's Printers, 589 Books printed by, 590. Dev. 592.
Barley, W. resid. of, 597.
Barnes, J. 599.
Bartlet, W. 595.
Baskett, J. becomes King's Printer, 589 n.
Beauchesne, J. de, 597.
Berthelet, T. acc. of, 503. Books of, 504.
Beverley, early printer at, 601.
Bishop, G. notice of, 593.
Blowar, R. 597.
Bold, M. 599.
Bollifant, E. resid. of, 595.
Bonham, W. acc. of, &c. 628.
Bourman, N. notice of, &c. 528.
Bourne, R. 597.
Bowen, J. 597.
Boyle, R. resid. of, 597.
Brancocke, R. 597.
Burrel, J. 570.
Busbie, J. 597.
Butler, J. notice of, 495.
Byddell, J. acc. and books of, 510. Dev. 511.
Bynneman, H. acc. & books of, 578.
Caley, R. notice and books of, 565.
Cambridge, early printers at, 600.
Canterbury, early printing at, 601.
Carr, R. books printed by, 546.
Carter, W. notice of, 595.
Carving, extract from the book of, 270.
Case, J. resid. of, 559.
Cato, books of, extr. from, 178, 180.
Cawood, J. acc. of, &c. 561.
CAXTON, W. mem. of 79 n. Authors in fav. of his claim as the first Eng. printer, 105, 121, 127 n. Fac-similes of his types, 111. Rem. on by the Rev. T. F. Dibdin, 117. Vindic. of by the Rev. W. Lewis, 124. Notice of his death, 127. Acc. of his device, 128, 210. Charac. of his Print. 129. First book of do. 134. Descrip. list of his books, ib. Comparative list of do. 209. Particulars of his life by himself, 136. Eulogy on his mem. 205. Mon. to, by the Roxb. Club, 206. Portr. of him, 208. Rem. on its genuineness, 210.
Charde, P. residence of, 595.
Charlemagne, extr. from the Life of, 190.
Charlewood, J. notice of, 592.
Chess, extract from the Game and Play of, 139, 141.
Christine of Pisa, verses by, 150.

Christ Crosse me spede, verses from, 388.
Chronicles of Eng. extr. from, 153.
Clark, S. 599.
Cock Lorell's Boat, verses from, 388.
Coldock, F. notice & books of, 574
Colwell, T. residence & books of, 575.
Complaint of the too soon married, verses from, 397.
Complaint of the too late married, verses from, 398.
Cook, T. residence of, 596.
Cooper, T. grant to for printing an Eng. Dict. 598.
COPLAND, R. account, of, 490. Books of, 491. Device of, 492.
——, W. account of, 492. Books of, 493. Device of, 495.
Cordyale, extract from, 161.
Creed, T. notice of, 597.
Crowley, R. acc. and books of, 557.
Curial, extract from the, 202.

Danter, J. residence of, 597.
Dawson, T. notice of, 593.
DAY, J. memoir and portr. of, 532. Notice of his types, 533. Descrip. of his monum. 534. Books print. by, 535. Device of, 539. Acc of his Hierogl. and Portrait, 540.
——, R. acc. of, 540. Books of, 541
Demands Joyous, extract from, 287
Denham, H. notice & books of, 576.
Dewes, G. notice, book, & device of, 576.
Detter, R. residence of, 596.
Dictionary, Eng. grant for print. 598.
Die, art and craft, &c. extr. from, 195, 262.
Dietary of Ghostly Health, extract from, 320.
Disle, H. account of, 542.
Doctrinal of Sapience, extract from, 193.
—— of Death, extr. from, 360.
Dying Creature, extract from, 267.

East, T. notice and books of, 581.
Evesham, Monk of, extr. from, 217

Fame, epilogue to the book of, 201
Faques, W. notice of, 476. Descrip. list of his books, 477. Acc. &c. of his device, 480.
Fawkes, R. notice of, 507. Books and device of, 508.
Fayt of Armes, &c. extr. from, 194.
Field, R. notice of, 596.
Flower of the Commandm. extract from, 272.
Follingham, W. notice of, 531.

Geminie, T. notice of &c. 569.
Gesta Romanorum, extr. from, 336.
Gibson, T. books of, 511.
Godfray, T. books of, 486. Device of, 487.
Godfrey of Boulogne, extract from his Hist. 166.
Goes, H. notice of, 601.
Golden Legend, extr. from, 177, 240
—— Pystle, extract from, 342.
Gospels of Distaves, extr. from, 362.
Gower, prol. to his Confess. Amant. 176.
Gowghe, J. resid. and books of, 513
Gradus Comparationum, extr. from, 330.
GRAFTON, R. mem. & port. of, 513 Books print. by, 515. Dev. of, 516
Greenwich, early printing at, 602.
Griffith, W. notice & books of, 574.
Gualtier, T. books of, 538.

Hacket, T. notice & books of, 572.
Hall, H. and W. 599.
——, R. account and books of, 562. Device, 563.
Harrion, J. notice of, 594.
Harrison, L. notice of, &c. 574.
——, R. notice of, &c. 571.
Haukins, J. notice of, 508.
Hawking, extr. from the book of, 232
Henry VIII. extr. from his letters to M. Luther, 433.
Herforde, J. notices of, 523, 600. Books printed by, 521. Notice, &c. of his Widow, ib.
——, W. notice of, 524.
Hester, A. notice of, &c. 520.
Hill, W. notice of, &c. 557.
Hoskins, W. residence of, 593.
How, W. resid. and books of, 584.
Hunte, T. notice of, 598.
Hyll, N. resid. and books of, 548.

Jackson, H. residence of, 593.
——, J. 596.
Jason, extr. from the life of, 143.
Jefts, A. notice of, 594.
Jerusalem, extr. from the Destruction of, 333.
Indentures, 479.
Information for Pilg. extr. from, 324
Interlocution of Man and Woman, verses from, 396.
John Splynter, verses from, 471.
Jones, R. acc. of, &c. 584. Dev. 585.
Joye, G. account of, 520.

Ipswich, early printing at, 601.
Islip, A. 597.
Judson, T. 597.
Jugge, Joan, account of, 549.
——, John, account of, 549.
——, R. memoir of, 547. Books print. by, 548. Dev. of, 549.
Kalendar of Shepherds, extr. from, 335, 336, 444, 446, 473.
Kalendar of the New Legend of England, extract from, 428.
Katherine, St. extr. from her life, 201
Kearney, W. 596.
Keel, R. notice of, &c. 554.
Kempe, Margery, of Lynn, extract from her life, 384.
Kidson, A. notice of, &c. 569.
Kings of Colevne, extr. from, 287. Note on, 463n.
Kingston, F. 597.
——, J. notice & books of, 565
Knighthood, extr. from the book of, 183.
Knight of the Tower, extr. from, 180
Kynge, J. notice of, 557. Books of, 558.
Kyrfeth, C. 598.

Lacy, A. resid. and books of, 581.
Laut, R. acc. and books of, 527.
Latham, R. notice of, 512.
Legate, J. account of, 600.
Letters by Henry VIII. extr. from, 433.
Lettou, J. account of, 211.
Litchfield, J. and L. 599.
Lobley, M. account of, &c. 521.
Love between Mars and Venus, verses from, 469.
Lover and Jay, verses from the, 365.
Lust, T. 596.
Lynne, W. notice of, &c. 556.

Machlinia, W. acc. of, 212. Books printed by, 213.
Madeley, R. notice of, 555.
Mandeville, Sir J. extr. from his Travels, 245, 457.
Manners, extr. from the book of Good, 192.
Manuscripts, notices of the ancient ma... of, 204.
Marriage, verses from the 15 Joys of, 231.
Marshall, W. notice of, &c. 512.
Marshe, H. residence of, 595.
——, T. acc. and books of, 567. Device of, 569.
Martyrology, Legends from, 331.
Mather, J. residence of, 571.
Maunsell, A. residence of, 593.
Mayler, J. notice of, 521.
Middleton, W. notice and books of, 522. Device of, 523.
Mirandula, extr. from the life of, 373
Mirror of the World, extr. from, 155
—— of Good Manners, verses from, 453.
Moptidy, D. notice of, 571.
Moulsey, early printing at, 602.
Mychell, J. residence of, 601.
Myerdman, S. books of, 559.

Newbery, R. notice of, 572. Books printed by, 573.
Newton, N. notice of, 595.
Nichodemus' Gospel, extract from, 277.
Nicholson, J. acc. of, &c. 485, 601.
Norton, J. notice of, 597.
——, W. acc. of, &c. 570.
Norwich, early printing at, 602.
NOTARY, J. acc. of, 463. Descrip. list of books, 464. Acc. of Dev. 475

Oliver of Castille, extr. from, 312.
Omelia Origenis, verses from, 480.
Ordinary of Christian Men, extract from, 255.
Orchard of Sion, extract from, 317.
Orwin, T. notice of, 596.
Oswen, J. account of, 601, 602.
Overton, J. 601.
Oxford, early printers at, 598.

Paris, extract from the life of, 292.
Passion of our Lord, extr. from, 321
Penitential Psalms, extr. from, 274
Pepwell, H. acc of, &c. 482. Dev. of, &c. 483.
Pestilence, Tracts on the, 216, 368.
Petit, T. notice of, &c. 519.
Petri Carmeliani Carmen, history from, 449.
Philosophers, extr. from the Dictes and Sayings of the, 145.
Philosophy, extr. from the Consol. of, 199.
Polychronicon, extr. from, 171, 230
Ponsonby, W. 597.
Ponthus, extr. from the Hist. of, 285
Porter, J. 597.
Powell, H. notice & books of, 556.
——, T. notice of, 569. Books of, 570.
——, W. acc. and books of, 562.
Profitable Book, &c. extr. from, 349
Profits of Tribulation, extr. from, 341.
Promptuarium, extract from, 284.
Purfoot, T. notice and books of, 580. Monogram of, 581.

PYNSON, R. mem. and portr. of 406. Dispute with Redman, 410. Rem. on his types, 412. Descrip. list of his books, ib. Acc. of his Dev. 460. Notice of his Portr. 462 Extr. from his Chronicle, 455.

Quatuor Sermones, extr. from, 175. 465.

Rastell, J. account of, 488. Books printed by, 489. Device of, 490.
———, W. acc. of, 509. Books printed by, 510.
Raynalde, T. notice of, 524. Books printed by, 525.
Redborne, R. notice of, 542.
Redemption, extract from the Fruit of, 301.
Redman, E. notice of, &c. 501.
———, J. notice of, &c. 486, 601.
———, R. acc. of, 498. Books printed by, 499. Device, 501.
Reynard the Fox, extr. from, 168.
Reynes, J. notice of, &c. 503.
Richard Cœur du Lion, extr. from, 337.
Riddell, W. acc. and books of, 562.
Rider, T. account of, 541.
Roberts, J. notice & books of, 583.
Robertson, R. residence of, 595.
Robinson, G. 596. R. ibid.
Rogers, O. notice of, &c. 570.
Rolle, R. extract from his Contemplations, 256.
Roos, T. 598.
Royal Book, extract from, 185.
Rule of St. Bennet, extr. from, 427.
Russell, J. acc. of his Propositio, 135
Rychard, T. notice of, 601.

Salisbury, T. 597.
Sampson, J. acc. and books of, 571.
Saplence, verses from the Court of, 283.
Saunderson, W. 597.
Scale of Perfection, extr. from, 226
Scarlet, T. 594.
Scolar, J. 598.
Scoloker, A. notice of, &c. 555, 601
Seres, W. account of, 543. Books printed by, 544.
Serils, R. notice of, &c. 578.
Shaw, G. 597.
Shepard, J. 593.
Ship of Fools, extract from, 307.
Short, J. 599. P. notice of, 595.
Siberch, J. notice of, 600.
Singleton, H. acc. of, 552. Books printed by, 553. Device of, 554.
Simmes, V. 597.
Simpson, G. 597.
Skot, J. notice of, &c. 487. Device of, 488.
Skelton, J. extract from his Replication, 447.
Smyth, H. notice & books of, 546.
Solempne, A. de, 602.
Southwark, early printers in, 601.
Speculum Christiani, Hymn from, 214.
——— Vitæ Christi, extr. from, 202.
Stans puer, &c. verses from, 310.
Staughton, R. books print. by, 566
Stratford, S. 597.
Sutton, H. notice & books of, 566.

Tab, H. notice and books of, 518.
Tavistock, early printing at, 601.
Tilly, W. residence of, 558.
Tottell, R. acc. and books of, 563. Device, 565.
Toy, H. notice and books of, 575.
——, R. account of, &c. 826.
——, Widow of, ballads printed by, 526.
Toye, J. notice of, 510.
Treatise of a Gallant, verses from, 391.
Treveris, P. acc. of, &c. 484. Notice concerning, 598, 601. Dev. of, 485.
Troy, extr. from the Hist. of, 13[illegible] 422. [illegible]305
Troylus & Cressida, extr. from [illegible], 601
Truthall, C. notice of, &c. 48[illegible]tises,
Tullius, M. extr. from his Tre[illegible] 169.
Turk, J. notice of, 559.
Turner, W. 599. [illegible]s of, 558.
Tysdall, J. notice & book[illegible] from, 366
Tytus & Gesippus, verses [illegible] and books

Vantrollier, T. notice[illegible] of, 587. [illegible]books of, 559.
Veale, A. notice and [illegible] of, 596.
Venge, W. residence [illegible]t from, 228
Vitas Patrum, extra[illegible]count of, 593.

Waldegrave, R. acc[illegible] print. by, 528.
Wallye, J. ballad[illegible]50.
Account of, &c. [illegible] 551. Books
———, R. acc[illegible]
printed by, 552. [illegible]t of, 594.
Ward, R. account[illegible].
Waterson, S. 59[illegible]ce of, 582. Books
Watkins, R. no[illegible].
printed by, 58[illegible]ce of, 519. Books
Wayland, J. no[illegible]
of, 520. [illegible]34.
Webster, R. [illegible]

INDEX OF ENGLISH PRINTERS AND BOOKS.

Werburge, St. verses from her life, 436.
Whitchurch, E. acc. of, 51 Books print. by, 517. Mark used by, 518
White, E. residence of, 595.
——, W. 596.
WIGHT, J. mem. portr. of, &c. 569
Williamson, W. notice & books of, 586.
Windet, J. account of, 596.
WOLFE, R. mem. & portr. of, 529 Books printed by, 530. Acc. of his Device, 531.
——, Joan, notice and books of, 531.
——, J. notice & Dev. of, 594.
Woodcock, T. notice of, 593.
Worcester, early printing at, 601.
WORDE, W. de, mem. and portr. 220. Rem. on his types, &c. 224. Descriptive list of his books, ib. Acc. of his Device, 401. Notice concerning his portrait, [illegible].
Wyer, J. 547.
——, R. account of, 495. Books printed by, 496. Device [illegible]
——, Rich. notice of, 546. [illegible] printed by, 547.
Wykes, H. notice of, 575. [illegible] of, 576.

Yardley, R. notice of, 595.
Yetswcirt, N. & C. notices of, [illegible]
York, early printing at, 601.

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